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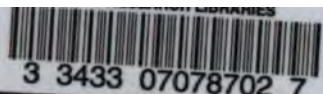
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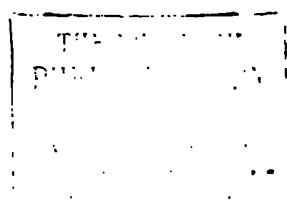




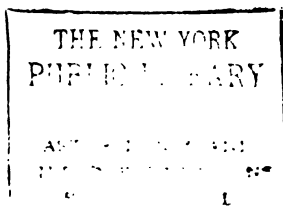


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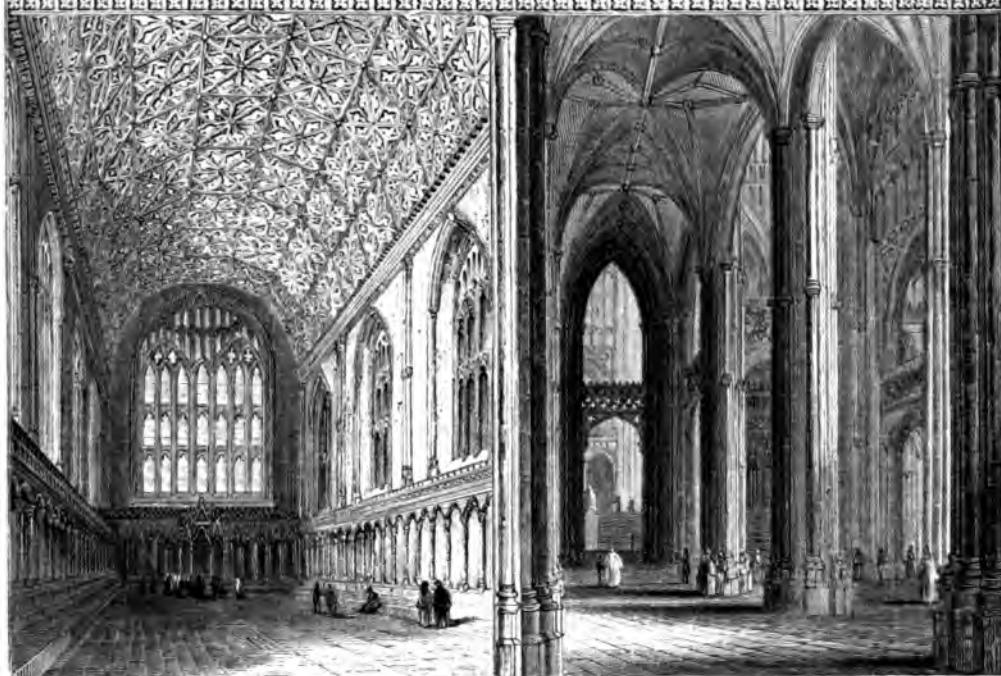












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## CHRISTIAN REPROOF.

BY THE REV. ROBERT ANDERSON,  
*Perpetual Curate of Trinity Chapel, Brighton.*  
No. I.

THERE is nothing which more betrays the selfishness of our corrupted nature, than the frequent indulgence of that spirit of censoriousness, against which our Lord has so solemnly warned us, by saying, "Judge not, that ye be not judged." Until our hearts have been enlarged by divine grace, and until we have been renewed in the spirit of our mind, we shall desire to appropriate to ourselves the praise and the approbation of others, and we shall be disposed, therefore, to magnify the faults of those around us, in order that we ourselves may be exalted.

In the exercise of this evil and rash judgment, men take the chair, as it were, to censure all persons and all things around them; and, while they pry into the actions, and even into the motives and intentions of their neighbours, they view those actions and those motives, either through a false glass, which leads them to imagine faults where there are none, or, else, through a magnifying glass, which makes them appear greater than they really are. And various are the ways in which men are thus apt to judge their neighbours. This evil judgment is formed, sometimes, by a curious searching into the actions of others; sometimes, by the censuring of good or indifferent actions as evil; sometimes, by putting the worst construction on doubtful actions; and, sometimes, by censuring evil actions, not with a good intention, or for the purpose of correcting an erring brother, but in scorn, and in the pride of self-preference, without pity, without prayer, and without any endeavour, or even a wish, for his amendment.

But "why," says Jesus, "beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" By these proverbial forms of speech, which were probably familiar to his hearers, our Lord forcibly points out the unreasonableness and absurdity of attempting to speak of our "brother's" failings, until we have begun at home. And yet, among those who profess and call themselves Christ's disciples, how many are there, who are quick-sighted to espy a "mote," or a splinter, in their "brother's eye," while they are utterly unconscious of the "beam that is in their own eye?" Nay, how many are there, who eagerly offer to "pull out the mote out of their brother's eye," although they are as unfit to do it, as if they themselves were altogether blind! "Were we actuated," as the heavenly-minded Leighton observes, "by love to God, and by the fire of a holy zeal, our zeal would seize first on the things nearest to it; but, alas! the false zeal, by which we are too often actuated, is like a flying wildfire, running abroad and scattering itself in every direction."

If this spirit of censoriousness shall once take possession of our minds, we shall be always ready to put a wrong construction on the most blameless track of life, and on the very best actions of those around us. When once under its baneful influence, we shall be ready to speak of one person as foolish, of another as proud, and of another as covetous. When we speak of those who profess to walk in the way of God's commandments, we shall be ready to insinuate that they are, perhaps, as contentious, as envious, or as worldly-



mind as others. And, when it may not be in our power to bring any particular accusations against them, we shall still be apt to say that all is dissimulation, and that, after all, they are but hypocrites.

As we would desire, therefore, to be numbered amongst the real disciples of Christ, we must pray that we may be always actuated by that fire of holy zeal, which seizes first on the things nearest to it. We must pray that we may be always disposed and enabled to blunt the fiery edge of our censures upon ourselves, where only it is safe and advantageous to search and sift to the very bottom; and then, we shall be always prepared to discharge the office of Christian reproof, whenever the occasion may be such as ought to call it forth. For, while we are solemnly warned against indulging ourselves in that spirit of censoriousness which leads men to speak lightly and wantonly of, and against, their neighbours, the command to speak to our neighbour, in the spirit of brotherly admonition, is enforced upon us, in scripture, in these most emphatic terms; "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

On all such occasions, it is only the heart, well purified, which will enable the tongue to utter reproofs at once suitable and pertinent, at once piercing and powerful. We must "first cast out the beam out of our own eye," and then we shall "see clearly to cast out the mote out of our brother's eye." For as, by the eye, we judge of things pertaining to the body, so, by the state of the heart and the affections, we shall be enabled to judge of things pertaining to the soul. We may assuredly conclude, therefore, that the more our hearts are purified, by divine grace, from the stain and defilement of sin, the better shall we be enabled to judge of our brother's faults, and the better qualified shall we be, both in point of skill and authority, to reclaim him. For a deep sense of the infirmities with which we ourselves are encompassed, will so touch our hearts with compassion, and so fill our tongues with heavenly wisdom, that the language of our rebuke will be mild, prudent, and winning. And if our brother sees that we ourselves are walking in the path of holy obedience and self-denial, he will feel that we speak with authority, when we call upon him to be "a follower of us, even as we also are of Christ."

## Biography.

MATTHEW PARKER, ARCHBISHOP OF CANTERBURY.\*

(Concluded from p. 7.)

WHEN Elizabeth came to the throne, her care was to foster the infant ecclesiastical establishment, the practical part of which task she entrusted to Sir Nicholas Bacon, her lord keeper; and Cecil, afterwards the famous Lord Burghley. Elizabeth had experienced the high merits of Parker, and she was, therefore, now enabled, from her own discrimination, to decide upon his fitness for the exalted station to which she was shortly to summon him. Her inclination to advance him would, of course, find a supporter in the lord keeper, who had been the intimate friend and fellow collegian of Parker, and had, probably, first recommended him to the queen's especial favour.

The see of Canterbury had been a short time vacant, when, on the 9th of December, 1558, Bacon signified to Parker the Queen's design to advance him to a bishopric, which he declined. He was again and again summoned to London, by the lord keeper and the secretary; but, under various pretences, constantly refused. It is a curious trait of the simplicity and superstition of the time, that Bacon should have ascribed (as appears by Parker's answer to one of that minister's letters) his backwardness to a dread inspired by a prophecy of Nostradamus: undoubtedly, however, it arose from the modesty and humility of the man, and "Nolo Episcopari;" (the form in which it has been said that it was usual to decline the proposition to be advanced to a vacant bishopric (the meaning of the words being "I am unwilling to be made a bishop") was, perhaps, never in any other instances uttered with such sincerity of heart.

"What with passing those hard years of Mary's reign," says he in one of his letters to Cecil, published by Strype, "in obscenity, without all conference, or such letters, or such matter of study, as now might do me service; and what with my natural viciousness of overmuch shamefacedness, I am so ashamed in myself that I cannot raise up my heart and stomach to utter in talk with others that which with my pen I can express indifferently, without great difficulty."

At length, on the 28th day of May, he received the queen's positive command to repair to her presence, which he obeyed, and received from her his nomination to the primacy; but his consecration was deferred till the 17th of December: and it may be worth observing that the private and simple manner in which that ceremony was conducted, gave occasion to a silly report which the papists industriously propagated, that it was performed at a tavern in Cheapside. This was revived by the fanatics in the beginning of the grand rebellion: great pains, however, were taken by some churchmen to refute the story of the Nag's Head consecration, as it was called; and they proved, by positive evidence, that it took place in the archiepiscopal palace, at Lambeth. The bishops who assisted at his consecration, were William Barlow, late bishop of Bath and Wells, and then elect of Chichester; John Scory, late bishop of

\* See "Lodge's Portraits of Illustrious Personages," and Chalmers's Biog. Dictionary."

Chichester, and then elect of Hereford; Miles Coverdale, formerly bishop of Exeter; and John Hodgkin, suffragan bishop of Bedford. An original instrument of the rites and ceremonies used on this occasion, corresponding exactly with the archbishop's register is still carefully preserved in the library of Corpus Christi college, and it proved of great service on the occasion above named, when the papists had recourse to such a miserable expedient to cast a slur upon the validity of Parker's consecration. This tale has been celebrated for its singularity, but has been sufficiently shown to be a mere fable by many authors; and confessed to be such even by certain Romanist writers.\* The value and necessity of documentary registration is shown by such occurrences as these; and, if any should be disposed to doubt whether Parker did really decline the being made a bishop, thinking it impossible that a "person" should not wish to "get on in the world," and "grasp at everything he can lay hands upon," let such doubters be at the pains to look into Burnet's *History of the Reformation*, where they will find it to be more than possible, by reading the letters Parker wrote to Sir Nicholas Bacon, and Sir William Cecil, setting forth his own disabilities and infirmities, and telling the lord keeper in confidence, that "he would much rather end his days upon such small preferment as the mastership of his college, a living of twenty nobles per annum at most, than to dwell in the deanery of Lincoln, which is 300 at the least." The originals of the letters in Burnet, are in the archbishop's copy of his "*Antiquities*," in the Lambeth library, with many other curious MS. documents respecting him.

"Parker's first care, was to secure the independence of the new hierarchy. An act had passed in the late parliament to enable the queen, on the vacation of any bishopric, to appropriate to herself such part of its temporalities as she might choose to possess, and to give in exchange such portions of abbey lands, or other estates vested in the crown, as she might deem equivalent. Convinced that no establishment could be safe, whose governors must be subject either to the absolute control of the crown, or to the reproach of poverty, he laboured earnestly with Elizabeth to persuade her to relinquish this right; and, though she exercised it with respect to his own see soon after he was appointed to preside in it, he in a great measure finally prevailed. He swept away gradually, and with a gentle hand, the numerous remains of the *Roman system* which yet clung to the church, and, to render his efforts more palatable, began with the queen herself. Elizabeth, who still prostrated herself, in her chapel and in her closet, before a crucifix, and was firmly averse to the marriage of priests, yielded those prejudices to the arguments of Parker. He defended the reformation with equal zeal and moderation, in a correspondence with the ejected catholic prelates, and engaged warmly with Calvin in forming a plan for the uniformity of faith and discipline among protestants throughout Europe, the carrying of which into effect was unhappily prevented by the death of that extraordinary man." Whatever differences of opinion may exist with reference to the doc-

trinal views of Calvin, it is a libel upon his memory, to affirm that he was averse either to monarchy or episcopacy: to the latter, certainly, he was not absolutely averse, as Strype has brought sufficient evidence to shew. For uniformity he was as anxious as Parker, who has been so much reproached for his endeavours to promote it. It was soon after his consecration that he received a letter from Calvin, in which that reformer said, that he rejoiced in the happiness of England, and that God had raised up so gracious a queen to be instrumental in propagating the true faith of Jesus Christ, by restoring the gospel, expelling idolatry, together with the bishop of Rome's usurped power. And then, in order to unite protestants together, as he had attempted before in Edward's reign, he entreated the archbishop to prevail with her majesty to summon a general assembly of all the protestant clergy, that a set form and method (of public service and government) might be adopted. Parker laid the venerable reformer's letter before the council, who directed him to return thanks for the communication, but to signify that they were resolved to abide by episcopacy in ecclesiastical affairs.

A synod having been summoned on the 12th of January, 1562, to establish the reformed faith and a church polity, Parker, in that assembly, proposed the thirty-nine articles which form the code of the church of England, and which are but slightly altered from the forty-two of king Edward's time: they were seriously and particularly considered, and then enacted. On the same day that this important convocation was held, met Elizabeth's second parliament, and its first employment was, "to pass an act for the assurance of the queen's power over all estates." The pretensions of the papacy were peculiarly aimed at in this act, and the oath of supremacy framed by the preceding parliament was recited in it, and enjoined upon various classes of persons, but particularly the clergy; who, should they refuse, were threatened with a "*præmunire*" (an act "*hedging up*," as the word implies, the property of the parties refusing to comply with a royal edict so long as they remain contumacious) at first; and in the event of a second refusal, were to be indicted for high treason. It was ordered that the archbishops and bishops should administer this oath to the clergy; but the penetration of Parker foresaw the mischief which would follow, if it were rigorously insisted upon, and he "turned with horror from an engine which could be worked only amidst persecution and bloodshed." In a private letter, therefore, which he circulated among his brother bishops, he recommended to them to tender the oath once only; and should any refuse, to leave the recusant to be dealt with by himself. The letter was thus concluded; "Praying your lordship not to interpret mine advertisement as tending to shew myself a patron for the easing of such evil-hearted subjects, which, for divers of them do bear a perverse stomach to the purity of Christ's religion and to the state of the realm, thus by God's providence quietly reposed; and which also do envy the continuance of us all so placed by the queen's favour as we be; but only in respect of a fatherly and pastoral care, which must appear in us who be heads of his flocks, not to follow our private affection and hearts, but to provide com-

\* The most complete defence of Parker's consecration is to be found in Courayer's "*Dissertation sur la Validité des Ordinations des Anglois*."

Deo et hominibus (as in the sight of God and man) for saving and winning of others, if it may be obtained." This was a merciful course, and it was successful; for this law, accompanied by such tremendous penalties, became, in effect, obsolete: the oath was administered to none of the Romish bishops except the justly detested Bonner. Where mildness and kindness mark the exercise of episcopal authority, they will not be lost upon those towards whom they are evinced. It has been truly said that "unconquerable gentleness will at length disarm hostility;" and such was the case in this instance of Parker's conduct. He was, in consequence, ever beloved. Tonstall and Thirlby, the deprived bishops of Durham and Norwich; Boxall, late dean of Windsor, and others who were, by the privy council, committed to his custody, passed their remaining days in his houses, "guests to his hospitality, and prisoners only to their own gratitude." "The Romanists had been vanquished by severity and subsequent conciliation; so that the church of England had nothing to fear from that quarter: but from her own bosom issued a host of enemies yet more formidable; these were the puritans, as they were then called, whom we have since seen split into so many sects of various denominations." In the reign of king Edward many particulars of ecclesiastical costume had been laid aside; but Elizabeth issued injunctions for their revival, ordering that "seemly garments, square caps and copes," should be again used. Many conformed entirely, but some refused the surplice and cap, viewing them as reliques of popery, and therefore, both superstitious and sinful. It is not my purpose here to enter into a vindication of ministerial vestments: but it should not be forgotten that God absolutely and positively enjoined the use of such vestments to the clergy of the Jewish church saying to Moses, "Thou shalt make holy garments for Aaron the high priest, for glory and for beauty" (Exod. xxviii. 2), and "garments for his sons to minister in the priest's office" (Exod. xxxv. 10). God made it death for the Jewish priests to officiate without their vestments, which he would have never done if the use of them were "sinful." The vestments worn by the clergy of the church of England are exceedingly plain and simple, and not alterable (as in the church of Rome) according to the circumstances of times.

Elizabeth was highly displeased with the refusal to adopt the clerical dress; but resistance was still made. Caps, hoods, and tippetts, were reviled as remnants of popery; and were to be firmly rejected. Thus the queen, and a large body of the clergy, were brought into collision, the opposing faction being headed by the abandoned earl of Leicester, that unworthy favourite. Concerting his plans with certain others of the ecclesiastical commission, Parker composed, in 1564, certain articles respecting the public administration of the sacraments, and the apparel of the clergy; but the privy council, at the instigation of Leicester, refused to confirm them. He published them, however, upon his own authority: but they were, as might be expected, disregarded. It was while engaged in these disputes, that he was deeply occupied in superintending the bishops' bible; so called, because, to each of the bishops had been assigned a portion to be

revised and corrected, Parker reserving to himself the final controul of the whole. The last ten years of his life were occupied in attempts to moderate the rancour of the puritans, an effort which was attended but with small success; but his own spirit seemed to be much disciplined by the endeavour to moderate those of others, and, as his end approached, his contemplation of an immortal state became more calm and experimental. An evidence of his own state of mind appears in a letter which he addressed, in 1573, to his friend, the lord treasurer, in a severe illness. It occasioned him to write a "grave and consolatory letter to the same lord," to this effect:—

"SIR,—That almighty God, whose pleasure is always most to be regarded and obeyed, hath mercifully visited your body with sickness, I doubt not but ye have an inward unction of the Holy Spirit, to accept it patiently as frail nature can bear it. I am persuaded that this light affliction, which is but for a moment, is working out for you a weight of glory. And though, that, in respect of yourself, it were the very best ye continued still your desire to be dissolved and to be with Christ; yet, for the common-wealth's sake, I doubt not ye be indifferent, to say with that ancient man, 'If, O Lord, I am yet necessary for thy people, I do not refuse the labour.' So that ye may be able to believe, with St. Paul, who saith, 'To me to live is Christ,' if ye live; and, if ye be dissolved, to affirm that his further saying, 'to die is gain.' Thus, not minding to trouble your honour with long writing I commit your good recovery to almighty God in my prayers, whereat I do partly hear, and thank his mercy."

Seeing his approaching dissolution, he made his last will and testament, April the 5th, 1575, writing at the same time to the treasurer, "that he trusted, that should be one of the last letters he should write to him; and it may be, said he, whereas I have a great while provided for death, yet God will, peradventure, have me continue a while to exercise myself in these contemplations of grief." And so, indeed, it proved: for he continued wasting under the acuteness of his pains for nearly five weeks after, with much Christian patience, breathing out these, and such like, holy and penitent ejaculations, "Lord, I am oppressed, undertake for me;" "The will of the Lord be done." Yet he had an interval of some ease; for, April 17, he was able to consecrate William Blathyn, bishop of Llandaff. On that day month he concluded his holy and laborious life at Lambeth Palace.

The learning of archbishop Parker was great; his extensive liturgical reading pointed him out as one of the fittest persons for revising the book of common prayer, in which he had a principal share. He had a strong liking for antiquarian research, in which department of study the work on which he is generally supposed to have bestowed most time, was that "De antiquitate Britannicæ ecclesiæ." The world is for ever indebted to him for retrieving many ancient authors, Saxon and British, as well as Norman, and for restoring and throwing light upon a great deal of the early history of this island. He was a mighty collector of books, and for that end employed suitable persons to search all England over, and Wales (and probably Scotland and Ireland) for

books of all sorts, modern and ancient, and to buy them up for his use. One of these agents procured, in four years, 6,700 books. A large number of these he gave to Corpus Christi College, Cambridge.

We might have supposed that, although the latter days of this venerable man had been full of trouble, his bones would have been allowed to rest in peace; but the anticipation would be erroneous. When the rebellion took place, Lambeth palace was not exempted from the fate of many other ecclesiastical edifices, in being exposed to rude insult and violation. "It fell to the possession," says Dr. D'Oyly, in his *Life of Sancroft*, "of one of the parliamentary officers, Colonel Thomas Scott, whose temper seems to have well accorded with the views of the party in whose service he was employed. He converted the chapel where archbishop Parker's remains were deposited, and where a monument was erected to his memory, into a hall or dancing room; and, either for the purpose of showing his hatred to episcopacy in general, or else in the mere wantonness of profane and ferocious insolence, caused the remains of that venerable prelate to be dug up, the lead which enclosed them to be plucked off and sold, and the bones to be buried in a dunghill. In this state they continued for some time after the restoration. At last Sir William Dugdale, hearing by chance of the transaction, repaired to archbishop Sancroft, and made him acquainted with it. The archbishop immediately caused diligent search to be made, and procured the assistance of an order from the House of Lords. The bones being at last found, were decently deposited, for the second time, in the chapel, near the same spot where the monument formerly stood. Over them are the following words cut in the marble pavement of the chapel:—

*Corpus Matthæi Archiepiscopi tandem hic quiescit.*

(The body of Matthew, the Archbishop, at last finds repose here). The archbishop ordered the same monument which had formerly covered these remains to be erected in the vestibule of the chapel, and himself composed the inscription, which is still to be seen engraved on a plate of brass affixed to it. The inscription is drawn up with singular neatness, and in very pure Latin, and is calculated to convey a high idea of the correctness of the archbishop's classical taste. The following is a translation of it:—

THE CENOTAPH OF MATTHEW THE ARCHBISHOP,  
For his body (you should know, reader) formerly buried with  
due solemnity in the interior of this chapel,  
(when a band of traitors, in the year 1648,

Had sacrilegiously broken open the said tomb,  
Impiously torn down the inscription over his sepulchre,  
And, with outrageous hands, stolen the lead which enclosed his  
remains)

Was despoiled, dishonoured, turned out of its resting-place,  
And even (criminal to relate!) hidden beneath a dunghill.

The king at length, amid the rejoicings of heaven and  
earth, returning,  
By an order of the House of Lords, his body was diligently  
sought,

And restored to the vestibule of the chapel,  
Where, nearly about the midst thereof, it finds, at length,  
repose.

And may it repose,  
Never again, but by the last trump, to be disturbed!  
A curse on his head whose hereafter shall violate its sacredness."

Y.

## RECOLLECTIONS OF A TOWN PASTOR.

No. II.

### *The Gin-shop.*

THOSE who for the first time pass through the streets of London after sunset, must be astonished at the splendid edifices on every side, and in every part of the city, west end, and suburbs, most brilliantly, and in some cases fantastically lighted up, holding out every temptation for the purchase of spirituous liquors, frequently sold under the most absurd names, and often so drugged as to induce the customer to take another glass. The public in general are probably not aware that the drugging of wine, spirits, and malt liquor, is carried on in London, and doubtless in the country too, to a fearful extent; and that the ingredients employed have a directly noxious influence on the constitution. Of this fact I myself had a remarkable instance presented to me. Being at a public dinner, and sitting next to a partner of one of the great brewing companies, some porter was poured out into a glass, which he remarked as being exceedingly badly coloured, begging to taste it. Having done so, he pronounced it to be most nauseous. "Sir," said the waiter, rather sharply, "it is from one of your own houses." "Be so good," was his reply, "as to send again to the house: say I am dining here, and that I wish to have some porter." In due time it was brought—a beverage as different from the former as can possibly be conceived. Fresh, and pure, and wholesome, because unadulterated. "You see," he said, turning to me, "how grossly we are imposed upon, and how much defamation of character we receive on account of the base conduct of our publicans."

Within these splendid edifices, gin palaces as they are termed, how much vice, disease, filth, obscenity, and wretchedness, may be found. One is almost reminded in looking at them of our Saviour's declaration, "full of dead men's bones and all uncleanness." They may indeed be whited, but they are "sepulchres," in every sense of the word. The soul there lies "dead in trespasses and in sins." The body is there hastened, often rapidly, to the narrow house. They are the prolific sources of penury, sickness, and crime.

It is almost impossible to calculate the amount of misery at the present moment, in London and its vicinity, resulting from the sale of spirituous liquors. And what a striking contrast do the sides of the gin-counter present. On the one, the jolly, wary, and facetious publican: jolly because he is a *bon vivant*; wary because his glass is not of the same noxious compound which he mixes for others; facetious because he finds it his interest to be so: it is, in fact, one of those baits by which he lures his victims to their destruction. On the other, the poor emaciated mechanic, selfishly gratifying his own propensities at the expense of his wretched wife and family; perhaps accompanied by his wife and children, expending on poison what might have purchased more than one nutritious meal. The habitual drunkard, bloated and enervated. The unblushing profligate, glad to drown

all recollection of former years of purity and peace. The worn-out rake, once moving in a different sphere, but by gambling, sabbath-breaking, and other vices, reduced to the utmost poverty; and with sinking constitution, glad to partake of the longed-for stimulus to ward off the oppression of the coming hour. I have said with wife and children. It is notorious that children are at a very early age habituated to dram-drinking, and are taken by their parents to the gin-shop that they may have a portion of spirit\*. It is notorious, also, that they often lay out their pence not in sweatmeats but in spirits, and that a child's glass of gin may be purchased at some places for a halfpenny. There is, in fact, no greater impediment to the exertions of the London clergy, and of those who seek to strengthen their hands, than the increasing number of such places of rendezvous for the profligate and dissipated. There is no more prolific source of every possible crime. Fraud, theft, robbery, murder, suicide, may, in nine cases out of ten, be traced to the gin-shop, as the records of the police-offices can testify; and how many cases of bodily suffering may be referred to the same source, the admission books of the public hospitals could readily shew.

It will be asked, are the lower orders of people to have no place for refreshment? But can a gin-shop be so termed. Contrast it with the well ordered and regulated village ale-house, where the traveller may obtain what is absolutely essential for his support; the village inn, where there is no tipling permitted, but where the legitimate purposes of such places are conscientiously acted up to, and which renders them as essential for the comforts of the lower, as the splendid hotel for those of the higher orders of society. I am far from maintaining that the country ale-house may not be the ruin of many; I have known it to be so. It must be so of those who habitually frequent it, not for refreshment, but for sensual indulgence; and the hours which should be spent in honest labour are wasted in the skittle-ground or in the tap-room. The fault in this case may not unfrequently be referred to those who license such houses. The character and habits of the publican should be ascertained; and, as far as the law will permit, every means should be taken to refuse licences to those who are likely to encourage drunkenness, and for their own gain to ruin their fellow-creatures. There is much laxity in this particular; and beer-shops, intended as a great source of comfort to the poor, in providing them with wholesome liquor, have turned out their greatest bane.

When I began to reside in London, drunkenness was not conducted with the same unblushing effrontery; or rather, there was less enticement held out to enter the dram-shop. There was not the same attraction outwardly, whatever there might be within. There were indeed more brawls in the streets, and vice may have appeared more loathsome; but that was owing, I conceive, not to the greater prevalence of dissipation, but to the less effective system of police. At the present moment, a person walks from Mile End to Pimlico, at any hour of the night, without the slightest apprehension: he feels as secure as

at noon-day. But it is not to be ascribed to any moral amelioration that he can do this now, which he could not do thirty years ago. Certainly at that period it would have been exceedingly dangerous for him to have done so.

A friend of mine had an opportunity of witnessing the almost inconceivable traffic in the places referred to. Being anxious to ascertain the truth of some statements he had heard respecting the immensity of the business carried on, and being sceptical on the point, he was accommodated with a seat in a back parlour, from which he could see every customer. In the space of one hour he counted a number, which it was with the utmost difficulty he could make me believe was true. Yet such was the case; and the persons who entered were not merely the squalid and the ragged, but those moving in a far different sphere. Some whom he knew as men of business, and of generally received good character; some even of a higher grade, who stole in by a side door, partook of their dram from the same glass from which a coalheaver had but the moment before drank, and instantly retired. He described it as a constant current of human beings flowing onwards; and well might he have added, "to destruction."\*

One or two details, out of thousands on thousands of cases, will be given in another paper, shewing the immensity of the evils resulting from the gin-shop. What London clergyman could not add fearfully to the list? what London medical man could not swell the number? Passing through the streets, I once perceived an undertaker's close to a gin-shop. It led my mind to a various, serious train of thought. A pawnbroker's was within three doors, and a prison at no great distance. There seemed a strong link binding them together. My own experience convinces me that there is a fearful connection between the four. "Gin," says Dr. Hodgkin, "is called the 'cream of the valley':' a name which would answer very well, if the words, 'of the shadow of death,' were added to it."

\* It was stated by a witness before a committee of the House of Commons (Mr. Mark Moore), "I adopted a plan a few months ago, in order to ascertain what number of persons went into the leading gin-shops in various parts of London. I selected fourteen houses; and the result of the whole calculation was, that there went into the fourteen houses in one week 148,488 men, 108,888 women, and 18,301 children; or 10,245 persons into each of the houses during one week." The number, according to my friend's calculation, in the shop he saw, was much greater than this average. It was in one of the greatest thoroughfares in London, and noted all over town.

\* So notorious is this fact, that provision has been made for its prevention, in the New Metropolitan Police Bill.

## SACRED POETRY.

BY JAMES CHAMBERS, Esq.

NO. XI.

The Poetry of the Old Testament.

"But they that with quiet judgments will look a little deeper into it, shall find the end and working of it such as deserveth not to be scoured out of the church of God."—Sir Philip Sidney's Defence of Poesie. 1638.

THE fact that the Spirit of Inspiration used poetry as a medium for the transmission of revealed truth to the sons of men, is a sufficient authority for embodying in it those feelings of sorrow for sin, faith, hope, and joy in believing, which never emanate from the heart of man, till first turned from darkness to the marvellous light of the gospel, by the same Holy Spirit which tuned the harp of David, and touched with fire from heaven the prophetic lips of Isaiah.

The process of reasoning which deduces from our Saviour's parables the propriety of presenting religious truth under the form of allegory,\* teaches us that we are justified in following the example set forth by many of the inspired writers. Infinite mercy has not only permitted, but sanctioned, both these modes of instruction, in gracious condescension to our limited capacities.

The ranks of those who combat this position, and assert the uselessness, or rather impropriety, of sacred poetry, have always, since the publication of "Lives of the Poets," gathered round Dr. Johnson as their leader, and blazoned forth on their banner certain dogmatical assertions respecting "the unsatisfactory nature of pious verse," which may be found in his life of Waller†. The old maxim that "one fact is worth a thousand arguments," may be applied with peculiar propriety in the present instance; and, indeed, when I look on the volumes which are now lying before me, it becomes a source of unfeigned surprise that such an assertion should have been uttered and echoed by aught save the grossest ignorance, or most bigoted prejudice. Still, as an argument, which is founded on an untruth, or misconception, can always be overthrown by unveiling its speciousness, or exposing its folly, I shall endeavor to prove that such is the case in the present instance. Dr. Johnson's paradox (for after all it does not deserve the name of an argument, being merely a string of unconnected assertions without the slightest mutual relation or dependence) will, upon a close examination, be found to contain nothing but contradictory declarations, and common-place truisms. To convince the reader that I am not unfairly depreciating this celebrated passage, it will be proper to extract the greatest part of it, and to subjoin occasional remarks.

He writes, "Contemplative piety, or the intercourse between God and the human soul, cannot be poetical." Hear another master define the word "poetical:"

\* "The divine narration of Dives and Lazarus, and the heavenly discourse of the lost child and the gracious father, were fictions used by our blessed Lord and Saviour, whose thorough-searching wisdom knew the estate of Dives burning in hell, and Lazarus in Abraham's bosom, would more constantly inhabit both the memory and judgment, than the common-place of uncharitableness and humbleness."—Sir Philip Sidney's Defence of Poesie. 1638.

† Pages 291-6 of the Halifax edition. 1638.

"That which is highest, purest, loveliest, and most excellent to the mind, in reference to any object, is poetical\*."

The author of "Lives of the Poets," however, evidently uses the word "poetical" in that confined acceptation which would exclude every passage in Hooker, Jeremy Taylor, Sydney, Leighton, Bacon, and at the same time admit the rhyming couplets of any finger-counting poetaster. He had not learned the lessons of that enlarged criticism which teaches that many men are poets who yet "want the faculty of verse divinet;" and that many thoughts and feelings are truly poetical which yet do not "voluntarily move, harmonious numberst." But, granting him his own use of the word, I would apply the "argumentum ad hominem," and ask any Christian who can say, "Thy statutes have been my songs in the house of my pilgrimage," whether he is willing to allow that "no contemplative piety or intercourse between God and the human soul" can be co-existent with the utterance of such pious verse as Cowper's beautiful hymn,

O for a closer walk with God, &c.

or, to adduce an instance with which Johnson must have been familiar, "Herrick's invocation to the Holy Spirit:"

In the hour of my distress,  
When temptations me oppress,  
And when I my sins confess,  
Sweet Spirit, comfort me!

Again, "Omnipotence cannot be exalted, infinity cannot be amplified, perfection cannot be improved." All this is, undoubtedly, as true as that a straight line cannot be crooked, neither a triangle a quadrilateral figure. Poetry attempts not to magnify, but reflect, these attributes, and to sing "in lofty hymns the praise of God's almightiness."

"Faith invariably uniform, cannot be invested by fancy with decorations." Decorations are those ornaments or illustrations which, while they add greatly to the beauty of a sentence, are not absolutely necessary to the understanding of its meaning. Thus, when David speaks of God as "the rock of my salvation, my fortress, and tower of defence;" or says, "My soul waiteth for the Lord more than they which watch for the morning—I say, more than they which watch for the morning," he uses three most excellent similes in the first place, and a striking illustration, pregnant with meaning, in the second. The Psalms, Job, and the prophetic books, abound in similar instances. Who does not recollect that beautiful hymn of Cowper's, where "faith is illustrated by fancy, with decorations?" I refer to those sublime and rapturous lines in which he has embodied his anticipation of those glories which "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive:"—

Lord, I believe thou hast prepared,  
Unworthy though I be,  
For me a blood-bought free reward—  
A golden harp for me:

\* James Montgomery's lectures on Poetry; compositions replete equally with learning, philosophy, and eloquence.

† Wordsworth.

‡ Milton.

§ The whole of this poem is printed in a former number of this series.

'Tis strung and tuned for endless years,  
And formed by power divine  
To sound in God the Father's ears  
No other name but thine.

"Thanksgiving, the most joyful of all holy effusions, yet addressed to a being without passions, is confined to a few words, and is to be felt rather than expressed. Having referred the reader to the Psalms, *passim*, Exodus xv., and the dictates of his own heart, I shall leave him to judge whether "thanksgiving is confined to a few modes or formulas, and whether it ought to be felt rather than expressed."

"Poetry loses its lustre and power because it is applied to the decoration of something more excellent than itself." This is plausible, but directly untrue: the more excellent the subject, the more excellent, *ceteris paribus*, is the poetry. As robes are set off by the figure of the wearer, and appear to greater advantage, the more beautiful the person is whom they clothe; so poetry, instead of losing lustre and power, acquires them in an exact ratio, *ceteris paribus*, with the dignity of its subject. The only four great poems in the English language are characterised by a devotional spirit—Paradise Lost, The Task, Young's Night Thoughts, and The Seasons.

"All that pious verse can do is to help the memory and delight the ear, and for these purposes it may be very useful; but it supplies nothing to the mind." In admitting that "pious verse assists the memory," Dr. Johnson concedes a point of no small importance. The old woman at Dean Prior,\* who remembered Herrick by the hymn which he had taught her, and with which she was accustomed to solace the lonely hours of midnight, was a practical, though humble, witness to the use of "pious verse" in assisting the memory. Let us hope she found it profitable for something more than "to delight the ear."

How often does the plous peasant breathe a silent, yet heartfelt, benediction on the names of a Cowper, Montgomery, Wesley, or Newton, as he pauses, amid the labours of the field, to think of that God who spread the firmament above his head, and made this bright and beautiful world. How often does his swelling heart burst forth in one of those songs of praise, which memory treasured up in the long winter's eve, and in which he finds the reflection of his own thoughts and emotions! Reader, would you check that peasant, and, laying your hand on his shoulder, say, in Dr. Johnson's words, "Thanksgiving is to be felt, rather than expressed?" Should you do so, I hope that, with respectful firmness, he would answer, "My heart sings, sir, and my bible tells me 'When you are merry, sing psalms.'" The majority of both Quarles' and Herbert's hymns offend rather than "delight" the ear, yet they "supply" so much "to the mind" that we pardon, as it were, the harshness of the strain for the sake of the associations which it awakens.

"The ideas of Christian theology are too simple for eloquence, too sacred for fiction, and too majestic for ornament: to recommend them by tropes and figures, is to magnify, by a concave mirror, the sidereal hemisphere." The sermon on the mount is intensely eloquent in the

truest sense of the word. Our blessed Lord and Saviour never thought the ideas of Christian theology "too sacred for fiction," as the "divine narration of Dives and Lazarus, and the heavenly discourse of the lost child and gracious father" testify, which he used because "he knew by his thorough-searching wisdom that the estate of Dives burning in hell, and Lazarus in Abraham's bosom, would more constantly inhabit both the memory and judgment, than the common-places of uncharitableness and humbleness." It would be impossible to produce any compositions more highly ornamented than those of Isaiah, while all the prophetic books of the Old Testament are distinguished by a profusion of "tropes and figures."

Such being the case, it remains for the intelligent reader to choose between the opinion of Dr. Johnson and the practice of those whom I have adduced.

I would conclude in the words of the ingenious Cowley—"All the books in the bible are either the most exalted pieces of poetry, or the best materials in the world for it."

Garsten, 1840.

#### THE HONOUR DUE TO PARENTS:

##### A Sermon,

BY THE REV. J. HUNTER,

Minister of St. John's Chapel, Alloa, Clackmannanshire, Scotland.

EPHES. vi. 2, 3.

"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

THE sum and substance of the moral law are comprehended in these two commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbour as thyself." The duties, therefore, which are enjoined upon us, by the decalogue, are in two divisions, and they were originally written by the finger of God, on two tables of stone. The first four precepts, being those regarding our duty toward God, occupied the one table; and the last six, being those concerning our duty toward our fellow men, occupied the other. The fifth commandment, therefore, to which St. Paul directs attention in the words of our text, stands at the head of the second table; so that its very position confers on it a peculiar solemnity, and claims for it a very heedful, and punctual observance.

Scripture is very abundant in counsel, regarding the duty of children toward their parents, although no obligations are more powerfully vindicated by nature, and by reason, than filial obligations. The person who transgresses them shall hear reason itself condemning him; and nature lifting up her voice against him, and yet, so liable are these obligations to be violated, that it seemed need-

\* See No. 5 of this series.

ful for the Almighty to enforce them in his word, both by threatenings and encouragements. The form in which the fifth commandment is given in the decalogue, includes a persuasive of the latter kind—an encouragement: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." And, in case that mankind should conceive this encouragement to have applied exclusively to the Jews, St. Paul thus commences the sixth chapter of his epistle to the Ephesians, "Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." We see, then, not only that the command is universally obligatory, but also that the promise is universally applicable. We, as well as the Jews, are required to honour our parents, and we, as well as the Jews, are encouraged to hope that if we keep the requirement, we shall prosper and live long on the earth.

We shall consider, first, the duty, secondly, the promise, such being the division naturally suggested by the text. Give then, your attention, ye who are yet young and under the guardianship of your parents. Give your attention, ye who have either or both parents still living on the earth, though ye may not be immediately under their care. Yea, give your attention, and let not the request seem strange to you, ye whose parents lie mouldering in the dust: even ye are not released from the necessity of considering and obeying the fifth commandment, else wherefore should ye be required to utter the responding prayer, "Lord have mercy upon us, and incline our hearts to keep this law."

In proceeding to develop what is implied in that honouring of parents, which the fifth commandment enjoins, we naturally infer, in the first instance, that it obliges children to listen respectfully to the admonitions, and to obey the lawful orders of their parents. "My son," says Solomon, "hear the instruction of thy father, and forsake not the law of thy mother." Children," says St. Paul, "obey your parents in all things; for this is well pleasing unto the Lord." Of course, it must be obvious that the apostle means to inculcate obedience only in things lawful, though he says "in all things." If a father or mother enjoin upon a child the commission of a theft, or the utterance of an untruth, then is it clearly the child's duty to withhold compliance, though the refusal ought to be in respectful terms and manner. For, were the youth to steal or to tell a lie, at his parent's bidding, he would be holding the fifth commandment in a spirit forbidden by the eighth

and ninth; the former of which is against theft, and the latter against falsehood. It is plain, therefore, that, forasmuch as there is greater obligation to hearken unto God than unto men, children are not warranted to obey their parents in matters which involve an infraction of any of the divine precepts. But, ordinarily, it is to be presumed, that a parent knows better than a child, what is right, and will not urge him to any thing which is sinful. There are few parents who, even though themselves accustomed to transgress Jehovah's laws, will positively request their offspring to do the same; and, in all things possible and scriptural, it is incumbent on the young to do as they are directed by the instrumental authors of their being; and also, it is incumbent on those who have attained riper years, to abstain from any thing like violent opposition to parental commands, and to be well matured in their convictions, and reverential in their feelings, and reasonable in their motives, and respectful and kindly in their expressions, when they dissent from any opinion which a father or mother may inculcate—remembering the beautiful example of the Lord Jesus, who, even after evidencing his transcendent wisdom, in his discussion with the doctors in the temple, put on the meekness and humility of filial veneration, and went down with his poor parents to their lowly dwelling in Nazareth, and remained there in subjection to their authority.

There should be love also in the hearts of children toward their parents. It is not enough that formal subjection be exhibited; there should be cordial and affectionate submission felt. Love, indeed, is the spring of true obedience, and is, therefore, styled by an apostle, "the fulfilling of the law." There might be a sullen conformity accomplishing thoroughly, as regarded external performance, all that is enjoined by a parent; but, in this case, there would not be accomplished all that is enjoined by the Almighty—all that is due to the parent. It behoves that affection receive the parental bidding, and that this affection manifest itself in all those kindly acts, and looks, and sayings, which so powerfully contribute to gladden domestic life, and cause the movements of social intercourse to exhibit the loveliness and harmony of mutual endearment. Nature, as well as nature's God, prescribes love to parents. And we need only to mention, that from them we have derived our being, that to their care we have been indebted for preservation through the helpless years of infancy, that, through their anxiety and pains-taking, and expenditure, we have been nourished, and clothed, and educated, and comforted; we need only



mention such circumstances, and we shall awaken the voice of nature in every human heart, to issue the exhortation—love your parents. How often have they humoured our little fancies! how often have they borne with our annoying perversities! how often have they restrained us from embracing, or rushing upon things pernicious! how often have they guided our feet into the right path! encouraging sometimes, and rewarding us, and, at other times, for our no less benefit, reproving us! O, by all their patience and watchfulness, and kindness, by all their thought and exertion for our welfare—and who can enumerate the countless acts in which that thought and exertion have been manifested?—they have a claim upon us which may well make them dear to us as our own souls!

And, moreover, we should ever feel anxious and ready to befriend and succour them, when they incur any necessity which it is possible for us to relieve or remove. Parents cannot be adequately remunerated by filial attention for all they have done and endured on account of their offspring; and, therefore, the utmost that children can do, is the least they ought to do, for the protection and comfort of a father or a mother in adversity: and, when age has deepened its traces on a parent's brow, and his hoary hairs are likening him to the fading leaf, and the dim eye and faltering tongue, and feeble hand, and trembling footstep, are gradually preparing him for the stillness of the tomb, how dearly may the hearts of those manly and fair ones, who were once his helpless and tenderly cherished offspring, delight to minister to his wants, to soothe his infirmities and to alleviate his sorrows! Such was the delight which the pious son of Israel desired in these affecting words, "Haste ye, go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not, and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, and there will I nourish thee!"

Such, then, are the chief particulars of duty implied in the precept now under consideration. A child ought to hear respectfully, and to obey willingly the lawful commands of his parents. He should cultivate that spirit of love toward them, which nature prompts, and nature's God requires; and, if at any time he shall see misfortune assailing them, he ought to put forth his utmost endeavour to avert it, or, when they have incurred need, sickness, or any other adversity, it his duty to minister such comfort and relief as means and opportunity shall put in his power. All this is commanded by, and

is well pleasing unto, the Lord, and the wilful neglect of such duty, therefore, argues a decidedly irreligious temper, as it certainly does an ungenerous and unnatural one.

Children, however, should be frequently urged to reflection upon filial duty as a necessary part of religion; for it is inconsiderateness that first occasions opposition to parental authority. Trespasses committed through mere inadvertency, will, if not timely checked by deliberate and serious remonstrance, beget obstinacy and confirmed irreverence; and, before nature has become accustomed to such violation of her dictates, a recognition and observance of the principles of filial obligation should be solemnly and affectionately insisted on, that there may come to pass the saying, whereby our heavenly Father encourages earthly parents: "Train up a child in the way he should go, and when he is old he will not depart from it."

But the honouring of parents is a duty whose discharge is not exhausted when the grave has closed on their mortal remains, and they are for ever withdrawn from our mortal eyes. True, we cannot then hear their voice; they have no afflictions that we should sympathize with them; no wants demanding our attention; they rest where all tongues are silent, and all worldly necessities are annihilated. But, nevertheless, be it not imagined that then the fifth commandment has lost, or is about to lose, all its claim upon us. When nature, smarting under the newly inflicted wound of a parent's death, follows his body to the sepulchre, and sheds there the tear of heartfelt mourning, there is still indeed recognised the obligation of the precept which saith, "Honour thy father and thy mother." But when death has been keeping his prey for years, and our anguish for the loss has passed away, and we grow accustomed to the condition of bereavement, shall we look back to the hour of sepulture as furnishing the last opportunity we could have of observing the precept of the text? We should not. The Almighty does not will that the voice of parental tenderness and authority be forgotten, when he has bidden the tones of that voice cease for ever to be heard. Even as Abel, being long dead, yet speaketh; so may departed sires be said to prolong, in the ear of memory, the sounds of warning and entreaty, and to teach their orphan offspring lessons of religious wisdom. And we should therefore endeavour, as far as in us lies, to make up for any remembered dereliction of filial duty, by now setting ourselves to a compliance with those religious exhortations which the authors of our being, in their life-time, de-

livered to us. They were the divinely sanctioned instructors of our tender years, and they watched over us when we were incapable of self-guidance, and forwarded us when we were incapable of self-improvement. And, if we be sensible that the desired fruit of all their care has never yet been manifested by us, may not the silence of their dark resting-place prove impressive enough to make us feel the obligation of now striving to fulfil their reasonable and anxious wishes?

Many, my brethren, have been constrained, long after a parent's presence has been veiled by the night-shades of death from the offspring's eye, to remember, with bitter sorrow, how imperfectly they performed their filial obligations, and have experienced that memory can arm each remonstrance with a more powerful energy than the living voice of the father or mother ever exerted. There is something in the recollection of parental precepts that were slighted, and that now cannot be again heard from the same parental tongue—there is something, we say, in the recollection of them, which pierces the soul with sharp regret, and often leads to penitential acknowledgment before God, and to a blessed reformation of character. Yes, the thought that filial submission was our bounden duty, according to the dictates of nature, and reason, and revelation, has a marvellous power over our affections, when death has deprived our parents of the capability any longer to address us. We feel wistful that the grave might give up its slumberer, that again we might stand before a living parent, and hearken again to those counsels which once we depreciated, and submit to those reproofs which we had disregarded, and yield to those entreaties which we had resisted. But, though the dead may not thus return, their counsels, and reproofs, and entreaties may be recalled; and oftentimes hath this been the case, and attended with such blessed efficacy, that the son, who, on hearing his father's injunction, "Go, work to-day in the vineyard," made reply, "I will not," has been afterwards so influenced by the recollection of his having been thus bidden, and his having thus refused, that he hath striven to honour the memory, when he could no longer honour the presence, of his parent, and hath repented and gone. The case may have been such as the following:—His father was a strictly pious and tenderly affectionate parent; one from whom he had received line upon line, and precept upon precept; one who had assiduously taught him to peruse his bible, and to remember his God, and had often reminded him of the declaration—"They that seek me early shall find me." But in the heart of the young man

folly was bound up, and his ear had no relish for religious communications. The lessons of sacred wisdom, though oftentimes the tear of paternal anxiety came forth to lend its persuasiveness to the tongue's appeal, were not followed up by any gladdening indications of filial observance; and the old man reached the boundary of his terrestrial pilgrimage, and died without the satisfaction of having seen his child walking in the paths of godliness. But the father still lived in his offspring's memory; and, when the orphan boy had gained the years of manhood, an hour teeming with vivid recollections came upon him, and arrested his heart's thoughtlessness; and, as he mused on the departed scenes of his early days, they seemed to put on appearances which actual contemplation had never detected. When the paternal home was thought upon, the mist of by-gone time was found to have invested it with somewhat of the venerable air of a sanctuary; and on the father's countenance, as memory looked upon him, were traced features which exhibited tenderness and displeasure in strange combination. The youth felt that the Spirit of God was struggling within his soul, and that the admonitions of that being who first taught him to fear the Lord were assuming in his heart a most urgent impressiveness. Nor would awakened conscience suffer tranquillity to be an inmate of his bosom until he heartily repented of his former doings, and betook himself to that course of behaviour which it had been the earnest desire and frequent prayer of his parent to see him following.

Thus, brethren, would we have you consider our text as selected, not merely for the sake of the young, but for the sake of all, at whatever point they may have arrived on the the course of life. We are urging conformity to the precept—"Honour thy father and thy mother;" and to whom shall we address it? To the individual that yet lingers, in the capacity of childhood, beneath a parent's roof?—to the youth who has acquired some knowledge of the world, and is engaged in his own support, and has a parent or parents still dwelling upon the earth? Yes, to these we must address the precept, but not to these alone; we shall direct to it the attention of those who have not parents, but the remembrance only of parents, to cherish. And, forasmuch as many of them will feel disposed to allow, that they were often disobedient to parental admonition, we have been excited to remind them of the young man mentioned in the parable, who, having listened to the exhortation, "Son, go work to-day in my vineyard," answered, "I will not," but afterwards repented and went. It is to such penitence

and obedience that we would admonish those who are surviving their parents, but not fulfilling as they might their parents' virtuous wishes. We would strive to be instrumental in bringing to pass what the parable gives us encouragement to anticipate, that some, who remember religious counsels once imparted by lips that are now sealed in death—counsels to which they have not given cordial obedience—may yet honour the sacred head which lies lowly amid the clay, by retracting their refusal and performing their obligation.

Have any been guilty of withholding filial attentions of a kind which they cannot now restore? If, as to earthly circumstances, a parent has been neglected—alas! the tenants of the grave feel no more the temporal adversities which can distress the living. And the child, who has committed to the dust the bodies of those who gave him life, and remembers having denied them any needful worldly comfort which he had it in his power to bestow, O, that child cannot be urged now to stretch forth the ministering hand; we can only commend to his observance the duties of sincere regret, and of prayer to God for remission. But it is concerning disobedience to the religious injunctions of parents that we have to say, there may yet be a yielding to reproof, and a retrieving of former negligence. We have to remind those who are now surviving the dissolution of their immediate progenitors, that still is the precept summoning attention—"Honour thy father and thy mother." God spake these words originally, and still does the church proclaim in the ears of men the perpetual obligation, and teach them to respond to it in the words, "Lord have mercy upon us, and incline our hearts to keep this law."

Among the many circumstances explanatory of our attachment to the liturgy, may well be included that peculiar feature of our church worship—the stated public rehearsal of the ten commandments. Not only are the young and the upgrown hereby reminded regularly of their duty to living parents, but they, from whom the grave hides a father and mother's looks, are kept continually in remembrance, that filial obligation ceases not, until death has gathered the offspring into the same lonely resting-place. And we are persuaded, that oftentimes there might frequent the sanctuary persons unmindful of their concern with the foremost precept of the second table—persons to whose thoughts had been commended, in early life, the propriety of honouring a father and a mother, but who, since the departure of these relatives to the tomb, have considered themselves no longer called upon to discharge offices of filial piety: we believe that frequently there might wor-

ship amongst us an individual, on whom much pains had been bestowed, and for whom much prayer had been uplifted by those affectionate ones whom nature had set over him—an individual bearing about in his heart the yet unquicken'd seeds of divine truth; and that, perhaps, never might the fruit so eagerly desired be exhibited in the progeny, were it not for the words by which our church perpetuates filial recollection, and stirs up to filial repentance and amendment.

But, secondly, we have to regard the encouragement which our text holds out to a faithful performance of the precept. St. Paul declares of the fifth commandment, that it is "the first commandment with promise." It is the only one in the decalogue to which a specific promise is appended. And this circumstance may serve to assure us how important in the sight of God must be the statute thus distinguished by its conditions from the other laws of the second table.

When the moral law was first delivered, the promise we now speak of implied, that the children of Israel who observed the requirement should be blessed by long life and prosperity, in that goodly land, whither the Lord was then leading them by the hand of his servant Moses; and, we have reason to believe, that the promise was wondrously fulfilled in the experience of those who were duly observant of its condition. Temporal rewards abounded in the Mosaic economy; they were peculiarly adapted to mankind in the stages of the world's infancy; and, though they by no means comprised all the blessedness, or the chief blessedness, held out to the Hebrews, yet, no one who has carefully perused the Old Testament can be ignorant how often secular advantages are proposed to obedience, and how little is revealed of those nobler delights by which the New Testament encourages the hearts of men. The patriarchal and Levitical dispensations were, however, typical of the Christian; and the righteous, who lived before Messiah's advent, were individuals who looked through the type to the thing typified. They despised not any temporal good which was offered as their immediate portion; but it was the hope of spiritual blessedness which most powerfully animated their affections and their efforts. The secret of the Lord was with them that feared him, and he shewed unto them his better covenant; and thus, though the written law set before them more of earthly inducement than of heavenly, they were taught by the divine Spirit to set their affections supremely on the things which are above. What, then, may we ask, was the temper in which the pious of Israel's posterity received the fifth commandment? Did the goodly

land, with all its fruitfulness and beauty, tempt them to regard long life as a prospect the most glorious which could incite them to honour their parents? O, that was indeed no mean recompense; and likely enough was it, that they who experienced the pleasantness of the long-promised inheritance desired greatly to be dwellers there for many days. But there were spiritually-minded descendants of Abraham, who declared plainly by their conversation, that they were seeking another and a better country, even a heavenly. They knew that the land of Canaan was but typical of a more glorious rest beyond the skies, even of a region where life everlasting should be enjoyed by all who departed this life in God's faith and fear; and it was this lofty dwelling place on which they fastened their desires, and to secure which they were heedfully observant of the prescription which said unto them, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

We will not, therefore, presume to say, that there is a certainty of many years being enjoyed on the earth by all those who keep this commandment. We would remark that, however properly the promise, as originally delivered, might be received by the Jews in its literal import, it may, with greater propriety, be considered by us as a typical one. We may judge that, as length of days in the earthly Canaan was proposed to the seed of Jacob, as an encouragement to piety; so a long, even an everlasting, duration of existence in the heavenly Canaan is the reward we are warranted to anticipate. Nothing has been more clearly developed by the gospel system, than that temporal motives cannot prevail to displace the natural corruption of the human heart; and it must not, therefore, be supposed, that the promise we are now considering intends to substitute worldliness in the place of those nobler principles, which alone can produce a sincere and acceptable obedience. Unless we be influenced by purer than earthly motives, we shall, undoubtedly, fail of attaining true moral dignity; and it were to rear mankind very inefficiently for the lofty destination which the gospel has revealed to them, did we urge them to religious duty by no other incentive than the prospect of being long detained on this side the grave. We are certified, however, by experience, that it is not always the portion of dutiful children to dwell many days upon the earth. We know that many a mother has bent over the lifeless form of a child, cut off in the bloom of youthfulness, and that her lamentation has testified how she has been bereaved of one who never, by word or deed, gave her sor-

row; who had continually and faithfully rendered her the required duties of love, reverence and submission. But we shall not suppose that, in the agony of her grief, she will declare that promise violated which scripture has connected with the fifth commandment. She will gaze upon the pallid and decaying features of her offspring; and, remembering that the heart, which is now still and cold, was ever, during life, pervaded by the warmth and energy of filial affection, she will argue from this remembrance, that the days of her child do yet continue, even in a land of everlasting life, and that in the city of the New Jerusalem she shall, in due time, behold and embrace the risen dead.

But, nevertheless, when we consider how disobedience to parents stands connected with general depravity of character, and how depravity tends to cut short the usual term of human life, we may take it upon us to assert that, ordinarily, there will be granted to a dutiful offspring a longer continuance upon the earth than to an undutiful. What, after all, shall we call long or short in the existence of beings destined for eternity? Ten years constitute as large a fraction of infinite duration as do threescore years and ten, forasmuch as the ages of eternity can never attain half their number. We will not, therefore, affirm, but that the youth who yieldeth his spirit into his heavenly Father's hands, before it has completed a dozen years of its union with the body, may have as truly reaped the promise of long life, as the saint whose head has become hoary before it stooped into the grave. "That life is long which answers life's great end;" and no heart which is actuated by the principles of piety can desire to remain longer in the flesh than to heavenly Providence seemeth good; whereas, on the contrary, the wicked man, driven away in his wickedness, at the most advanced period of life, cannot but feel poignant regret, that his days were not eked out a little longer, to afford him farther opportunity of repentance. We, therefore, deny the uniform literal fulfilment of the promise of long life, only upon the principle of our customary reckoning in regard to what is long and what is short in duration; and we come forth confidently with the announcement, that they who are irreverent and disaffected to parents do always entail upon themselves a shortening of their life-time, inasmuch as they engender in their souls a sinfulness which gathers strength with years, and makes repentance and salvation always the more difficult. Shall we not say, that much time has been lost by the wicked during their wickedness? and may it not be possible to affirm, in a certain sense, with accuracy, respecting the

deaths of a godly child of ten years and an ungodly man of a hundred, that the child has had the enjoyment of the hundred, and that the sinner has not secured the ten?

Be it noted, that parents are the first whom we learn to obey. The earliest of our acts of homage are given to those whom nature has appointed as the superintendents and guardians of our childhood. And, if we come to be rebellious against their authority, it is impossible that we can continue in such rebellion, without continuing also in rebellion against God, and in disobedience to the laws which he has set before us. They who love not the earthly father whom they have seen, how can they love the heavenly Father whom they have not seen? And, if a man, because he honours not his parents, must be an ungodly man—and an ungodly man naturally tends to wax worse and worse, to join with the irreligious and the profligate, and to abridge the span of his life by many carnal and ruinous indulgences—may there not often be literally realized a shortening of life as the consequence of dishonouring a parent's counsel?

We have thus endeavoured to exhibit the importance of that divine law which the apostle has quoted from the decalogue. And we beseech you, that ye follow up this discourse by an endeavour to retrieve whatever degree of undutifulness ye may have shown toward your parents. They may be numbered long since with the dead; but, if ye remember any scriptural counsels which they addressed to you, and which ye have yet failed of acting up to, O consider it your duty and advantage to render now a filial compliance. Surely, if you be duly devotional in listening to the fifth commandment, and in pouring forth its accompanying petition, your thoughts will be in the sepulchre, communing, as it were, with the sacred dust of those who once tended and instructed your childhood; you will call to remembrance the exhortations you may have contemned, and the precepts you may have disobeyed, and the tenderness you may have ill-requested; and you will then feel as you ought to feel, when offering the prayer for Jehovah's mercy, and resolve as you ought to resolve, when asking the divine grace for a disposition to obey.

It was said of religious wisdom, by the wisest man, "Length of days is in her right hand." "The fear of the Lord," he also said, "prolongeth days; but the years of the wicked shall be shortened" and you know how it is declared that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." So that you perceive the fifth commandment is not the solitary instance, in which a length-

ened opportunity for preparing to meet God is promised to those who exercise themselves unto godliness. And we entreat, therefore, that the department of godliness, which our text commends to you, be diligently and prayerfully cultivated. Let young and old, yea all, in whatever stage of life's progress, be mindful of what they owe to their parents, that there may not be remembered against us the sins of our youth, and that each of us may experience the import of these words of Solomon, "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

#### THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

##### NO. I.

WE are taught by the word of God to consider this earth as a scene of conflict—of conflict between Christ and Satan; as the great arena on which is continually going forward that struggle for the souls of men, upon the issue of which, as applied to each individual, the eternal happiness or eternal misery of every such individual depends. It is a fearful thing to contemplate; doubly awful that the struggle is hidden from him most interested. The angels "desire to look," and they do watch over this strange spectacle. They behold that spiritual warfare which is veiled from our dim sight, and they behold man for the most part unconcerned, playing as a child with death; here walking lofty and erect, a chief one amongst his fellows, rich as riches are counted with us, and great as we reckon greatness; there bent with toil; and again trifling and careless, thinking only of the passing pleasure. And well may those bright beings wonder at the objects of man's ambition; at the end for which he toils; at what he calls pleasure; who know the beauty of the kingdom to which he is invited, the surpassing excellence of that joy for which he is bidden to prepare. Well may they wonder to see man still ranged on the side of his adversary Satan, against his Saviour Christ. As far as this conflict can be in things temporal, it is embodied in the continual opposition of the church and the world. In the first age of the church, when the world was openly idolatrous, the distinction between them was broadly marked; and although we cannot suppose all who professed Christianity even then to have been true Christians, for we know that from the beginning, in our Lord's own field, there have been tares amongst the wheat, that distinction rendered the path of the really sincere follower of Jesus less intricate, although it might be more rugged—the very persecution of the world forming a barrier against its wiles. Our lot is differently cast. I would not be so unthankful to him who has in this degree "made our enemy to be at peace with us," as to say that the pretended friendship of the world is more difficult to contend with than her avowed hostility; we know not the trial of our elder brethren; it is necessary that we should know, in order that we may be prepared to meet, our own. The world

with which we are engaged is a world wearing the garb of Christianity. She acknowledges the God we worship; ascents, as a whole, to the truth of our religion; she condemns, or rather affects to condemn, sin in the abstract, yet contrives to explain away and keep out of sight doctrines the most necessary to salvation, and under various disguises and modifications to render every sinful disposition honourable. We cannot, as the early Christians might, look to the practice of the members of the church on one side, and of the world on the other, to learn what to seek and what to avoid; for with us the two are so mingled, that the hand of man can draw no line between them. But we are not, even now, left without that guidance which the word of God teaches us to expect from his visible church on earth.

In that branch of the Catholic church to which we belong, the church of England, and to which the following papers are alone intended to refer, we have a regularly ordained ministry, modelled as in apostolic times. We have a rich treasury of holy wisdom, bequeathed to us by those of our divines who "being dead, yet speak;" and we have the prayer-book. The latter, in its union with the bible—its union in the spirit, and very often the language, of its prayers; in its doctrines, and in the very large proportion actually the bible itself; in its table of lessons appointing the holy scriptures to be read before the people day by day continually—the prayer-book, I say, may be regarded as emphatically the word of the church, "known and read of all." All can immediately turn to it; with it all have been familiar from childhood. We have been admitted to the sacraments according to the rites there set forth; have prayed its prayers; have read, and heard read the holy scriptures in the order there enjoined. Let us see how far our world—not as its principles are developed in open wickedness, for open wickedness is least dangerous to the church, but as they are met with in the common transactions of every day life, in the society in which we move, the homes in which we dwell, the dispositions to which we are prone—let us see how far it agrees with this prayer-book. We find in the latter, a solemn renunciation of the former, an evidence that the church considers the world of the present day as much her adversary, as when Christ first warned his disciples of the world's hatred. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). That to a certain point there is now a semblance of concord, only makes it more necessary that we should endeavour to ascertain in what reality, and to what extent, that concord exists. It is an easy matter, as things are constituted amongst us, to pray with the church and live with the world; but Christ, the head of the church, accepts of no divided service; for the principle, on which such division is made, undermines the very foundation of that church, throwing contempt upon the sacrifice by which we were bought, as though the blood of Christ were not a sufficient price, and we would still call ourselves our own.

Reader, before we enter more particularly into this subject, do you accept the prayer-book, always, as I before said, in its union with the bible? do you accept the prayer-book as a guide by which to try our steps? If you look upon it as a book of which much has become obsolete; if you have imbibed what seems to be the prevailing idea, that we of the present generation are so much wiser and better than our forefathers; that rules and directions which might be very necessary for them are unnecessary for us, turn to those who will choose a more modern directory for their test. But if you are really desirous to walk in the way of the church, thankful for a way so "hedged in," and feeling that where the world has succeeded in "breaking down that hedge," it becomes us rather

quietly to follow as far as we can the "old path," than to lend our aid in widening the breach, let us enter upon the investigation together; let us enter upon it in humility. The trammels of the world are strong upon us; opinions, and prejudices, and habits, early formed and long cherished, are present to blind and to pervert. Even in the few instances we may examine, and with our imperfect discernment, we shall doubtless find the church and the world to differ far more than we have been accustomed to consider; consequently, shall find much to condemn in ourselves. But let not this discourage us from the attempt; let it rather incite us to pray with greater earnestness that we may daily increase in our knowledge of that distinction, in our escape from the bondage of the latter, and in our conformity to the spirit of the former.

### The Cabinet.

ON ENTERING AND BEFORE LEAVING CHURCH.—It is a custom which the common feeling of Christians has rendered sacred, not to enter, or depart from this holy place; nor to assemble for the purpose of hearing the word of God, without first, in a whispered prayer, entreating his good blessing that we may not pray, or hear, in vain. I will not ask, how many there are among you, with whom this custom has passed into an idle form: I will not ask, how many cover their faces and say nothing; but this I will say, that more and worthier honour would be paid to God's house, and more souls by far than now escape, would be snatched from sin and everlasting misery, if, when you thus give outward tokens of your reverence, you would beg the help of your Almighty Father, in some words like these: "O God, without thee, I am not able to please thee; but may thy Spirit, this day, both teach me the things that belong to my peace, and preserve them in my faith and recollection; so that the seed, which thou sowest, may prosper in my heart, till that day when thy blessed Son shall return to reap his harvest."—*Bishop Heber's Parish Sermons.*

THE MEETING OF JACOB AND JOSEPH.—The height of all earthly contentment appeared in the meeting of these two, whom their mutual loss had more endeared to each other. The intermission of comforts hath this advantage, that it sweetens our delight more in the return, than was abated in the forbearance. God doth oftentimes hide away our Joseph for a time, that we may be more joyous and thankful in his recovery. And if the meeting of friends be so unspeakably comfortable, how happy shall we be in the light of the glorious face of God, our heavenly Father! of that of our blessed Redeemer, whom we sold to death by our sins! and which now, after that noble triumph, hath all power given him in heaven and in earth! Thus did Jacob rejoice, when he was to go out of the land of promise to a foreign nation for Joseph's sake, being glad that he should lose his country for his son. What shall our joy be, who must go out of this foreign land of our pilgrimage to the home of our glorious inheritance, to dwell with none but our own in that better and more lightsome Goshen, free from all the incumbrances of this Egypt, and full of all the riches and delights of God!—*Bishop Hall's Contemplations.*

MINISTERIAL POWER.—Every minister who feeds faithfully with the bread of life the people committed to his charge, and studies to follow in all holy conversation the example of the great head and pattern of the church, contributes what in him lies towards a strength greater than that of kings, or parliaments, or human institutions of any kind, and helps to build on the living rock that spiritual house of God against which the gates of hell shall not prevail.—*Bishop Dennison.*

## Poetry.

## INVITATION TO THE YOUNG.

"They that seek me early shall find me"

Come, while the blossoms of thy years are brightest,  
Thou youthful wanderer in a flowery maze;  
Come, while the restless heart is bounding lightest,  
And joy's pure sunbeams tremble in thy ways;  
Come, while sweet thoughts, like summer buds un-  
folding,  
Waken rich feelings in the careless breast,  
While yet thy hand the ephemeral wreath is holding—  
Come and secure interminable rest.

Soon will the freshness of thy days be over,  
And thy free buoyancy of soul be flown;  
Pleasure will fold her wing, and friend and lover  
Will to the embraces of the worm have gone:  
Those who now love thee will have passed for ever—  
Their looks of kindness will be lost to thee:  
Thou wilt need balm to heal thy spirit's fever,  
As thy sick heart broods over years to be.

Come, while the morning of thy life is glowing—  
Ere the dim phantoms thou art chasing die;  
Ere the gay spell which earth is round thee throwing,  
Fade like the sunset of a summer sky.  
Life has but shadows, save a promise given,  
Which lights the future with a fadeless ray:  
Oh, touch the sceptre—win a hope in heaven—  
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence  
Seem airy nothings to thine ardent soul;  
And shining brightly in the forward distance,  
Will of thy patient race appear the goal:  
Home of the weary!—where in peace reposing,  
The spirit lingers in unclouded bliss,  
Though o'er its dust the curtained grave is closing—  
Who would not early choose a lot like this?

DUBLIN EVENING MAIL.

## GOD IS LOVE.

By various names we thy perfection call,  
But pure unfathom'd love exhausts them all;  
By love all things were made and are sustain'd,  
Love all things to allure man's love ordain'd;  
Love vengeance from laps'd human race suspends;  
Love our salvation, when provok'd, intends;  
Love, Lord, thy infinite perfections join'd  
Into all forms of love to save mankind;  
Enlightening wisdom and supporting might,  
Grace to forgive, compassion to invite;  
Thy bounty in rewards which thought exceed,  
Munificence to promise all we need;  
Truth to perform; paternal, tender care,  
A patient mildness, long to wait, and spare;  
A justice to chastise love's hateful foes,  
With jealousy curs'd rivals to oppose;  
Benignity to hear a sinner's cry,  
Unbounded all-sufficiency to supply;—  
They all are love, love only is their aim:  
My verse shall love and hymn thee by thy name.

BP. KEN.

## Miscellaneous.

**STATISTICS OF THE JEWISH NATION.**—The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions they seem to have remained at nearly the same amount as in the days of David and Solomon, never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population within the last hundred years; and England nearly tripled hers within the last half century—the population of America being still more rapid; and the world crowding in a constantly increasing ratio, yet the Jews seem to stand still in this vast and general movement. The population of Judea in its most palmy days, did not probably exceed, if it reached, four millions. The numbers who entered Palestine from the wilderness were evidently not much more than three—and their census, according to the German statisticians, who are generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions. They are thus distributed:—In Europe 1,016,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria. In Asia 738,000, of which 300,000 are in Asiatic Turkey. In Africa 504,000, of which 300,000 are in Morocco. In America, North and South, 5700. If we add to these, about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000. This was the report in 1825—the numbers probably remain the same\*.—*Blackwood for March.*

**A DEATH-BED TESTIMONY TO THE TRUTH AND COMFORT OF RELIGION.**—I know no better corroborating evidence for the relief of the mind, when assailed by those subtle arguments, with which some men, reputed wise, attack the foundations of our faith, than the testimony of dying persons; especially such as have been out of the noise of controversy, and who, perhaps, never heard a syllable of what has been stated in these evil days against some of the important articles of the Christian religion. Permit me to relate, on this occasion, some things which struck me in the conversation of a young woman, whom I visited in her last illness, about two years ago. She was a sober, prudent person, could read her bible, but had read little beside; her knowledge of the world was nearly confined to the parish, for I suppose she was seldom, if ever, twelve miles from home in her life. A few days before her death, in prayer by her bedside, I thanked the Lord that he gave her now to see that she "had not followed cunningly devised fables." When I had finished, she repeated that expression. "No," said she, "not cunningly devised fables; these are realities indeed: I feel their truth; I feel their comfort." She then fixed her eyes steadfastly upon me, and said, "Sir, I have often heard you with pleasure; but give me leave to tell you that, till you come into my situation, and have death and eternity full in view, it will be impossible for you to conceive the vast weight and importance of the truths you declare."—*Letter of the Rev. J. Newton.*

\* We have inserted the above for the sake of the statistical information, but the argument, if it be lawful to call it so, is a choice specimen of curious infelicity. The writer has actually forgotten that the nation in the time of Moses and in that of David was entire—the twelve tribes of Israel: while the Jews are simply the two tribes of Judah and Benjamin, with probably a small infusion from the other ten. We are surprised that our shrewd northern contemporary did not remember this. Sed quandoque bonus, &c.—Ed.]

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CHRISTIAN REPROOF.

BY THE REV. ROBERT ANDERSON,  
*Perpetual Curate of Trinity Chapel, Brighton.*

No. II.

Now, were I asked to describe the characteristics of Christian reproof, I should say that its right exercise will always be accompanied by FAITHFULNESS, by TENDERNESS, and by DISCRETION.

I. If we consider for a moment, how much we are all apt to be swayed by self-love, by that "fear of man which bringeth a snare," by a spirit of false kindness, and by that spirit of unbelief which leads us to make light of the evil of sin, we shall see how many hindrances there are to oppose the faithful performance of the office of Christian reproof. But when our fear and our reluctance, from whatever source they may have arisen, shall give way to principle, we shall then be able to discharge this important duty with the FAITHFULNESS which becomes the children of God. This, as I have said, may be regarded as the first characteristic of brotherly admonition. And, if we are found thus faithful, we shall not consider ourselves at liberty to clothe the denunciations of God against sin in language which may lose their severity, or rob them of their awfulness. Still less shall we consider our duty accomplished, by our remotely hinting at the sins and inconsistencies which we may observe in one another, by a half-uttered reproach or caution, or only by a hasty look of disapprobation; but we shall deem ourselves called upon to use great plainness of speech; remembering that God and his truth must be exalted, and that the soul,

rather than self, or the sinner, must be regarded and spared. Thus Nathan faithfully rebuked the sovereign of Judah, with those emphatic words, "Thou art the man;" and thus the apostle of the gentiles faithfully reproved his beloved brother Peter, "because he walked not uprightly."

II. But this faithfulness in reproving is quite consistent with the utmost TENDERNESS and genuine GOOD-WILL. Love, which dictates the fulfilment of this painful duty, will also regulate the spirit and the temper with which it is to be discharged. Love pities the offender while it hates the offence, and mourns over the criminal while it denounces his crimes. "A sinner should hardly correct or rebuke a sinner, but in the abasement of humility, and in the sympathy of tears; and conscious mercy should soften the heart towards another's need of mercy, while conscious pollution should keep it low in contemplating or suggesting that need\*." The minister of Christ is especially called upon to be "gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves." Yea, "if a man be overtaken in a fault," they which are spiritual are to "restore such an one in the spirit of meekness, considering themselves, lest they also be tempted."

III. It is also evident that DISCRETION must ever be exercised in duly fulfilling this delicate office. There must be the judgment of genuine fidelity and love in selecting the method, the means, and the other attendant circumstances; in marking the state, and ascertaining the character of the transgressor;

\* The Rev. C. J. Paterson, in a Sermon on 1 Sam. iii. 18.



and in adapting the admonition, the counsel, and the reproof, accordingly. We may observe this exercise of judgment and discretion in our Lord's addresses to the various classes of his hearers; for he does not deal with the pharisee and the publican, with the self-righteous professor and the careless or profane person, alike, but to each different character, and in each separate case, he regulates with discernment the manner and the tone of his appeals and his warnings. And his apostles followed his example; for "of some they had compassion, making a difference; and others they saved with fear, pulling them out of the fire, hating even the garment," not the wearer, but "the garment spotted by the flesh."

Thus, in the fidelity of sincere affection, in humble tenderness and prudence, we are to "tell our brother his fault." He may possibly be offended and displeased, and may vent his indignation in ridicule, reproach, or even strong resentment. This may happen, however wisely and kindly the duty may have been performed. But it *may* be otherwise; through the grace of the Lord he may hear us, and we may "gain our brother;" and the humblest instrument of Christ's mercy sometimes meets with the relentings of grace where he only anticipated the enmity of nature.

But, while we thus plainly gather from the scriptures, that there are seasons, in which Christians are called upon to employ the language of brotherly admonition; we also gather, from the same scriptures, and there is something unspeakably solemn and affecting in the thought, that it is not every one who is fit to be reproofed. "As an ear-ring of gold," says Solomon, "and an ornament of fine gold, so is a wise reproof upon an obedient ear." In these words, the wise man plainly limits the exercise of reproof to the "obedient ear;" and, in like manner, our blessed Lord solemnly warns us "not to give that which is holy unto the dogs, neither to cast our pearls before swine, lest they trample them under their feet, and turn again and rend us."

To "cast our pearls before swine," is to place the pure and elevated morality of the gospel before sensual and besotted wretches, who have

... "Nor ear, nor soul, to apprehend  
The sublime notion, and high mystery,"

but will assuredly "trample them" in the mire. And to "give that which is holy unto the dogs," is to produce the deep truths of Christianity before the malignant and profane, who will not fail to add injury to neglect; who will not only hate the doctrine, but persecute and misrepresent the teacher. In either case, a hasty and indiscreet zeal

may do serious mischief to the cause of goodness; but, in the latter case, the injury will fall with heightened severity, both on religion and on the injudicious reproof.

It plainly follows, therefore, from the remarkable language which our Lord has employed, that there may be an imprudent zeal, and sometimes, even, as archbishop Leighton expresses it, "a mixture of an irreverent commonness," in speaking of holy things, indifferently, in all companies. We are not, indeed, to give persons easily up for desperate, as "dogs" or "swine;" for this were to fall into the evil of rash judging. But when, from any unavoidable circumstances, we meet with men who are evidently such, when we meet with men who are habitually wallowing in the mire of self-indulgence, or who are fierce and obstinate defenders of their evil ways, so as to be utterly proof against all the means of grace, "then," says Leighton, "the respect of holy things is to be preserved, and not unwisely to be exposed to their derision."

I would repeat, however, more particularly, in conclusion, that we must always exercise the utmost caution in following the rule which our Lord has here laid down for our guidance. As, on the one hand, we must take heed not to call the good bad, by judging all professors to be hypocrites; so, on the other hand, we must take heed not to call the bad desperate, by judging all the ungodly to be "dogs" or "swine." It is, indeed, an awful truth that there are those, who are not fit to be reproofed; persons, who obstinately and perversely "put from them the word of God," and thus "judge themselves unworthy of everlasting life." But we must take heed not to condemn any, until they have first condemned themselves. For such persons, we can only plead with God in prayer, earnestly imploring the help of his grace, to soften and subdue their rebellious hearts: but to all others we should ever be ready to minister the offices of brotherly love, whether in the way of sympathy, or counsel, or just reproof, remembering how emphatically our Lord has reminded us\*, that every one, who does not wilfully and perversely exclude himself from the fellowship of Christ's mystical body, has a brother's claim upon our sympathy and our love.

And, indeed, when we consider that Jesus Christ is himself the Elder Brother of the whole family of man, we must feel that, if we have any particle of his love in our hearts, we must be always ready to manifest the utmost tenderness of brotherly love towards those around us. When called upon, therefore, to employ, towards an erring brother,

\* See Matt. vii. 3-5, and Luke vi. 41, 42.

the language of Christian reproof, we shall do so, not in the pride, or with the harshness, of a self-righteous spirit, but out of the fulness of a heart touched with compassion for his infirmities, and anxious for the salvation of his soul. May we all know what it is to be thus "kindly affectioned one to another with brotherly love;" and, if we do hate, may we hate as God himself hates, not the persons of men, but their sins! Yea, let our hatred of sin be ever accompanied by the tenderest compassion towards the person of the sinner; and, while we thus "walk in love, as Christ also hath loved us, and given himself for us," may we be looking continually for the coming of that day, when "the beam" of sin having been for ever "cast out" of our eyes, and the mists of ignorance and error having been for ever cleared away, we shall not only behold, with open face, "the fair beauty of the Lord," but we shall also "see the good of his chosen, rejoice in the gladness of his people, and give thanks with his inheritance."

#### NEED OF THE DIVINE FORGIVENESS.\*

If we would feel truly our own need of mercy for the forgiveness of our sins, we must ponder in our hearts the scripture definition of sin, as "the transgression of the law," and then consider how fearful is the load of guilt which we must be daily accumulating, seeing that man's best and holiest actions are stained with imperfection and defilement. Yea, we must consider how we ought to "acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against God's divine majesty, provoking most justly his wrath and indignation against us." For if the law of God be, of a truth, the rule of the actions of men, then any the smallest deviation from that law is sin. Not only is every thought, every word, and every deed, which is in opposition to that pure and holy law to be regarded as sin, but also every evil habit contracted in the soul, by the actions committed against the law of God, is a sin; every corruption and inclination in the soul to do that which God forbids, or to omit that which God commands, is a sin, by which we justly provoke his wrath and indignation against us.

Great, therefore, is the need which we have to say, day by day, from the very ground of our hearts, "Forgive us our sins." But, blessed be the name of him, to whom we address the prayer—"With him there is mercy, and with him there is plenteous redemption." Would we know, then, the fulness of that mercy which the gospel reveals to us? Let us contemplate "God in Christ, reconciling the world unto himself, not imputing their trespasses unto

them." Let us contemplate the wonderful humiliation and the mysterious sufferings of the Eternal Word; and let us remember that the painful and shameful death which terminated those sufferings was endured for sin. For "this man," says St. Paul, "offered one sacrifice for sins." Now, we are told by one apostle, that "Christ hath once suffered for sins, the just for the unjust;" and we are told by another, that he was "holy, harmless, undefiled, separate from sinners." And it is plain, therefore, that the sins for which he suffered were not his own. No; it is the united testimony of the prophets and the apostles, that the sins for which he suffered were not his, but ours: for "He was wounded for our transgressions;" "He was delivered for our offences;" "He gave himself for our sins;" "He died for our sins according to the scriptures." And what was this "dying for our sins?" It was suffering death, as a punishment taken upon himself, to free us from the punishment due unto our sins. For God the Father hath "laid on him the iniquity of us all," and hath "made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Yea, "He hath borne our griefs and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed;" and (blessed consummation of the adorable scheme of redemption!) by suffering this punishment, to free us from the penalty due unto our sins, it comes to pass that our sins are forgiven. For "this," saith Jesus, "is my blood of the new testament, or new covenant, which is shed for many for the remission of sins;" and, as St. Paul says to the Ephesian converts, "In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Let us, therefore, meditate with adoring hearts on the fulness of that mercy which is revealed to us in the scriptures of truth. For sure I am, that the more we ponder in our hearts this glorious mystery of redemption, the more we shall admire God's goodness, and the happiness of the true believer. When man was once fallen into sin, it was utterly impossible that he should be able to work out his own recovery: and yet, if it be the express declaration of God's holy and unchangeable law, that the soul which sinneth must of necessity die, it is plain that, unless some way of escape shall be provided for the sinner, whereby that "law" may be "magnified," the wrath of God must be abiding on him for ever. But what can be imagined within the sinner, which should move God not to execute his righteous sentence against him? or what can be imagined without him, which could pretend to rescue him from the sentence of an almighty and offended God? Glorious, therefore, must the goodness of our God appear, who himself taketh off the guilt, and who imputeth not the sin. This is, indeed, the unutterable goodness of God, and this is the unspeakable happiness of the true believer; for "blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity." Under the Old Testament dispensation, the year of release, the year of jubilee was a time of public joy; but, assuredly, there is no voice like that which we hear under the gospel

\* From "The Lord's Prayer, a Manual of Religious Knowledge." By rev. Robert Anderson, perpetual curate of Trinity Chapel, Brighton. London: James Burns pp. 140, 12mo.—Written in Mr. Anderson's usual impressive, instructive, and pictorial style.

dispensation. "Thy sins are forgiven thee;" for by this the believer is rescued from the worm that dieth not; by this he is made capable of heaven; by this he is assured of eternal happiness.

#### SABBATH DESECRATION, &c., IN THE VICINITY OF THE METROPOLIS.\*

In the course of the last year I have been appointed to the ministry of this district; and, while I have seen many tokens of encouragement in the kindness with which I have been treated, both personally and in the exercise of my office, there are a few points on which I feel anxious to offer the word of exhortation. The first is, the way in which the Lord's day is neglected or profaned in this place. Is it not an afflicting sight which our eyes behold every sabbath morning as we walk through the streets of this neighbourhood? Is it not distressing to witness, in one or two of the larger thoroughfares near our place of worship, shops wide open, and kept open nearly to the very moment when divine service is commencing, and crowds of purchasers passing and repassing—buyers and sellers occupied in this traffic for provisions, as eager, and as many, as upon the most busy market day? This is not only a direct offence against the authority of God, who has "blessed the sabbath day, and hallowed it;" but it is the sure pledge of an irreligious state of mind in those who are chargeable with it. It is not possible—certainly, it is scarcely ever found to be the case, that those who have lost that fineness of feeling which would lead them to "call the sabbath a delight, the holy of the Lord, and honorable," feel any interest in the great truths of the gospel, in the momentous concerns of the soul. What then is the conclusion to which we must come, when the sanctity of the Lord's day is thus extensively forgotten, but that we are surrounded by thousands of persons, the keepers of shops, and the purchasers at them, who are living "without God," and therefore "without hope in the world?" And even if there are some few, who, after consuming the sabbath mornings in this manner, find their way occasionally to God's house in the latter part of the day; yet, how few—how very few, are they! And can we suppose that this service and sacrifice is acceptable in the sight of him who is not honoured by the tribute of an hour passed in his house—a tribute wrung from him who gives it by a regard to what are called "decent appearances"—but who has said that "to obey is better than sacrifice?" Religion is the habitual spirit of obedience; and obedience is seen in a conscientious keeping of God's commandments: and of his commandments this is a prime one, "Hallow my sabbaths." I am glad to think that something has been done, during the past year, to diminish sabbath profanation, by lessening the opportunities of drunkenness. This is a beginning; but much remains to be done: and which can only be effected by shopkeepers, one and all, opening their eyes to the wickedness they commit before God, their lawgiver and judge, in keeping their shops open on any part of the sacred day,

and combining among themselves to put a stop to the evil, for the honour of their Saviour, for the peace of their own consciences, for an example to their children and servants, for the good order of the neighbourhood, and for the public credit of the parish. Allow me to ask those persons who are what is called "church-going" folks, whether they sternly discountenance Sunday trading: let me ask those who go a degree further than the above class, and who trust that they are serious people, whether they have seriously remonstrated with sabbath buyers and sellers, and made any stirring efforts to put down this demoralizing evil? I might go into many other particulars connected with this point, and speak of the sale of Sunday newspapers, and other infidel and licentious publications, by which the hours of God's blessed day, the religious sense, and the morals of thousands around us are cruelly murdered: but I forbear; earnestly entreating you to deliver yourselves from all guiltiness in this matter, by ceasing yourselves to desecrate, and by leading others to arrest the desecration of that day, that seventh of time which God has chartered off, by a law coeval with the creation, to his special service.

Let me next expostulate with those of you who seldom or never attend the house of God; and, in doing so, I fear that the expostulation will reach to thousands even in the district annexed to our place of worship. Surely, my friends, you cannot be aware of the blessings that might be reaped by you, were you regularly to "enter into his courts." Would you not find in public prayer and praise, and in the hearing of God's word read and explained to you, a satisfaction far exceeding the pleasures of sin; a refreshment not to be compared with the society of the ale-house or the gossip of your neighbours; to say nothing of the benefits of a positive nature, which would result to you from the use of those opportunities which God "has appointed for conveying his grace into your souls?" I recommend all who have been neglecters of public worship to make the experiment. A little effort will enable you to make arrangements for coming once at least on the sabbath. Try to come; and see, whether, after a short time, you do not find such comfort and benefit from attending, that you will be led to exclaim with a holy man of old, "I was glad when they said unto me, we will go up to the house of the Lord." The free seats are very numerous: and right glad should I be to find so great a throng of occupants as to make it necessary to appropriate more than those at present provided.

I turn now to those who make up our stated congregation, and I beg that they will pardon me for pressing two particulars on their consideration. The first respects the Lord's supper. If our large congregation were all communicants, what a noble muster would there be around the holy table! And why, with the exception of children, should not every individual "draw near and take that holy sacrament?" If you are honest-hearted servants of Christ, there is no reason why you should not come to the sacrament of his body and blood. I speak not of learning, or high attainments in the divine life; I speak only of perfectness of purpose, as a qualification. If you join in the general confession, with sincerity of mind, then are you a fit communicant; if you do not, then

\* From "A Few Words to the Inhabitants of the District, attached to Saint Mary's Parochial Chapel, Lambeth." By the rev. Robert Eden, M.A., Minister.

how can you take God's words into your lips, with a dissembling heart? As I desire to speak affectionately to you, and to abstain from any thing like harsh remonstrance, which I am as disinclined, as I am unentitled, to employ, I will only say, in addition, on this head, in the Lord's supper the closest communion is held with the unseen Saviour that can be enjoyed in this state of being. Put the two following truths together, and you see, in a striking light, the privilege of attending this sacrament. "Whoso eateth my flesh and drinketh my blood, (says the Saviour) hath everlasting life; and I will raise him up at the last day." "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper" (Church catechism). I venture also to admonish you on another point, the coming early to divine worship. I shall not use any of the inferior arguments that are sometimes offered on this head, such as the disturbance of the congregation; but shall only remind you that there is a unity in our church service which is altogether broken by those who are not present when it opens. "The sentences" from scripture are the heralds of the exhortation; that invites to the confession; the latter qualifies us to hear, with effect, the absolution. To those who follow this "order" of the service, (and it can only be followed by commencing with it) it is an intelligent and unfatiguing worship: to those who by coming late infringe the order, it is fragmentary, and, in that degree, devoid of interest and edification.

Let me next invite your attention to our Sunday schools. In those handsome and commodious rooms, nearly five hundred children are nourished unto godliness, every Lord's day. The poor are invited to avail themselves of these schools, intended to rescue the immortal souls of children from the dominion of Satan, and to rear up a seed to serve the Lord. The wealthy are invited to support these schools by annual subscriptions; and to visit them often on the Sunday morning or afternoon, and see for themselves what is going on. Nor let me omit to mention, that, with the concurrence and assistance of the rector, another Sunday school is just opened for the children of the very humblest people in the district. Sixty children have already entered, many of whom having barely clothing, I would suggest to well disposed persons that they might help the design by sending any garments they may have ceased to use, to be made up, in another form, for the poor children of this new school. My wishes on this point have been already anticipated by a benevolent individual, who has forwarded to me a parcel containing articles of this description, already made up. By this sort of contribution, inexpensive to the giver, help and encouragement of a valuable kind may be rendered to the new undertaking.

And, while speaking of the schools, I would mention that we are in want of teachers, and I shall gladly receive proposals to engage in this work, from any persons of religious principles and habits, who will consent to give their attendance to instruct a class on the Sunday morning and afternoon. It is generally imagined that young people only are suited to the office of Sunday-school teachers; but I am far from being of this mind, and shall gladly see any persons of middle age enlisting among the ranks of those who consecrate a

portion of the Lord's day to the education of the younglings of the flock of Christ, "in the nurture and admonition of the Lord." We want also district visitors, who (to use the words of a brother pastor expressing his own wants in this respect) "will search out systematically the home where poverty retires to die—who will carry the blessings of the church into every household in the district; will bring every sick person within the reach of the clergyman, and afford all an opportunity of possessing that fountain of truth, the bible, and that solemn exposition of its contents, which is contained in the book of common prayer. We venture to affirm that no families of the poor are proof against the constant, the kindly intercourse of a thoughtful and considerate visitor, who presses upon their attention at once the duties of life and the concerns of eternity."

### SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

NO. XII.

"There is a largeness in their souls beyond the narrowness of other men."—Owen Feltham on "Poets and Poetry," lxxi. of his "Resolves Divine, Moral, and Political." Folio edition, 1686, p. 96.

THE rev. R. Cattermole, in the introductory essay to a work lately published\*, thus writes: "We think such to be essentially the nature of genuine poetry, that, unless in a very few possible cases, where a fixed purpose of converting it to an engine of evil may have existed—a design barely consistent with the possession of the faculty—its influence has invariably preponderated on the side of truth and virtue. The mere use of numbers has a softening and humanizing effect; and it may be doubted whether the agitation of the soul, by the inward stirring of the affections, independent of the expression of any definite sentiment favourable to virtue, do not purify the moral atmosphere within, and thereby indirectly promote the same end."

Would that this truth, so eloquently expressed, were more generally recognised; never, until it is, will this "inspired gift" be duly appreciated; or its important action in the spread of truth and virtue sufficiently understood. In the concluding number of this series I hope to write more fully on this interesting question. In the present I shall endeavour to answer an argument, which is frequently urged, to show the falsity of the position assumed by Mr. Cattermole.

Many, for whose talents and virtue I have the greatest respect, have said to me, "If the influence of poetry on the moral and intellectual faculties is such as you declare, how do you account for the immorality of a Byron, or the infidelity of a Shelley; both of whom possessed, what you will allow me to call "a poetical spirit," in the highest degree? To those objectors who think, by thus appealing to well-known facts, to overthrow the afore-mentioned opinion, I would submit the following thoughts on the subject. It is one of no small importance, and, though, in the present day, when the prodigious development of mechanical sciences, and the insatiable thirst after

\* Sacred Poetry of the Seventeenth Century, 2 vols. 8vo.; forming vols. xxi. and xxvi. of the "Sacred Classics."

Penny Cyclopædia\* knowledge make large inroads on the regions of fancy and the muses, it may seem arrogant to ask attention to a subject, which appears to casual observers anything but "useful;" I yet hope there are a few, who, having tasted "the milk of a better age," feel interested in the question.

Those very poets, Lord Byron for instance, whose selfish immorality stands in such deep contrast with the noble strains of feeling frequently occurring in their writings, felt more than any others the principle to which I allude. Their letters, journals, and works, all bear witness to this. Poetry teaches us to hold intimate communion with the book of nature; to constantly seek for the good and beautiful in everything which surrounds us. It harmonizes our thoughts, and raises them from gross and sensual objects. It tends to purify the affections, and cultivate the moral sentiments. That it was constantly endeavouring to work out these ends in Lord Byron, for instance, that traces of its influence may be found through all his writings, is what I contend for; to quote instances of this would be impertinent and needless; they may be found in every other page of his poems. He could not, like the common herd, progress in one undeviating path of vice, without often pausing, and, while looking with disgust and self-condemnation on the steps already trod, turn with a fearful and half-averted glance to the dread future. Though at times he bowed before the polluted shrine of vice, and suffered her to throw the slavish chains of lust and passion around him, yet oftentimes an inward voice bade him look up to that hill where "robed in radiant white" sat, virtue. That spirit of poesy and harmony which animates all nature, whispered to him that peace and happiness could only be found in the consolations of religion, and the practice of virtue. She pointed up to the mount, and bade him climb the apparently rugged sides; that Holy Spirit which is given to all those, and only those, who ask it by faith in Jesus Christ, could alone have worked in him, to will and to do so. Poetry did exercise a certain beneficial influence on his mind; a higher power alone could have affected his heart. When, to obtain present peace, he would have quieted the still small voice, the spirit of poetry came to the aid of conscience. He knew that his body had obtained the mastery over his soul—the lust of his flesh over the spirit of his mind—the material over the immaterial—the mortal over the immortal; and he felt (let the most ardent admirer of Lord Byron deny it) a degraded being. Hence that misanthropical raving, alternating with affected stoic indifference, in which he makes the Childe find a false and hollow comfort (see *Childe Harold*, canto iii. 7—canto iv. 10, &c. &c.). With the deepest admiration of Lord Byron's poetry, and, I hope, some consciousness of the beautiful passages with which it abounds, I think it requisite to warn an unthinking reader against those disfiguring clouds, both philosophical and poetical, which too often dim the lustre of his genius. Those misanthropical pas-

sages, which, in a hasty perusal, may be selected by some as the finest, will, when examined, appear outrageous violations of common sense. When, having gradually worked himself into a ridiculous passion, and persuaded himself that the whole world was in a conspiracy to drive him to desperation, he finishes the climax with—

That curse shall be forgiveness; have I not,  
Hear me, my mother earth, attest it, heaven! &c. &c.

the pilgrim who loved to wander through "the pathless woods" and on "the lonely shore"—who had mused so sublimely, and described so sweetly, is lost in the melodramatic strut, and bombastic rant of some raving actor. The dictates of truth and good taste, equally forbid such stage-effect passages. That Byron was a misanthrope—of all the beings which breathe the blessed air of life, the most absurd and wicked—I never could wonder at. He felt and writhed with anguish at the conviction, that his own hand had poisoned the chalice which he drained to the dregs. His heart told him that, with wealth, rank, and talents, he envied that peasant, who, with humble faith and relying confidence, bent over the sacred page, by the flickering light of the cottage ingle. By bitter experience, Byron learnt that peace and happiness never take up their abode in the heart where self-respect is a stranger. No man can be a poet, in the true sense of the word, without turning the eye of meditation on his own soul. He cannot fire with indignation, or melt with pity the heart of his reader, till, with searching gaze, he has investigated the springs whence these emotions flow, and thus discovered the "sesame" spell which alone will unlock their fountains in the breasts of others. Byron was a true poet, and he looked into the inmost recesses of his own heart. Let *Childe Harold*, *Conrad*, *Don Juan*, and *Lara* testify what he found there.

"Byron trod the path to the temple of Fame over the ruins of his own heart\*."

Insensible must be the heart, and stupid the intellect of him, who could gaze without feelings of the deepest sorrow at those melancholy ruins, and that polluted altar, over which a moral gloom, darker than the blackest midnight, broods—that altar where genius should have kindled the flame of devotion, and poeëie have sung in grateful adoration of him from whom all intellectual gifts descend.

Garden, 1839.

## THE CHURCH AND THE WORLD.

No. II.

### *The Ordinances of Religion.*

AND must we then begin with the ordinances of religion? In the principles and dispositions of the members of the church we might expect to find evidence of the world's influence, but, within the very sanctuary itself, alas! the world is even there. The world, it must be remembered, never has been without some sort of religious worship; whether deifying the luminaries of heaven, the creatures of earth, or the mere offspring of imagination, she has ever made provision for that craving of man's soul which, even when most

\* My opinion is, "that the diffusion of general knowledge," unless founded on, and constantly connected with religious truth, will be productive of infinite harm, especially when effected by such productions as the *Penny Cyclopædia*: I refer more particularly to the articles "Jesus Christ" and "Bunyan."

\* Moore's *Life of Lord Byron*. If my remarks on the writings of this nobleman shall seem to any more extended than my plan allows, I can only plead a good intention.

perverted, bears witness that it owes not its origin to the dust. Our world is Christian, therefore the worship of our world, the world with which we have to contend, is Christian too, and her influence over the church is accounted for. When the world, pointing to the shrines of her idolatry, bade the members of Christ's church burn incense or die, there was little danger that the purity of the latter should suffer any general contamination from the gross falsities of the former; but now that the world is nominally within the pale of the church, that so many, in outward communion with the church, are in reality votaries of the world, we may be loth to admit, we may grieve over the admission, but we cannot close our eyes to the humiliating fact that, even in the exercise of her own immediate office, the church has not escaped the paralyzing effect of this close contact with the world.

It will scarcely be necessary minutely to compare the practice of the church at this day with her prayer-book; the falling off is too evident to need more than a general reference, on the one hand, to her provision for a daily morning and evening service, to her orders for the administration of both sacraments, to her table of the feasts, and of the vigils, and fasts, to be observed in the year; on the other, to our closed temples, our seldom communions and private baptisms, and to the all but universal neglect into which the appointed feasts and fasts have gradually fallen. The prayer-book tells us how far removed from the world is the spirit of the church herself; it marks out a path strait and narrow and distinct as can be conceived, from the beaten way of the world; a path of self-denial and continual watchfulness, of constant prayer and feeding upon the meat and drink which nourish to eternal life, of real communion with the blessed saints in heaven, by meditating upon their characters and affectionately cherishing their memories on earth; in the general practice we trace the working of the world, and, as we seek to estimate the value of that constant support and spiritual sustenance provided by the church for her children, and of which the world acting in her members has deprived us, a new and significant meaning is developed in her supplication for deliverance from "all the deceits" of that insidious foe.

The influence of the world upon the church, as it affects the conduct of her members in the ordinances of religion, is visible in every administration. The services of the church set forth in the prayer-book are strictly congregational. The directions there given are to the people as well as the minister; their actual participation is as clearly marked, as his; but the world has entered into our churches, the cold atmosphere of the world pervades even there, and the accents of contrition, the voice of praise, and the profession of faith, resound no longer. We need not be told that the response of the heart is of more value than that of the lips—the church requires both; and it is from the world alone that we have learned to despise the latter. An individual, however, worshipping in a congregation where no audible response is made, may feel it right to comply with the custom, although wishing it were otherwise; but, for those who refuse to kneel at the direction of the church—except where really unable from constitutional weakness—what excuse can be offered? The church, to which as members and in her own courts they surely owe some deference, calls upon them to kneel; the bible, written for our ensample, represents the wise and holy as still kneeling when they approach the throne of God; their minister is kneeling while he offers up the prayers; many of their brethren are kneeling around; yet they remain seated. Do these, too, talk of the devotion of the heart? Where is their devotion, where are their hearts, when they can adjure their now glorified Redeemer, by that hour of darkness when he "kneeled down," and, being in an agony, he prayed more ear-

nestly, and his "sweat was as it were great drops of blood falling down to the ground:" when they can adjure him by that "agony and bloody sweat," and yet not even be moved to bend the knee while the solemn adjuration is made? Their Saviour knelt for them, but they will not kneel for themselves. He was bowed down to the ground, crushed beneath the burden of which their sins formed a part; yet they will not bow down even while pleading that very agony for their deliverance. He humbled himself even to the death upon the cross, but they cannot humble themselves so far as to assume the common attitude of adoration due from a creature to its Creator. Great, indeed, must be the power of the world; for, in both these instances, it is the world, wearing her indolence and pride without disguise to the careless, and cloak- ing the same indolence and pride with the plea of more spiritual worship, when she would mislead the serious, that has thus frustrated the intention of the church, and marred the beauty of her services.

In accordance with, springing from, and again, in its re-action, increasing this listlessness during prayers, is the undue prominence now so prevailingly given to the sermon. It would appear, indeed, from the manner in which churches are filled or deserted, according to the popularity of the preacher, that the generality go merely for the latter; and thus the majesty of the Most High is insulted, and the world finds means to erect an idol within his own sanctuary. To confess our sins, and, being penitent, to receive absolution, to pray to God for all things necessary both for our souls and bodies, to praise him for his mercy and loving-kindness to us and to all men—these are the great purposes for which the church calls her children together; she has appointed, for their further edification, a sermon or homily, and it is our duty, as well as privilege, to listen with attention and humility to what, by the grace of God, is, and in every age has been, a most effective instrument for the salvation of souls; but to make this the first consideration, is to suffer the art of the world to turn "what should have been for our wealth, into an occasion of falling." The sermon once made the chief object, and the solemn worship of the Almighty is degraded into little other than a prelude to it. The house of God is attended or neglected, according as we may chance to like the doctrine or style of the preacher; our own parish church is, perchance, left, to seek in others the gratification of our taste in these particulars; while the proud and capacious spirit, the habit of seeking novelty and excitement in the exercise of our religious duties, and of thus turning a means of grace into mere amusement, fostered by this undue exaltation of the sermon, are evident in the manner in which sermons are almost universally spoken of. The way in which people, as a matter of course, ask each other how they like such or such a preacher, is of itself an evidence how natural it is considered that individuals should pass judgment upon their spiritual teachers. The common phrases of being gratified, pleased, or delighted with a sermon, convey the idea rather of an audience expecting entertainment, and expressing their approbation accordingly, than of a congregation receiving instruction in the way of salvation from an ambassador of Christ. Then again, what can be more irreverent towards God, than to talk of going to church out of respect or compliment to the minister, or to "hear" him? yet how usual is such language. The prevalence of a mode of speaking, which expresses dispositions so contrary to those inculcated by the church is—even when used, as it no doubt frequently is, from mere habit—another proof of the dominion of the world. Strongly contrasted, indeed, even when there is most outward similarity, are the inward principles of these two contending powers. The church teaches us to listen gladly to the word of life; the world persuades us to make this an excuse for casting slight upon the

worship of the Lord of life. The church teaches us to reverence our ministers; the world, while assuming a tone of patronizing approval little according with any real respect for the sacred office, makes this a plea for offering insult to him in whose name they claim that reverence. The church glories in a title of a house of prayer, let us not help the world to deprive her of this title, but rather strive that she may indeed become more and more of a house of prayer to us; she has appointed ministers to teach, let us listen humbly as those who indeed wish to be taught; looking not to the ability of the individual, but to the authority of the office: a due regard to the latter will keep us from all unseemly criticism, and, when we are inclined to lavish commendation on the former, let us remember the words of the pious bishop Andrewes, "The only true praise of a sermon, is some evil left or some good done upon the hearing of it."

There yet remains to be considered our greatest cause of complaint against the world. She has lessened the solemnity of our services, taking from us, as individuals, that incitement to earnestness of prayer which congregational worship must naturally afford; but, of the most solemn part of the service, that part from whence the soul derives her especial sustenance, she has—except at certain periods, varying in almost every congregation, and in many barely exceeding that named as "the least" attendance expected by the church from every member—of this most essential part of the service she has—as a part—deprived us wholly. Wheately, after a quotation from the rubric, at the end of the communion as it stood in the first common prayer-book of Edward VI., remarks, "From whence it appears they took it for granted, that there would always be a sufficient number of communicants upon every Sunday and holy-day at the least; so that they could not so much as suppose there would be no communion upon any of those days. But, it seems, they feared that upon other days there might sometimes be none to communicate with the priest, and so no communion; and therefore they ordered, that if it should so happen for a whole week together, yet, nevertheless upon Wednesdays and Fridays in every week, so much should be used of the communion service as is before limited. But afterwards, as piety grew colder and colder, this sacrament began to be more and more neglected, and by degrees quite laid aside on the ordinary week-days. And then the church did not think it convenient to appoint any of this service upon any other days than Sundays and holy-days."\* And what shall we now say—now that Sunday after Sunday we retire from the house of God, and the sacramental bread, that "body which is meat indeed," has not been broken; and the sacramental wine, that "blood which is drink indeed," has not been poured forth—how can we but feel that beneath the deadly influence of the world, "piety is still growing colder and colder?" And when, at last, the season does arrive for the celebration of this holy banquet, all have been invited, the church has "bidden all in the name of God, called them in Christ's behalf, exhorted them, as they love their own salvation, to be partakers of this holy communion;" yet by far the greater part of the assembled congregation do "most unthankfully refuse to come." There is refreshment for the weary, and medicine for the diseased soul; strength for the weak, and comfort for the afflicted; yet the weary and diseased, the weak and the afflicted, leave the half-finished service, dead to their spiritual wants, or careless to seek their relief. There is represented that "one oblation of Christ once offered" according to his own holy institution, by which he did "in his holy gospel command us to continue a perpetual memory of that his precious death, until his coming again;" yet sinners, for whom he died, glance carelessly over the preparation as though they had

"no part or lot in the matter," turn away from his last solemn command—turn away, and are "not afraid." Well may the remnant who are left tremble amid their rejoicing, well may they tremble themselves for their "rebellious house," as well as for individual sin, while they feel how few they are, how small and unworthy a portion of so large a family, to appear before the Lord, while they behold this new proof that piety is indeed growing colder and colder. The church teaches us to partake of "the outward part or sign of the Lord's supper," in humble dependence that "the strengthening and refreshing of our souls by the body and blood of Christ, which are verily and indeed taken and received by the faithful" therein, will surely accompany it: the world, in addition to various excuses, answered and refuted over and over again, under pretence of depending more fully upon the free grace of God, persuades us to slight the means he has appointed for the conveyance of that grace. The church, knowing that "the benefit is great, if, with a true penitent heart and lively faith, we receive that holy sacrament," has shown her anxiety that her children should be constantly invited and urged to participate: the world, acting upon the same conviction, has succeeded, not only in so reducing the number of communicants that it is painful to calculate the proportion, but in causing the communion itself to be thus sparingly administered to those who would receive it thankfully.\*

The duty of an individual, as regards attendance upon the religious ordinances of the church, must necessarily be limited to the opportunities he may enjoy; yet it is natural for one who is desirous of conforming to her rules, to endeavour, as much as may be so, to conform in private. To read over the psalms and lessons for the day at home, is a very different thing from taking part in the former, and listening to the latter in church; still it is a substitute he will be very glad to adopt. He will choose the appointed portion of scripture for his own perusal, out of affectionate reverence to the church; it will be a daily tribute of obedience, a daily act of communion with her. He knows that the chapter before him resounds on that day in, at least, some of the houses of God; that many a Christian in the family or closet will, like him, be meditating upon it; and the humility of that obedience, and the charity of that communion, and the faith, dwelling in things not seen, from whence these spring, are no unmeet preparation for the study of the sacred volume. The habit of thus constantly attending to the directions of the church, will lead to an observance of her holy-days; imperfect indeed without public ministry, yet, however imperfect, an observance. Surely, we cannot but feel, the more we look into the prayer-book, and see how far we have wandered from its ordinances, so far that, generally speaking, individuals have no opportunity of complying with them; surely we have reason to say with the fallen sons of Israel, "We are more sinful than any other people; we ought to be ashamed more than any nation." The piety of the reformers of our church made ample provision for the spiritual wants of her members, but the fulness of this provision was abused and neglected, and it has been diminished till, within sight of the goodly fabrics to which our forefathers may have repaired for "daily bread," we, their children, are weak and failing, for want of more frequent non-

\* Bishop Wilson applies the second rubric after the office for the communion of the sick to the "comfort and advantage of such Christians as, through any just impediment, are hindered from receiving the Lord's Supper"—"especially in many country churches where the sacrament is but too seldom administered; supplying a form of private devotion to be used on the Lord's day, or any other holy-day, by those who labour under this sad impediment," and who neglect no opportunity of "receiving in the manner appointed by the church," "on any pretence of spiritual communion." See "Spiritual Communion," at the end of Bishop Wilson's "Instructions for the better understanding of the Lord's Supper."

\* Wheately on the book of common prayer. chap. vi. sect. 30.



ishment. "Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?" Justly displeased, yet "always more ready to hear than we to pray, and wont to give more than either we desire, or deserve." It may seem, when we consider the large proportion of churches in which divine service is scarcely ever performed from one Sunday to another, it may seem speaking against all probability, to express even a hope of anything approaching to an universal return to the practice of the prayer-book, yet I cannot but think that a prospect is opening. Amongst those appointed to dispense the treasures of the church, there is an earnest striving to awaken a general desire for a fuller participation, and every such appeal, breathing the spirit of the old divines, of the days when our newly purified church scarcely bore taint of the world around, and every voice, even the feeblest and faintest that may respond to those appeals, may—according to the usual working of God's providence—be regarded as a sign, bringing, perhaps, in the greater distinction it will cause between the church and the world, more open hostility from the latter, still welcome by whatever temporal depression it may be accompanied—a sign that those treasures are about to be poured forth more abundantly. Meanwhile, let us entreat those who now enjoy these privileges to be mindful of their less favoured brethren; to remember in their devotions those who would gladly feed upon the crumbs which fall from their table; those, who while they are thankful, most thankful, that there are still left some ensamples of the original design of the church, yet, in their own souls "pine and are brought low, like as a child that is weaned from its mother"—who in the solitude of their retirement full often exclaim with the psalmist, "O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord:—blessed are they that dwell in thy house: they will be always praising thee."

#### THE CHRISTIAN NOT CONFORMED TO THIS WORLD:

##### A Sermon,

BY THE REV. HENRY S. RICHMOND, M.A.  
*Curate of Denton, Kent.*

ROMANS, xii. 2.

"Be not conformed to this world."

How great is the difference between the actual character, and the character by profession, of that portion of the world which is called Christian! How great the difference in numbers between those who "call themselves Christians," and those who are such indeed; those who compose the church visible, and those within the church, whom Christ knoweth as his own—a difference which, as to its precise extent, and with regard to individual persons, it does not pertain to us to decide upon or to scrutinize; but which yet, in a general way, we know does exist, and which God now precisely seeth, and which the Judge and Saviour will bring to light in the day of his appearing. How great is the difference, and how very awful and affecting is the contemplation of it! most affecting to all who *do* "love the Lord Jesus in sincerity," and who humbly know, and

from the heart confess, that, not by themselves, but by the grace of God, they differ from so many others.

We, my brethren, are a nation of Christians, so called. Generally speaking, all the inhabitants of all the cities, towns, and villages of this land are bearing the Christian name, have been brought within the visible church, and participate in Christian ordinances. But O, how little practical evidence is there that we have (almost universally) received Christ's holy baptism, are confessing the faith of Christ crucified, and have vowed unto God, and profess before men, to renounce this present world!

When a minister of Christ addresses such an exhortation as the text to a congregation of baptized people, to a congregation of people who have promised and have not thrown aside, but are frequently, and in various ways, acknowledging and renewing, their promise "to fight against the devil, the flesh, and the world," it might seem as if he surely could not exhort in vain, unless it were that the exhortation could be scarcely needed. For to beseech baptized Christians to be not conformed to this world, is beseeching them not to depart from engagements and promises made to God, not to renounce their profession, not to deny their baptism. And if every congregation of those who by baptism are Christians, were a congregation of Christians indeed, the exhortation would be far less needed, or would be far more effectual than it is. But what is now the real case? When, in the present day, we say to congregations of the visible church, "be not conformed to this world," we speak to those of whom many, even the greater part, are very manifestly and habitually doing that which they have engaged, and are repeatedly engaging before God, not to do; whose practice is a contradiction to their profession, whose lives disallow their baptism, and on whom the exhortation has little power—power not often to affect the conscience, less often to change the life.

It is thus that a solemn truth is constantly presented, with visible proof, to our minds, viz., that what is written in the word of God, or what is spoken by the ministers of his word in a general way, whether of doctrine, promise, or precept, unto or concerning, the church visible, is really true and effectual in reference only to a portion of the whole—even a church included and unseen, of which the church visible is but the inclusive symbol and inseparable outward type. My brethren, this is a solemn truth brought often with distressing evidence and force to the minds of those who are ministers of Christ to his church, and which it concerns the congregations of the people to consider well.



You, my brethren, are a congregation of persons baptized; you in your baptism did, by your sureties, promise to renounce the pomps and vanities of the world. That solemn engagement you have—most of you have—renewed at the holy ceremony of your confirmation, when you willingly, by your own act and deed, ratified and confirmed in your own persons that which you had done aforetime by your sponsors in your infancy. You are from time to time repeating and renewing your solemn profession of Christ's religion, acknowledging thereby your vows; some of you in that most sacred of all modes which is subsequent to baptism and confirmation—in participation of the holy communion of the body and blood of Christ; and all of you, by at least calling yourselves Christians, and uniting in Christian worship. But of you, of this assembly of baptized Christians, of old and young, on whom are these "vows of God," how many are Christians indeed? How many are living according to their most solemn profession, and in the fulfilment, through God's grace, of their vows? I do not put the question that you may judge others, but that each one may judge himself. Art thou, who professest, as a Christian, to be fighting against the world, and to be renouncing its vanity, conformed to this world or not? Canst thou say concerning thyself, with any sincere meaning and truth, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world?" Art thou a true partaker of that faith by which the world is overcome, and art thou thyself resisting and overcoming it by thy faith?

I suppose that, of professing Christians, there are some in every place who well know, and would confess, that they do not live as Christians should; yea, many whose conscience will not suffer them to think that they are renouncing in reality the evil or the vanity of the world. They who are openly wicked and irreligious (fearful as their condition is) are not so much in danger of self-delusion as the decently moral and religious are. The fear is, lest, in answering within your own minds the inquiry which is proposed to you, "am I conformed to this world or not?" you, who are not walking in immoral ways, who are not keeping the company and joining in the practices of the wicked, who, with quiet and blameless diligence are attending to the employments and duties of your worldly station, are approved, and respected, and spoken well of by your neighbours, lest you should deceive yourselves, lest you should mistake morality for Christian holiness, or rest in a form of godliness without its spirit

and power. There is fear lest many should be led by what in them is but a worldly prudence, worldly virtue, or even worldly religion, to think that they are not conformed to the world.

However moral and virtuous any man may be, however he may refrain from the sinful courses and outward pomps and vanities of the world, however religious he may be, how many soever good works he may do, if all are upon worldly principles, all from inducements and motives which are derived from no higher source than the world and his own interest and comfort in it, or from a self-righteous expectation of reward in the world to come, (such self-righteousness being essentially earthly and worldly) he is one of those who are conformed to this world, whose conversation is not in heaven. Do you think that I speak too strongly? Then hear what the apostle saith: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What lesson did the Holy Ghost design to teach us by these strong and striking statements? Is it not evident by this that all works of virtue or religion, all abstinences and all performances, which spring not from the right motive, have nothing in them spiritual, heavenly, or divine; but, however good or meritorious in the judgment of men, are, in the sight of God, and in truth, only worldly, and human, and vain things. What is that motive? Charity; which means love. It is that love, spiritual and holy love of God, and of all that God loveth, which is the fruit of the Holy Spirit dwelling and energizing in the hearts of God's children, and which immediately springs out of a spiritual and saving faith in Christ Jesus their Lord and Redeemer. This charity or love, which is the right and true motive of all righteousness, is the true and effectual spirit of separation from this present evil world. He who has this love in his heart is not of the world, though he is in it. In the same degree in which this holy love rules in his heart, the love of the world is expelled, and its evil customs, and pomps and vanities are, both outwardly and inwardly, renounced. But he, in whom this love does not abide, as the ruling principle of his life, whatever his outward life and conduct may appear, is earthly, sensual, conformed to this world.

My dear brethren, I desire earnestly to impress this truth upon your minds—may God impress it on your hearts—that if your affections be mainly fixed on anything which is of the world, if your heart be worldly, then, whatever you are, or profess to be, whatever, either to yourselves, or to others, you appear to be, whatever you do, however you live, you are children of this world, you are not Christians indeed. Hear how God in his word enforceth this truth, “love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God, abideth for ever.” Remark, again, the few but significant words, in which the apostle describes the apostacy of one who had been baptized (as we have been) in the name of Christ, and who probably did still continue to profess (as we do) the faith and religion of Christ; “Demas hath forsaken me, having loved this present world.” O how many are there, we cannot but fear, nay, we cannot but know there are many, who, at the present hour, are of the character and condition of Demas, loving, with that love which cannot consist with the love of the Father and with the love of Christ, this present world, even while renouncing the world in solemn professions and vows!

But in urging the apostle's precept “be not conformed to this world,” I would both now and always rather dwell on the root of the evil, the love of the world, the worldly heart, than preach expressly against any particular vanities by which the lovers of this world indulge and manifest their worldliness. Let faith in Jesus, and love to Jesus, dwell and rule in the heart; let the peace which Jesus gives, not such as the world giveth, be known and cherished in the soul; let the things that are eternal be habitually and intently looked at by faith and in hope, occupying earnestly the thoughts, affections, and desires of the mind; and then the Christian, being transformed in the renewing of his mind, will not be, cannot be, conformed to the world. Then a discerning mind, a spiritual conscience, holy caution and godly fear, will show to him what things (not expressly forbidden, not perhaps wrong in themselves, or not wrong in all cases, and for all persons) are hurtful to his spiritual growth and peace, and inconsistent with his love of God. He will “keep himself unspotted from the world,” the wickedness of the world will be abhorred, the unchristian customs and fashions of the world will be renounced, the pomps and va-

nities of the world will be felt to be insipid and revolting. The world will be crucified unto him, and he unto the world, through the power of the cross of Christ.

But, without those transforming principles of faith and love, whatever may be done, and whatever may be abstained from, in the unfilial spirit of bondage and fear, for the mere sake of being, after a certain manner, religious or just, because good men say that such and such things are right, and such and such things are wrong to be done; only a formal, an insincere, or a self-deceiving character will be formed, and the heart will be scarcely less earthly, the spirit little less conformed to this world than before.

My dear brethren, it is not our part to judge others, nor to decide on individual cases, even in our secret minds and thoughts; but the general impression upon the mind is unavoidable (and it may be made practically important to ourselves), that, not only in the Christian world (so called) at large, but also in that portion of it which is often called by the distinctive name of “the religious world,” there are not few who are but worldly religious—religious by a sort of acquired custom, from external influence, through force of circumstances; by the mere following of others; we might even say, by a fashion of the times.

My brethren, the world (taken in the scriptural sense of the word, as contradistinguished from the true church and people of God, his elect, “the bride” of Christ who shall be united with him “at his appearing and kingdom”) the world is doomed of God to perish. If we—we more especially, who have professed the faith of Christ crucified, having been “signed with the sign of the cross,” are so conformed to the world as to be “of it,” so as to be “children of the world,” in conduct or in heart; then we (except we repent, and be transformed, in the renewing of our mind) shall be condemned and perish “with it” (1. Cor. xi. 32.) O, then, let us examine ourselves, and in doing this, let us look to the root of the evil—the love of this world; in other words, the worldly heart.

But then, my brethren, we have necessarily much to do with the world; we are in it. It is not the will of God to take, as yet, his children out of it; nor is it our duty to endeavour to betake ourselves altogether from it. We are to be in it, but not to be conformed to it. Our employments, our connections, our duties, are in the world. Confessedly, then, we must be surrounded with danger; we are in a condition which requires the greatest watchfulness, and more than that, which requires the power of God

to keep us, in our weakness and danger, from "falling into temptation and a snare, and many foolish and hurtful lusts." How, then, shall "we know that we are of God?" How shall we have humble and blessed assurance that we, being in the world, and so much occupied with it, are not conformed to it, but "have escaped its corruptions?" That we have been baptized, and are now continuing to make that holy profession which we first made in our baptism, is, alas! no sufficing evidence, by itself, that we are not conformed to the world; for we see baptized worldlings, professing Christians, manifesting their worldliness on every side, and in all ways. That we do not join in the openly sinful customs, or mix in the public gaieties and vanities of the world, and that we live, perhaps, in much seclusion from it, is no sufficient evidence; for the world may be too much with us, even in our quiet homes; and we may carry the spirit of the world, the worldly heart, into the solitude of our secret chamber.

How, then, in this matter, shall we "prove our own selves?" There is one great scriptural test which I think may, more than almost any other, be fitly mentioned in connection with the present subject; I mean the second coming of the Lord Jesus, and that end of this present world, which is connected with his appearing. What are our thoughts, feelings, hopes, desires, in reference to that event? Could we be content to live for ever here, with the present state of things? Do our spirits hunger and thirst after the righteousness, and purity, and glory of that other state which, as yet, the church of Christ seeth not, but is in hope, and patience, waiting for? (Rom. viii). May we not profitably ask our hearts such a question as this: Would we rather that the Lord should delay his coming, or, that he should be even now very near at hand? Can we, do we, pray with earnestness, "that it may please Almighty God, of his gracious goodness, shortly to accomplish, the number of his elect, and to hasten his kingdom, that we, with all those that are departed in the true faith, and fear of his holy name, may have our full consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ, our Lord?"

This is a good and trying test. We cannot think it possible that any one who is "living the life which he liveth in the flesh, by the faith of the Son of God," and to whom "Christ is precious," that such an one, having, in common with all saints, the promise of his "glorious appearing," should not be "looking for, and hasting unto" the fulfilment of it with earnest and deep desire. But still less can it be conceived, that such an one

should be willing to lose sight of "that blessed hope," should be content to live without it, and to contemplate only the continuance of this present state, with all the wickedness, and misery, and vanity, of the world. And, since also, in holy scripture, the "love of Christ's appearing," "the waiting for God's Son from heaven," the desire and the prayer that his kingdom may come, yea, "come quickly," is held out to us as a special and peculiar characteristic of the children of God, by which they are distinguished from children of this world; therefore, we say, that no test by which we can try ourselves, is more important than this. He, whose heart is given to the world, cannot desire the coming of Christ. He could not contemplate his advent as near at hand, without a shrinking, and a dread; still less could he think of it with joy, or with peace.

But, if we can dwell, and do often dwell, on that hope in our minds, with desire and "love;" if we—having no trust whatsoever in ourselves, that we are righteous, and knowing ourselves to be "miserable sinners," yet trusting peacefully in the blood of Christ, for the pardon of all sin, and in the perfect merit of Christ, as even made our own, through union and fellowship by faith with him, and imputed to us by God for righteousness—if we, so believing, can contemplate that which, with regard to the wicked and the worldly, is called indeed "the day of wrath," "the dreadful day of the Lord," but with regard to all saints, "the day of redemption," "the day of salvation" (because it will be the day of their full consummation and bliss, both in body and soul)—that which is to be the "removing" of all things present, and the introduction of a new state, a new scene, which we know of but by faith; if we can, and if we do, contemplate this, as it is revealed to us in the promise of God, so as that to him who saith, "Behold I come quickly," our hearts respond "Amen; even so come, Lord Jesus;" (and this not merely in any moments of excited imagination and feeling, but with deliberate and stedfast desire, with an habitual, sustained, and quiet joy); if, to "be like Christ when he shall appear," and to "see him as he is" (1 John iii. 2), be the end unto which we are ever pressing forward, and in comparison with which there is nothing that we desire upon earth; if we "have," for ourselves, "this hope in Christ," and, if it be to us (what to "every man who hath it" in reality it is) the means of purifying the heart and the life (1 John, iii. 3), making all sin hateful to us, and the will and precepts of our God precious, even "better to us than thousands of gold and silver," so that our aim is to be pure, "even as

Christ is pure ;" then, we, not in pride, but in lowliness, and to the praise of God, may conclude, that though "the world lieth in wickedness, we are of God," and "are not of the world, because Christ hath chosen us out of the world" (Joh. xv. 19). Yes! then have we blessed evidence, then may we have a holy assurance, that we ourselves "have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Where our hearts are, there our treasure is. We, through "special grace of God," are distinguished from those "who mind earthly things." For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able even to subdue all things unto himself" (Phil. iii. 19. 20. 21).

And now remark the motive with which the apostle has connected the precept, and by which he would ensure its observance. You will find it in the verse before the text. He was exhorting the "beloved of God, called to be saints" (Rom. i. 7), not only to a "reasonable service," but to a cheerful service of love and "perfect freedom." "I beseech you, therefore, brethren, by the mercies of God." From hence was to be the motive—from the mercies of God. The mercies which the apostle had been treating of in the former (the doctrinal) part of his epistle, and to which he alludes here in the (practical) conclusion of it, are chiefly these; God's foreknowledge and predestination of his church, to be conformed to the image of his Son; their vocation, their justification, not of works, but by grace; the gift of his Spirit, as the indwelling Spirit of adoption and holiness; and, lastly, the promise of future glory with Christ. There are no motives unto holy strictness of life and conduct, so high, so pure, so blessed, so constraining, as those which, "through the power of the Holy Ghost," we derive from the contemplation of "the things that are freely given to us of God." Weak, and ineffectual for holiness, in comparison of those, are all motives which fear can derive from "the terrors of the Lord." And in proportion as the motives of love are known, the motives of fear give place, and are not needed. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him, because he first loved us." Let the "mercies of God," let "the love of Christ," (his love begetting ours) "constrain us" sweetly to all active obedience, self-denial, and separation from the world.

Observe, lastly, how (as indicated in the words next to the text) the precept can, and must be, [and only can be, fulfilled. "Be not conformed to this world, but be ye transformed in the renewing of your mind." This direction leads us at once to God, and to Christ, and to him who proceedeth from both, the author and source of all our spiritual power, God the Holy Ghost, We must be "transformed in the renewing of our minds." This is essential in order to our not being conformed to the present world. We shall love the world, and the things that are in the world, with an unquenchable love, except we be renewed to the love of things heavenly. But we cannot transform ourselves. We cannot renew the spirit of our own minds. Not only is that first great renewal of the soul, whereby a fallen sinner is converted from the world unto God, the work of the Holy Ghost; but also the daily and ever-needed renewings of faith, hope, love, and obedience, during the life-time of the saint. God give us freely and largely of his "preventing grace," that we may seek, evermore in lowly and watchful dependence, and may receive and obey "the working of the Spirit of Christ, mortifying the works of the flesh, and our earthly members, and drawing up our minds to high and heavenly things."

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed in the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

#### ALMSGIVING.\*

WITH regard to the place which charity to the poor should maintain in the Christian economy, and in the heart of the believer, I have long been convinced, that notwithstanding the general admission that it is required both by the letter and the spirit of the gospel, yet, that with many professing Christians, it does not occupy that prominence and practical importance which are assigned to it in the word of God. Men economize upon their charities, rather than upon any thing; and there are few, very few, who, on principle, make sacrifices in their expensive indulgences, in order that they may be charitable; and yet observe how explicitly this is spoken of as an essential branch of Christian duty. Our Lord declared that by this, i.e. by love to each other, should "all men know that we are his disciples." It is the criterion of love to

\* From the "Christian's Almoner," a Sermon preached in the Episcopal Chapel of St. John the Evangelist, Edinburgh, Feb. 5, 1840, in aid of the funds of the Edinburgh Benevolent and Stranger's Friend Society, by the Rev. E. B. Ramsay, M.A., F.R.S.E., published at the request of the society. Edinburgh, Grant & Son; London, Burns. A very excellent sermon for a very excellent society.

God; for as St. John has argued, "He that loveth him that begat, loveth him that is begotten." If you do not love the image whom you have seen, how can you love the unseen original? The same apostle has declared also, that Christian benevolence is one proof of our having, in a saving manner, embraced the offer of the gospel. "We know," says he, "that we have passed from death unto life, because we love the brethren." St. James has defined "Pure religion and undefiled before God and the father, to consist in visiting the fatherless and widows in their affliction," no less than in "keeping ourselves unspotted from the world;" and, to pass all other instances, we may notice the passage from whence the text is taken. Acts of mercy and kindness are there exclusively spoken of by our Lord, as the test by which those who are placed at his bar shall be admitted to his right hand, and to the glories of his presence. We observe this as a single scripture fact, and surely one which must imply that Christ will, at the last day, demand active beneficence as a proof of the believing heart; and to make his representation the more forcible, he himself personates the poorer brethren, and he declares to those on his right hand, "Inasmuch as ye did these things unto one of the least of these my brethren, ye did them unto me." And to those on the left hand, in like manner, "Inasmuch as ye did not these things unto the least of these my brethren, ye did them not unto me." There could not, as it seems to me, be devised a more powerful representation of what will be demanded at the last day, from those who have professed themselves the followers and servants of the Lord Jesus Christ.

Let it not be supposed for one moment, that in these remarks we advocate the doctrine of human merit, or maintain that any philanthropy, however extended, or however devoted, can earn the pardon of our offences, can secure the favour of God, or deserve the eternal rewards of a joyful resurrection. We speak now not of Christian beneficence as the purchase of heaven, but as the fruit and evidence of "faith working by love"—of faith which lays hold on the grace of God, whereby alone we are sealed and saved. We may give all our goods to feed the poor, and yet not have charity. We may give our bodies to be burnt, and yet be wanting in the faith which justifies, and the love which fails not. A man might expend a princely fortune in feeding the hungry, and clothing the naked, and giving shelter to the homeless, and he might wander the rest of his days a beggar, and supplicate for sustenance at the doors of the institutions which he had founded and enriched with his bounty, and yet, with all this, he might be "far from the kingdom of God." His offerings be like the "sounding brass or tinkling cymbal," i.e. if made the ground and cause of salvation. "Other foundation can no man lay than that is laid, which is Jesus Christ;" and they who enter heaven, shall ascend the lofty eminence, not by the scaffolding of any legal obedience, or charitable deeds, but simply by the cross of Christ. I suppose that doctrine to be established as the basis of our common Christianity, nor do I consider it necessary to enter upon the elementary theology of a sinner's justification by faith in Christ, without the deeds of the law. But I speak now of what I presume will be

considered a doctrine no less clearly revealed—the doctrine of a believer's sanctification by the operation of the Spirit of God; I speak of the works by which he is to be known before men and angels, and the throne of Christ, as a child of God—as a follower of his son—as an inheritor of his kingdom; I speak of the deeds by which men will be judged—of the charitable and holy works without which faith is dead; I speak of that holiness, without which no man shall see the Lord—a holiness, of which one great branch is love to our fellow-creatures, and of which again, charity to the poor is one essential element. And, O that men considered that it is not only a duty, but a high privilege to assist in the great work of feeding the hungry, of giving drink to the thirsty, of clothing the naked, of giving a home to the stranger, of visiting the imprisoned and the sick—I say the privilege, for who can forget those benignant and condescending words, which, amid the stillness of expectant judgment, will be heard penetrating to the confines of the unnumbered multitude before the great white throne, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I do not ask you to aid the society, merely that you may swell the collection of this day. I do not ask you to give grudgingly as a matter of hard and stern duty; but I claim the offerings of your love, of your affection, and of obedience, for all the blessings which you have yourselves enjoyed. The Redeemer "came to you"—he came from the glory of Deity to raise you from the condemnation of guilt, and the death of sin, to the triumph of grace, and the new life unto righteousness: and then the luxury of doing good! of giving food, and clothing, and firing to the miserable and helpless!—those ordinary enjoyments, without which, human existence is continued suffering. A generous mind would rather have the recollections of the patriarch Job, than share his wealth: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

### The Cabinet.

THE WHOLE TRUTH\*.—Worldly-minded persons, who call themselves Christians, are always talking about charity, about the mild spirit of Christ; and, if we are to believe their representations, he came to throw a veil over sin, to break down the barrier between right and wrong, to call evil good, and to bring men to the enjoyment of heaven in the midst of sin and unbelief; to tell that every one is right in their own way; and to give to Satan the dominion wherever he claims. Now the gospel is the very contrary of all this; it is the setting forward of one truth in opposition to the thousand lies of the world; it testifies, not only that God is righteous, but that the world is unrighteous; it not only proclaims that one way is right, but that every other way is wrong. The gospel is the message of peace; how, then, does it bring a sword? Simply because, when the whole truth is stated, all the messengers of Satan war against it. There is a certain portion of truth which Satan will endure. One of the Roman emperors would have

\* From "Macartney's Notes on St. Matthew."

added Jesus Christ to the number of the gods, and worshipped him among them; but he bitterly persecuted those who maintained that he was the only God, and that God is one.\* Wherever, therefore, truth is fully proclaimed, there Satan will bring the sword against it; he can argue against half the truth, can pervert it to his own purposes, can allure men by pleasure or profit, if not to give it up, to forget it—against the whole truth he has but one argument.

CLERICAL AMUSEMENTS.—Whatever may be said in extenuation of the time-wasting public amusements of society; of the quiet domestic or social card-table; of the harmless occupations of farming and gardening; or of the advantages to science or literature derived from the researches or editorial criticisms of clergymen: it is very obvious, that men addicted to such pursuits can never so control the feelings (the prejudices if you will) of mankind, as to be thoroughly effective in the work of the ministry. Their soundest expositions of doctrine, and most earnest exhortations to the performance of those Christian duties which they themselves practise, are neutralized by the intruding remembrance of the Christian devotedness which they do not practise, and the painful sense of inconsistency inseparable therefrom. In the estimation of the lower classes of society, especially with reference to those conversational controversies into which churchmen of those classes are perpetually drawn by dissenters, any questionable practices notorious in a clergyman are prejudicial, in a degree not easily imagined, to the best interests of the church. For some years I have been habitually cognizant of such controversies; and the assaults which our poor friends are least able to withstand, are the dissenters' appeals to the clergyman at the card-table, or in the ball-room, the theatre, and the race-course. This may sound a small matter, too small for introduction in this place; but my matured conviction is, that, amongst those masses of the community whose good we have mainly in view, the thousands who are influenced by objects of sense more than they can be by abstract arguments, and who judge and will continue to judge and feel concerning the church more from what is visible in her ministers, than from what is essential in herself; this is a very great and grave matter. It is not easy to find a remedy, unless the subject were deemed of sufficient consequence to induce special episcopal prohibitions; on the truly apostolical ground of enlarged charity towards the weak demanding restrictions of individual liberty in the strong. Granting the practices in question not to be intrinsically sinful, it will not be pretended that they are duties. The utmost that their warmest defenders will venture to plead is, that they are indifferent. But an apostle has said concerning such things, "But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. viii. 9—13.)—*Rev. H. M'Neile's Lectures on the Church of England.*

HOW TO KNOW WHETHER YOU READ AND HEAR GOD'S WORD PROFITABLY.—The ends for which, St. Paul's says, the scriptures were designed, are an excellent direction how to judge of our improvement by reading and hearing the word of God. The proofs to be produced of it are "patience," and "comfort," and "hope." Let every man, then, apply to himself

these proofs. Hath he learned meekness and moderation to them who differ from him? Does he see the ignorance and infirmities of weaker Christians with temper and compassion; and, instead of blaming and despising, labour to inform them better, and gain upon their affections by methods of gentleness? Can he bear the reproaches of them who are in the wrong, when he knows himself to be in the right? Can he put up with injuries for God's sake, and quietly submit to affliction, when Providence lays it upon him? Does he support himself in hardships and temptations by the example of a suffering Saviour, and those other bright patterns of meekness and perseverance, whose trials and praises are recorded in these books? Does he labour diligently for peace and order, charity and godly unity? This if he does, he is instructed and mighty in the scriptures indeed. But until the virtues commended there are copied out into his disposition and practice, "though he understand all mysteries and all knowledge," yet St. Paul tells him plainly that all this while "he is nothing," and "knows nothing as he ought to know."—*Dean Stanhope.*

### Poetry.

#### HOLY COMMUNION.

"Come unto me, all ye that travel and are heavy laden, and I will give you rest."

I COME, renewed from above,  
With loyal faith and humble love;  
I come, O Lord, I bow to thee,  
Whose heavenly love bow'd lower to me.

Faith is mine eye, faith strength affords  
To keep pace with those gracious words;  
And words more kind, more sure than they,  
Love could not think, truth could not say.

O, dear memorial of that death,  
Which still survives, and gives us breath—  
Man's bread of life! O may'st thou be,  
My food, my joy, my all to me.

I come, good Lord; my hopes increase,  
Give me my portion in thy peace;  
Come, hidden life, and that long day,  
For which I languish, come away!

When this dry soul thine eyes shall see,  
And the unsealed source of thee—  
When glory's sun faith's shade shall chase,  
And for thy veil give me thy face.

HICKS' DEVOTIONS.

#### PSALM XX.

THE Lord in thy adversity  
Regard thy cry;  
Great Jacob's God with safety arm,  
And shield from harm:  
Help from his sanctuary send,  
And out of Sion thee defend.

Thy odours, which pure flames consume,  
Be his perfume;  
May he accept thy sacrifice,  
Fir'd from the skies;  
For ever thy endeavours bless,  
And crown thy counsels with success.

We will of thy deliverance sing,  
Triumphant King:

\* Is our author quite accurate in his history here?—ED.

have turned every one to his own way, and the Lord hath laid on him the iniquity of us all" (Isa. liii. 6). "The wages of sin is death," and that death the Son of God consented to suffer, in all its bitterness; not only the death of the body, but the death also of the soul, in those unknown agonies which divine justice had awarded, as the inevitable consequences of sin.

The divine nature of the Surety stamped an infinite value upon all his obedience and all his sufferings as man: hence his righteousness was to be an "everlasting righteousness," and his sacrifice (although his sufferings were but temporary) a sacrifice whose value and efficacy was to be unlimited and eternal, "one sacrifice for sins for ever:" as it is written in the prophets, "to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. ix. 24). This is that righteousness, concerning which the apostle speaks in his epistle to the Romans, (iii. 21) where, after having shewn the universal condemnation of men as transgressors of the Law, whereby "every mouth must be stopped, and all the world become guilty before God," he says, "But *now* the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God, which is, by faith of Jesus Christ, unto all, and upon all, them that believe; for there is no difference, for all have sinned, and come short of the glory of God; being justified freely, by his grace (*i. e.* they must be so justified, if ever justified at all), through the redemption that is in Christ Jesus."

This passage of scripture appears well-suited to illustrate our present subject: it tells us that "now," because of man's sin and consequent inability to be "justified by the deeds of the Law," God has graciously manifested or revealed *another* mode of justification, here styled "the righteousness of God without the Law," *i. e.* a mode of justification entirely independent of the Law—no past obedience contributing in any way to the sinner's justification, no past transgression forming any bar to it. This "righteousness of God" (being a righteousness appointed of God, a righteousness to be wrought out by God in the person of his Son, and a righteousness to be applied to the soul by God the Holy Ghost) was to be attained "by faith of Jesus Christ;" and it was to be "unto all, and upon all, them that believe." It was to be "unto" them, *i. e.*, imputed to them, put to their account, as a full payment on their behalf; and "upon" them, *i. e.*, their souls were to be invested with this righteousness of the Surety, as with a pure, spotless, and glo-

rious robe, wherein they might stand before the throne of God.

This wondrous scheme, while it made full and sure provision for the salvation of sinners, and thus magnified the *mercy* of God, made equal provision for the vindication of his *justice, holiness, and truth*, and for the reparation of his violated Law, in that *obedience* which the Son of God performed as our Surety, and that *punishment* to which he was well pleased to submit in our stead. Hence the apostle takes care to teach us, that while we are "justified freely by his grace," this free-grace justification was purchased and secured to us at a most costly price, even "through the redemption that is in Christ Jesus," "whom (to quote the words immediately following) God hath set forth (or fore-ordained) as a propitiation, through faith in his blood, to declare his righteousness for (or with respect to) the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just*, and the justifier of him which believeth in Jesus."

Such, then, being the way of salvation appointed by God, and the only way—and the benefits of that salvation being limited to them that believed in the appointed Saviour, it of course became necessary that the mind of the sinner should be brought under such training as might instruct him in the way, and lead him, in penitence and faith, to "behold the Lamb of God which taketh away the sin of the world." Hence, then, the appointment of that divine discipline which forms the subject of our present exercise—"The law, as our schoolmaster, to bring us unto Christ, that we might be justified by faith."

No sooner did man come to need a Saviour, than the Saviour was revealed—a Redeemer, suffering, yet triumphant: "The seed of the woman shall bruise the serpent's head, and the serpent shall bruise his heel." Such was the first, brief, mystic, but most comprehensive announcement, of "him who was to come." This (as there is every reason to conclude) was accompanied with the grand typical institution of sacrifice; the nakedness of the first sinners being significantly covered with a covering provided of God, even with "coats of skins," taken from those innocent victims that were made to bleed for them.

The ingenuity of learned men has sometimes been misapplied, in attempting to controvert the divine origin of sacrifice, and to represent it as a matter of man's device, afterwards adopted by God, and incorporated with his own institutions. But the remarkable circumstance, that man should happen (as they would say) to select the most ex-



actly appropriate animal for this strange rite, (an animal so closely typifying, in every way, the destined Redeemer), shews, at least, that there must have been another mind than man's, influencing the choice. While the very early distinction of animals into clean and unclean, before their general and permitted use for food—and the rejection of Cain for not bringing the appointed sin-offering, but presuming to substitute an oblation according to his own notions—and the divine approval and acceptance of Abel's offering of a lamb, recorded not only by the sacred historian, but also by St. Paul (in that epistle to the Hebrews which was written under inspiration of God, as the key to the right understanding of the Old Testament; the apostle telling us, that "by faith Abel offered unto God a more excellent sacrifice than Cain," having an eye to the divine institution as well as to the promised Saviour;)—with the abhorrence which God everywhere expresses for any unauthorised inventions of man in holy things, and for whatever comes under the denomination of "will-worship"—all this certainly appears strongly in favour of the divine origin of sacrifice, as part of that "Law" which was appointed as "our schoolmaster, to bring us unto Christ, that we might be justified by faith."

#### LECTURES ON THE HISTORY OF THE CHRISTIAN CHURCH.

BY THE REV. RICHARD BURGESS, B. D.

*Rector of Upper Chelsea.*

#### III.

Martyrdom of Polycarp, and review of the Asiatic churches, until the end of the second century—Persecutions of the churches of Vienne and Lyons, Irenæus—State of Christianity under Marcus, and his successors, until Septimius Severus—Clement Alexandrinus.

THERE is not a more admirable feature in the economy of God's dealings with his faithful people, than that adaptation of strength and support to the various trials which, in all ages, have been their lot; in the second century especially, we find, this inward strength and fortitude grew with the magnitude of the occasion, until it appeared quite supernatural, and forced many a reluctant mind to acknowledge that such patience in suffering, was far beyond the ordinary lot of humanity. An elegant writer,\* in our own language, considers the succession of examples left on record in the first three centuries, as a standing miracle; "Such trials," says he, "seem to me to be above the strength of human nature, and able to overbear duty, reason, faith, conviction, nay, and the most absolute certainty of a future state; humanity, unassisted in an extraordinary manner, must have shaken off the present pressure, and have delivered itself by any means that could have been suggested to it; but to expire leisurely amongst the most exquisite tortures, when they might have come out of them, even by a mental reservation, has something in it so far beyond the force and natural strength of mortals, that one cannot but think there was some marvellous power to support the sufferer." The temp-

tation to deny Christ, and get rid of the suffering, was great; but, faithful to his promise, even in this extreme case, he made, with the temptation, a way to escape, and the primitive believers were able to bear it. It is often questioned whether such fortitude would ever be exhibited again, if the church of God were called to endure the same fight of afflictions; it ought not, however, to be questioned, for we have examples almost as striking in modern times, and the doubt will only lie with those who are "almost persuaded to be Christians," but have not yet felt the gospel to be the power of God unto salvation. The same powerful succour is at hand, and will assuredly be adapted to the emergency, and because we have no idea of such wonderful endurance is, that we have never been placed under the trying circumstances of resisting unto blood; still there is enough in the recollection of every sincere believer to tell him of the faithfulness of God; still there are pledges engraven on the memory of every true Christian, to assure him of what the Redeemer would do in case he should stand in need; and therefore, against every state of society and critical circumstance, there is already an antidote in reserve, and whilst this holds the language of defiance to the enemies of the cross, it is the guarantee of the Christian's security, the chart by which he steers his course in the troubled ocean of life, with this motto floating on the banner in the tempest, "my grace is sufficient for thee." It is not, however, seen that bodily torture is the greatest trial of faith; there is another species of trial which, in a sensitive mind, will go nearer to shake it from its foundation; and this, too, the early Christian had to endure; I mean the false accusations that were brought against them of leading impure lives, and doing those very things which their souls abhorred. From one of those apologies already mentioned, we learn that the Christians were afflicted by this kind of persecution under Marcus Aurelius. Athenagoras, the apologist, answers to three charges which the philosophers brought against his brethren, atheism, incest, and eating human flesh: he repels with indignation the calumnies of the heathen; and he beseeches the emperor to inquire for himself into the moral conduct of the Christians. So far from delighting in human blood, he says, "Have we not renounced the inhuman spectacles of your amphitheatres, your gladiators and your fightings with wild beasts; how can we be guilty of impurity, whose laws exalt pure love and chastity, and who bestow the most ample care upon our sons and daughters, that they may lead a life of spotless innocence? nor do we, like some philosophers, profess to believe a God, but in works deny him; we worship one God, the Maker of all, infinite in goodness and power; and we further believe in the Son of God, not after the similitude of the fables of poets, but the Son of God which is the Word of the Father, and is one with him; the Son is the Father, and the Father is the Son by the virtual union of the Holy Ghost." And then he proceeds to inform the emperor more particularly in what sense the Christians believe in the Father, the Son, and the Holy Ghost; so that we see how the followers of Jesus were calumniated as well as afflicted with bodily pain; as if the rage of cruelty and malice had combined to destroy the faith of the gospel. But the trial of their faith was much more precious than gold that perisheth, though it were tried with fire; and, in many instances, which we shall soon relate, it was found unto the praise and honour, and glory, of the great Head of the church, which is Christ Jesus.

The apology of Athenagoras, to which I have alluded, appears to have been written about the year 166, the second apology of Justin Martyr, perhaps a year or two earlier; and it will be recollected that I mentioned Tatian as having written a treatise against paganism about the same time. It would be interest-

\* Addison.



ing to know what effect these appeals had upon the mind of Marcus Aurelius, but we are left to gather this from a very few actions which may not, after all, have been the immediate result. It certainly appears that at one time he was inclined to do the Christians justice, for he allowed them, for a while at least, under certain restrictions, to hold office; and yet we find they had not, during his reign, an immunity from the outrageous calumnies which Athenagoras complained of, nor from the fury of the people, instigated by the pagan priesthood, to call for their blood. This seeming inconsistency has hopelessly exercised the investigation of learned men, but it seems to stand thus:—the emperor, engaged by his distant wars and his philosophy, left the care of the provinces to the magistrates, who, being leagued with the priests, found means to annoy and persecute the Christians. If any edict were issued by Marcus, it must have been of a character so vague as to leave the provincial governor to his own discretion; besides this, as Marcus was a stoic, and much devoted to the principles of his sect, it is very probable that he would favour the pagan side of the controversy; and, as on all occasions when argument is weak, rage and force becomes the stronger, so in the second century, the altars of the gods, expiring beneath the effulgence of the gospel light, required an arm of violence to sustain the dying embers; but, as we observed on a former occasion, the indifference of the emperor will not plead his excuse at that day when he is called to answer for the lives of innocent men and saints of the living God. The martyrdom of Polycarp, to which I have already alluded, took place in the year 167, at Smyrna, and there are few events in ecclesiastical history which may be received with greater certainty. The church of Smyrna, of which he was bishop (and it will be recollected that Ignatius conferred with him in his way through that city to Rome), the church of Smyrna, I say, wrote a detailed account of the sufferings of Polycarp, which was sent to the different churches of Asia; this document has been preserved to us in the ecclesiastical annals of Eusebius. There can be little doubt that the angel of the church of Smyrna—that is, the overseer to whom St. John addressed one of the seven epistles—was Polycarp; and his exhortation, “be thou faithful unto death, and I will give thee a crown of life,” addressed to the church through him, may almost seem to have been prophetic of his glorious death. He had now governed the church of Smyrna for seventy years, when a persecution broke out in that city, such as it had not before witnessed. “Fear not those things (St. John had said about seventy years before) which thou shalt suffer; behold the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days.” “Before the Christians of Smyrna speak of Polycarp,” says Eusebius, “they relate the sufferings of the other martyrs; describing their constancy under the torments which they endured.” I need not shock the feelings of the reader by describing what those torments were; the representations which we see in the brilliant imagination of the artist are frequently not overcharged; and, amongst a people whose feelings had not yet been humanized by even the more remote influence of Christianity, there was nothing to counteract the cruel excitement of the natural indignation. The Christians of Smyrna are particular in their account of a young man named Germanicus, who, being strengthened by divine grace, overcame the fear of death implanted in the nature of men; for when the proconsul advised him to think of his youth, and to spare himself, and not throw away his life in its bloom, he was not at all moved thereby. Presently after that glorious exit, the whole multitude cried out, “Away with the impious; let Polycarp be sought for.” When the holy man heard of this demand, he was not at all disturbed, but remained in a

state of composure. He submitted to the earnest entreaties of his friends, who advised him to retire into a place of concealment, but after some search he was found by his pursuers, and cared not to remove to another house when he might have eluded their pursuit, saying, “The will of the Lord be done.” He begged that they would allow him the space of an hour in which he might pray without disturbance. When he was brought before the tribunal, there was a great shout of the multitude; and, as he came near the proconsul, Quadratus asked him if he was Polycarp; upon confessing that he was, he endeavoured to persuade him to deny Christ, and to swear by the fortune of Cæsar; urging him, and saying, “Swear, and I will dismiss thee; reproach Christ.” But Polycarp answered, “Four score and six years have I served him, and he has never done me any injury, how can I blaspheme my King and my Saviour?” Being further urged and threatened with the fire unless he would repent, he said, “You threaten me with fire which burns for an hour, and then is extinguished; but you are ignorant of the fire of the future judgment, and everlasting punishment reserved for the wicked. But why do you delay? appoint which you please” (meaning the wild beasts or the fire). The proconsul then ordered the crime of the aged servant of Christ to be proclaimed, “Polycarp has confessed himself to be a Christian.” The whole multitude, with furious rage, then cried out, “This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teacheth all men not to worship nor to sacrifice to them.” The rules of the amphitheatre did not permit a lion to be let loose upon him at that hour, because the shows were over; they therefore cried out with one consent, that Polycarp should be burnt alive. The Jews, according to their custom, assisted with the greatest forwardness, in bringing together the dried branches of trees. The martyr refused to be nailed to the pile; “Let me be as I am,” he said, “he that enables me to bear the fire will enable me also to remain unmoved within the pile, without your fastening me with nails.” The body being not consumed so soon as was expected, the people desired that he should be pierced through with a sword—and thus he died. At the suggestion of the Jews the governor was prevented giving his body to a believer, least, as they said, they should leave off him that was crucified to worship this man; an insinuation which the Christians of Smyrna repel; little considering, say they, that we can never forsake Christ, who has suffered for the salvation of all men. Him we worship as the Son of God; the martyrs we love as the disciples and imitators of the Lord. The centurion, therefore, perceiving the perverseness of the Jews, caused the body to be brought forth and burnt it. The Christians gathered up his bones, and deposited them in a proper place. Twelve others from Philadelphia suffered martyrdom at the same time.\*

The persecution ceased at Smyrna with the death of the venerable bishop; not so, perhaps, in some other places of Asia, for it is clear from the letter of Melito, bishop of Sardis, that the magistrates were acting under some decree which was supposed to have emanated from the emperor; it contained an injunction to be laid upon all persons to swear by the fortune of Cæsar, an expression which the Christians then understood to imply an acknowledgment of false gods, and therefore they refused it. And no doubt the persons who induced the emperor to issue such an edict, were well aware that it would bring the Christians into danger of their lives. The churches to whom St. John addressed his epistles, all saw the things fulfilled which he had written, and although

\* There is an epistle of Polycarp remaining, which he wrote to the Philippians; it is short, and abounds in sentiments of piety and Christian love.

at this distant period we have ceased to take an interest in their fate, we ought not to cease to consider the example and warning which they severally hold out, whether it be the blessing of security fulfilled to the faithful Philadelphia, or the punishment which fell upon lukewarm Laodicea and the church which had left its first love: still not a single faithful one was lost; and Polycarp, with all those who so remained unto death, have now received that immortal crown of life which belongs to those who overcome the wicked one.

Such being the state of things in the churches of Asia, let us now turn to another quarter of the world in which we are more nearly concerned.

Whether Christianity had passed the Alps in the age of the apostles, is doubtful; but we have positive evidence that some Asiatic Greeks, perhaps flying from persecution, took refuge in Gaul, and are found at Lyons in the middle of the second century. Pothinus, also a Greek, was bishop of the church at Lyons when a severe persecution arose in 177. The cause of this can only be conjectured; the emperor had left Rome and Italy to oppose his arms to the Marcomanni and the Quadi, and his colleague, Lucius Verus, was now dead, so that there was no master left at home to check the fury of an instigated populace; the magistrates, with the priests, taking advantage of this, turned upon the Christians all the rigour of the law, unfavourably interpreted, in several provinces of the empire, and it was in the midst of this storm that the churches of Gaul experienced the trial of their faith. Eusebius positively informs us that this violent persecution, which raged in several parts of the world, took place in the seventeenth year of M. Aurelius, and when Eleutherius succeeded Eoter in the see of Rome. The account of the sufferings of the Christians in Gaul, is also preserved in Eusebius, taken from a letter sent by the churches of Vienne and Lyons, to those of Asia and Phrygia. "The greatness of the affliction, in these places (they begin), and the excessive rage of the people against the saints, and what the blessed martyrs have endured, we are not able to describe in words, nor put down in writing." This affecting letter is too long for insertion in this place; it speaks particularly, however, of the courage of Sanctus, the deacon at Vienne, and of Maturus, a newly baptized convert. It eulogises Attalus, who was a native of Pergamus, and Blandina, who showed great firmness in her death; and after enduring so much torture, that her tormentors were overcome by the fatigue, which lasted from morning to evening, she was enabled to say "I am a Christian, nor is there any wickedness practised among us." The aged Pothinus (for he was ninety) was dragged before the tribunal, and after having experienced the most inhuman treatment was thrown into prison, where he died. The whole of this account, indeed, consists in the details of horrors at which nature shudders; and not even the ashes of the martyrs were allowed to be taken away and interred, but the rage of the people followed them after death, and scattered them over the waters of the Rhone. The examples of patience and enduring of pain were not only numerous, but such as the church has seldom afforded, and the sufferings of so many innocent persons only drew from the emperor the unfeeling reply, that they who confessed themselves Christians should be put to death; but that they who denied it, might be set at liberty. It seems to have been against the Christians alone that the cruelty of this emperor was exercised; the persecution must have lasted for several years, but it turned out to the praise and glory of Christ. And the manner in which torture, imprisonment, and death, were endured, is that most remarkable instance of God supplying his people with supernatural power to support bodily pain, which I have alluded to in the beginning of this paper.

In considering this account of the Christians of Gaul, sent to their distant brethren in Asia and Phrygia, we cannot but be struck with the sympathy which the believers of that age felt for one another; and also the constant communication which seems to have been maintained between the east and the west. It is a striking instance of the communion of the saints, and shows that the feelings of the Christian are not confined to time or place; the absence of the body preventeth not the presence of the Spirit, and there is something sublime in the idea, that as many as walk according to the rule of faith can mingle their prayers together in every quarter of the globe, and they shall ascend in one cloud, as it were, of incense, to the throne of the Almighty.

Whilst we have our attention upon the churches of Lyons and Vienne, it can hardly be thought superfluous to point to a little spot, which, perhaps, has preserved its primitive simplicity, since those very early ages. The Christians of Gaul would, in all probability, have much communication with the saints of Italy, or perhaps they might, in the fury of persecution, seek for a refuge in those vallies and mountains which were nearest to the frightful scenes; in doing this, they would first direct their steps along the then communication between Gaul and Liguria, and at no great distance from that passage lie the vallies of Piedmont, in which still exist the remnants of a people whose history is lost in remote antiquity. It has been lately supposed, and not without reason, that at a period almost as early as those persecutions, a church took refuge in those vallies, and never more came in contact with the growing power of ecclesiastical institutions. Through fourteen centuries the faith that was once delivered to the saints was preserved until it was diffused anew over some of the nations of the west, and the Waldenses, who now, to the amount of about 20,000, dwell in the secluded vallies of Piedmont, may be considered as the connecting link between the primitive churches of Gaul, and the era of the reformation. During the time that these dreadful scenes were acted at Lyons and Vienne, a presbyter of the former church came to Rome with an epistle to the bishop Eleutherius; this was Irenæus, who, in all probability, then conceived the idea of writing a work against the various heresies which had found their way from the east to Rome, and the western churches. His work is directed chiefly against Valentinus, and it seems most probable that he met with him on that occasion, as well as with some other strangers who were then at the metropolis of the world. Whether the Christians at Rome were at that time suffering or not from persecution, we cannot tell; they might, perhaps, receive some protection from the immediate presence of the emperor. On the return of Irenæus to Lyons, he found the church without its spiritual head, and he was chosen to succeed Pothinus; his work, which he wrote entitled, "A Refutation of Knowledge, falsely so called," has only reached us in an old Latin translation. His five books against heresies, which we possess in the original, is a work of leisure, and must have been written in a time of peace and tranquility, so that it would be fair to infer, that after the rage of the persecution of 177 was spent, the churches of Gaul had rest; and this appears to be an economy always observed in the church of God. The elements of the spiritual world seem, in this respect, to resemble those of the natural. A storm arises for the purpose of purifying the atmosphere, and then succeeds a serene and cloudless day; and, although the mischief is to be lamented, it is sufficiently clear to the observing eye, that such an expedient was almost necessary to restore the equilibrium of nature. We are so uncertain in our emotions, and apt to grow so cold in our profession, that frequently the best thing that can happen to us is an affliction which may act

as precious balms to soften and harmonize the discordant affections. Not for this are we to court pain or inconvenience. Our business is to see that when such things do happen to us, they are intended for some wise purpose, and let the same be considered true when displayed upon the larger scale of persecution in the church of Christ.

It would be too much of a dissertation, and incommensurate with the sketch I am endeavouring to give of the conflicts which Christ's religion had with the pagans of the second century, if I were to attempt to draw the character of M. Aurelius; that he was an enemy to the Christian faith is clear from his own writings, and that he convicted at the punishment of those who professed it, cannot be doubted; the calumnies so industriously circulated against the believers may possibly have been credited by him, and he might have thought he was only giving up criminals to be punished. If this should be thought to extenuate his guilt, it will not certainly acquit him; for he ought to have investigated the matter, and learnt the value of human life. His case may stand, therefore, as a warning to all those who condemn, without a due examination, the things that suit not their views; and especially may it serve as an admonition to such as look upon the faithful followers of Christ with contempt or indifference, though they even view them through the medium of philosophy, and think themselves wise and prudent.

Marcus was succeeded by his son Commodus, in the year 180, a profligate youth of nineteen years of age; and, although the persecutions scarcely ceased with the death of his father, the churches had now that rest under a man whose character was a mixture of folly and cruelty, which they had not enjoyed under his more virtuous predecessors. He indeed treated all his subjects as they had been disposed to treat the Christians, and perhaps it was in the design of Providence to revenge the death of his saints by afflicting the Roman world with the dominion of a monster. The empress Marcia, whose name does no honour to Christianity, afforded a protection to the church more powerful than it had hitherto enjoyed; and if we must allow that a wicked instrument was made use of in our land for restoring the church to its primitive faith, it is not a less singular feature in the early history of the church, that it was indebted for the first instance of imperial favour to the adulterous partner of an unfeeling and bloodthirsty tyrant.

At the time we are now speaking of, Eusebius says the church not only enjoyed peace throughout the world, but many persons of rank embraced Christianity in the city of Rome.\* In this state the church continued until the accession of Septimus Severus and his sons, which took place in 193; and, even for the six first years of that reign, there is no evidence of the Christian being molested, the events therefore which occurred during that time, belong more properly to the internal history of the church, and it will now suffice for us to take a view of the principal churches before the persecution under Severus began, that is to say, before the year 202.

It will be recollected that the Christians were permitted to settle at the new city of Elia, which Adrian built upon the site of Jerusalem, in the year 135; the Jews at the same time were forbidden, on pain of death, to approach it; and perhaps this circumstance kept the Christians there free from molestation. Marcus was the first bishop appointed after the

founding of the new city; and, inasmuch as he remained until the year 161, we may infer that no persecutions had annoyed them. He was followed by Cassianus, and then we have a succession of nine bishops within twenty-four years. This mortality, on the other hand, may indicate that more troublesome times had appeared, and the same rapid succession went on through the reign of Commodus; we are, however, totally ignorant of the cause of this, since nothing more has come down to us than the names of the governors of the church. The second church in antiquity is Antioch; and it will be remembered that Ignatius was taken away from it in the year 107; to him succeeded Heron, who had been a deacon in the same church; then came Cornelius, the fourth from the apostles. Theophilus, a celebrated name, was the sixth; his works have reached us, and they contain many valuable testimonies to the orthodox faith as professed in our creeds upon the divinity of Christ. The Word, he says, is God, and born of God; that which is born of God, is God. He is the first writer who makes use of the word Trinity, and as he died in the year 170, and must have conversed with the immediate successors of the apostles, we are not to be charged with a new invention who worship the Trinity in Unity, and the Unity in Trinity. Theophilus of Antioch did the same. The church of Alexandria was perhaps less harassed by persecutions than the rest; but this does not appear to have rendered it more spiritual, but the contrary; it was from the schools of Alexandria that the erroneous doctrines under the name of philosophy issued, and finally penetrated the whole Christian world. In the year 183 we find the church of Alexandria governed by Giulian, and in his time Pantænus, who was at the head of the Christian school, flourished: this zealous teacher had originally been a stoic, and he was selected as a proper person to carry the gospel to more remote countries, which some writers say were in India. St. Jerome informs us that the Indians sent a deputation to Alexandria to ask for some one to instruct them, and that Pantænus was dispatched in consequence: it is not clear what these ancient writers meant by India, since they sometimes called Arabia Felix by that name, and it may also mean Ethiopia: the existence of some Christians found on the Malabar coast, to whom no certain origin can be assigned, has given rise to a conjecture that Pantænus may have planted a church there; but a tradition had reached Eusebius that St. Bartholomew had preached in India, and that he had left a Hebrew copy of St. Matthew's gospel among the natives: it is further said that Pantænus returned, and took again the direction of the catechetical school, and he was succeeded in his office by the famous Clement, whose works are of great value to sacred and profane literature: at the time we leave the church of Alexandria, it was under the direction of Demetrius. The church at Corinth, which may serve to indicate the state of Christianity in Achaia, was under the charge of Dionysius in the reign of M. Aurelius; he appears to have been a faithful overseer; he wrote a letter to the church of Rome, directed to Soter, the bishop, the object of which was to solicit charity for the poor brethren in Greece, particularly those who worked in the mines. This same writer addressed epistles to many churches in the peninsula of Greece, and in Asia; amongst the rest, to the Athenians and Lacedamonians, to exhort them to steadfastness and zeal in the cause of the gospel. But not to enumerate the rulers of the churches of the east, which rather would belong to the internal history of Christianity, let us for a moment see how the second century closed over the church of Rome. I have already observed the uncertain succession of the bishops in that city; but it is pretty certain that Eleutherius, the Greek, was succeeded by Victor, an African, in the year 193. In his time Theodotus, a

\* The doctrines of the gospel, during the reign of Marcus, attracted the attention of the philosophers; they began to see, because they witnessed the effects, that the system of Christianity was not so contemptible as they had imagined; and, as those doctrines have never had any thing to fear from an impartial investigation, we may consider this as an advantage which Christianity gained in the second century.

native of Byzantium, a tanner, appeared at Rome, and taught, saying that Christ was a mere man, and this is the first instance we have of such a doctrine being known in the west. Victor, who is represented as a man of violent temper, excommunicated this Theodotus. The controversy about the keeping of Easter was renewed with the Asiatic churches, and, because they declared they would adhere to their own custom Victor endeavoured to persuade all the other churches to exclude those of Asia from their communion; he was by no means supported in this uncharitable proposal, and he then took upon himself to denounce a censure upon those churches who were beyond the reach of his control. Some of the oriental bishops wrote to Victor, exhorting him to have a greater regard for unity and charity, and, as Eusebius intimates, rebuked him with some sharpness. There is some reason to suppose that this uncharitable pastor was nearly on the point of recognizing the pretensions of Montanus on purpose to be revenged, as it were, upon the Christians of the east. Too often has the name of Christian been assumed without the spirit, and the lofty pretensions of some have risen in proportion to their want of true and undefiled religion. As to the heresy of Montanus, and the doctrines of others which I have mentioned, these shall have a place hereafter.

Such is a cursory view of the conflicts which the church of God had with the heathen world, and the doctrines of the gospel with the perversity of human nature; the fiery trials, to which the believers of the second century were subject, are such as we may never be called to endure; but, considering the relative condition of things, I know not whether it may not require on our part as much steadfastness, and as much constancy to persevere to the end, as they were enabled to exercise. If indeed they had great evils to overcome, they were supplied with more than a giant's strength; and, to the lesser temptation to which we are exposed, there may be an adequate, but not more than a proportionate degree adapted. This economy, to which I at first alluded, leaves us almost in the same condition as they were in, and imposes upon us the necessity of trusting in the same Lord who is rich in mercy to all that call upon him. It is not, however, entirely on our personal account that we should seek to overcome the ills which beset us in our Christian warfare; but it is also on account of those who come after, that they may receive unimpaired the doctrine and discipline which were delivered to the saints. It is impossible for us to estimate how much we owe to those holy martyrs who, sooner than throw incense upon a pagan altar, or deny the Lord that bought them, endured all sorts of bodily torture and death. Had they given way to the threats or allurements of their enemies, had they not made a good confession, and died with the name of Jesus on their lips, where might have been the religion which alone is profitable for this life, and that which is to come? It shows the necessity of adhering to first principles, and never compromising one tittle of the truth; it proves how important a thing it is not only to defend the citadel of our strength, but also to render the outworks impregnable. Sometimes, when men talk of little concessions and unimportant alterations, they hardly consider that, in removing a stone from the fabric, the whole may be endangered, and that every encroachment upon the sacred edifice is a triumph to the enemies of the Cross. We know not what times await us. We are not of those who forbode ill, but would be of those who are prepared for the worst. It might have seemed a small thing if the Christians of Asia had thrown incense upon the blazing altar; it may appear obstinate in a Polycarp to refuse to swear by the fortune of Cæsar; but those servants of God well knew that such compliance would be taken as a denial of the faith, and the enemies of the Redeemer would have had occasion to blaspheme. And so it is in our

day: we may be invited to relax our claims upon the attention of mankind, to arrogate not to ourselves the privileges of an apostolic church, to mingle indifference with our creed, and throw the grains of incense upon the altars of popular applause; we may be allured by the sounds of liberality, and the enlightened approbation of the age; and it may seem a strange thing not to make compliance with so many reasonable and urgent appeals; but we have a task to perform for other than ourselves; the generations yet to come have to draw all their consolation in this life, and their hope of a better, from the genuine faith of the gospel, and that faith, to be transmitted entire, must be handed down in a form of sound words. Talk we of transmitting unimpaired to posterity the blessings of a free constitution; boast we of providing our children's children with the means of obtaining the meat that perisheth; what, then, should be our care for the blessings of true religion, and the meat that endureth to eternal life? Hold fast, then, the profession of your faith, without wavering; remember those who have endured the fight of affliction, and decided the contest for us. Other men, we may say, have laboured, and we have entered into their labours. And let it not be thought in any case that there is no place for the trial and exercise of our faith. Are the incidents of life so few with any of us, are the allurements of the world so weak, that we are never put to any trial at all? where are the sacrifices of our desires and our wishes? or are we in that happy case, to have none to sacrifice? The fiery trial itself may consist in other things than the lions of the amphitheatre, or the instrument of barbarian torture; the mind may be sifted and tried as gold in the furnace, until every feeling within shall burn more ardently than the scorched limbs of Polycarp. He who is born with sensibility, but has learnt to control its excesses by the grace that is within him, will have many a time to contend against himself. And even here it may be said the trial of his faith is precious; the sinking heart must be revived by the exercise of the Christian principle, the desponding spirit must be revived by the influence of divine love, and it seems to make but little difference whether the trial comes in the shape of the persecutions which took place in Gaul, or in the less frightful, but more keen attacks of wounded feelings, or despairing thoughts; and let no man deceive us with vain words, nor let it ever be thought that the smiles of the world portend success to the gospel of Jesus. We may indeed be confident, that God will carry his church through all the difficulties which may be thrown in the way, as the ark of Noah was lifted up and wafted over the waste of waters, but the world hath no such thought of good toward it; it is naturally at enmity with it; but if collectively, then individually, and therefore the trial of our faith more or less awaits us. But the hour will come when the raging of the wild beasts will be heard no more, and the flames of the fire will have subsided; the moment will come when pain shall cease, and joy begin to bloom, and even whilst stretched on the thorns of persecution, and, looking around the gazing throng, the spirit shall begin to exult, and, when the earthly tabernacle shall be dissolved (may it be gently, and never by violence), shall ascend to the throne of the Almighty, and be far from the reach of sin, and sorrow, and pain.

## THE FRIENDSHIP OF JESUS\*.

It is acknowledged by all, that friendship affords one of the highest and sweetest enjoyments of which this life is capable. Few subjects have been more frequently the theme of the poet's verse, or more enlarged upon by other writers. To be possessed of a sincere friend, has been among the warmest desires of the human heart. Who has not felt such a desire? A friend with whom he might take sweet counsel! A friend with whom he might increase his pleasures by sharing them, and lessen his sorrows by dividing them.....

That we may better realize the privilege, allow me, for a few moments, to dwell upon the qualities that meet in a desirable friend. I notice, first, amiableness—or having those properties which are calculated to attract the heart. For friendship, being founded upon affection, can never subsist when there is not at least the appearance of what is amiable. We may be grateful to those we cannot esteem, and even admire those we cannot love, but to make a friend desirable, there must be something lovely; and need I say that this exists in our blessed Saviour in the highest degree? Who that has had his mind enlightened by the Holy Spirit, but will readily adopt the words of the church, when asked "What is thy beloved more than another's beloved?" "He is the chiefest among ten thousand; he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

Another quality which makes a friend desirable, is power. For although it is not the primary quality, yet, when there are other attractive excellencies, who does not feel the value of having a friend, whose understanding enables him to give wise counsel, whose station affords him extensive influence, and whose property admits of his putting forth his resources with a liberal hand? Such a friend is the blessed Jesus. He is "the wonderful counsellor;" able to give the best advice. He has that influence with his Father, that "he hears him at all times." And such is the extent of his riches, that "in him are hidden all the treasures of wisdom and knowledge;" yea, "in him dwelleth all the fulness of the God-head bodily."

A third quality that makes a friend desirable, is faithfulness; and this assuredly our Lord possesses. He is one in whom the soul may perfectly confide. We need not fear to pour out our hearts before him, and lodge our secrets in his bosom, or imagine that he will ever betray his trust. No, blessed be his name, he is "faithful and true;" true to his word, and faithful to his engagements.

I mention another quality that makes a friend desirable, which is tenderness. For friendship is like a foreign plant, which requires delicate treatment. It shrinks from whatever is rough and unfeeling. It cannot repose confidence in rudeness, but seeks such

a friend as the psalmist describes the Lord to be, when he thus speaks of him:—"He shall cover thee with his feathers, and under his wings shalt thou trust." O how tender a friend must he be, when he compares himself to the parent bird, who opens her wings to receive her young, and gathers her callow brood under her downy pinions!

Nor would I omit that which may be called the crowning quality of friend—unchangeableness. And this our Lord is. He, my beloved brethren, is not a summer friend—a friend, who, like the butterfly, is continually fluttering round our dwellings while the sunbeams are shining, but retires when rain, or frosts, or tempests come. He is "a friend, born for adversity." "Whom he loves he loves to the end." He will correct his people for their sins; "but his loving-kindness will he not take away, neither suffer his faithfulness to fail." This is his name, "Jesus Christ, the same yesterday, and to day, and for ever."

## DEATH:

## A Sermon,

BY THE REV. JOHN BADCOCK, L.L.B.,

*Curate and Lecturer of Louth, Lincolnshire.*

ISAIAH, xxxviii. 1.

"Thou shalt die."

**MOST solemn announcement!** It is the declaration of God, by his prophet, to each of us. We are in a fitting place to hear it, for the sepulchres and ashes of the dead lie under and around us: they once sat where you are sitting, and you will soon lie where they are lying; for the sentence of death has been passed on us, and will be surely and speedily executed. Forget, now, your neighbours and friends, and the affairs of time; for it is at your own breast that the king of terrors aims his dart; and, whilst we yet remain in these consecrated abodes of mortality, reflecting on our doom, do you each, and often, put up the prayer, "Grant, O God, that I may die the death of the righteous!" And do you now form humbly, but sincerely and firmly, this purpose, "I will set my house in order." You will remember, that my text forms part of the solemn message delivered by the prophet Isaiah to Hezekiah; "Thus saith the Lord, Set thine house in order, for thou shalt die, and not live," was his declaration.

Let us reflect on—

I. Death.

II. Its personality.

III. Its certainty—"Thou shalt die."

I. We will consider death in its causes, nature, and consequences.

The primary cause of death was sin—that monstrous evil which our first parents introduced into the world, and which we bear about with us ever, from the cradle

\* From "The Family which Jesus loved," in seventeen lectures. By the Rev. James Haldane Stewart, M.A., incumbent of St. Bride's church, Liverpool. London: Hatchards, 1840. 8vo., pp. 263. An extract from this work appeared in our May part. We can truly recommend it as setting forth, in a particularly Christian style, the most prominent truths of the gospel.

to the grave. The punishment attached by God to the commission of sin was, as spiritual and eternal, so, also, temporal or corporeal death. Remember this, when tempted to transgression, that sin is the accursed thing that will bring you into the dust of death, and will make your residence a charnel-house. But the immediate and acting cause of mortality, is the frailty of our bodies, which, though formed at first for eternal bloom, yet sink, the victims of internal disorders, or external injuries, or spontaneous decay. The beautiful frame of man it is impossible to consider unaffected by its frailty. A distinguished philosopher, on rising from the study of the human frame, was so impressed with this, and with the complicated nature of its machinery, and the numberless parts that must all duly discharge their functions to continue existence, from moment to moment, that he trembled and feared to move, lest, by disordering some one of them, he should fall on the floor a corpse. Disease, too, and decay, have their victims, by lingering consumption, by burning fever, by sudden paralysis, or apoplexy, and by a thousand other maladies, which, like so many harpies, are ready to fasten on us, and feed on our vitals; these bear men to their "long home," and will make us, as others, their prey.

From without, too, innumerable dangers, in every form, hurry us to the tomb. How often do we read and hear, "the vessel foundered, and the crew perished;" "the packet caught fire, and nearly all on board were lost;" "the coach overturned, and some of its passengers were killed;" "the restive horse threw his rider, and he was found a corpse!" In these, and other ways, are men going to the place appointed for all living. And those who it pleases divine Providence shall escape these, pass on to eternity by a little longer journey, and then, with their mortal powers worn out, they sink into the common receptacle of mortality. Thus, by internal disorders, or external injuries, or spontaneous decay, do men pay the debt of death.

But what is that debt of death? What is it to die? To die is not to cease to be. It is not to terminate our existence; and we are well assured, that nothing in being can cease to be, either of itself, or by the influence of other finite beings, but only by an exercise of the almighty power of the Creator. To die, is to undergo a solution of our present mode of existence, in which the immaterial soul is severed from the material body, and exists thenceforth for a time alone; whilst the body, bereft of life, loses the qualities necessary to preserve its substance, and becomes disor-

ganised, and resolved into its primitive elements.

What is it to die? Enter the chamber of the dying, and make your inquiry of death itself. View that dark valley of the shadow of death, before you yourself enter it, that you may know its nature, and may, in time, be provided with the only light that can cheer, and the only staff that can support, you in it. In that solemn chamber all is silent, and nought is heard but stifled whispers, and sobs, and groans, and sighs, expressive of the sick man's woe, and of the tender interest and grief of sorrowing friends. A mournful parent, partner, brother, sister, child, stands gazing on the couch where rests the wasted frame of the expiring mortal, lately full of tossings to and fro, but now too feeble and far gone for effort. Look at those thin features, and sunken eyes, the remnants, perhaps, of youth and beauty, and which, though soon to lie fixed in death, still are powerfully expressive of vigorous thought, and shew the increased activity of the soul as it is throwing off the body. Solemnly wait a little in the antichamber of eternity: behold the frame, for a moment convulsed, and then it lies in the rest of dissolution; the spirit has fled, and entered on its eternal destiny.

How near is this world to the next! how thin is the partition that divides them! Did you hear the name of Jesus lisped, and confidence in him as the penitent's Redeemer? Rejoice, and let your sorrow be turned into gladness: but if not, ask how did he live, and be assured, that the tenor of the life will truly tell the issue of death. The pain and weakness of that hour, and indistinct perception of the things of time, and an absorbing interest in the opening eternity, may, and often do, prevent remarks that might else be made for the comfort of watching friends.

God's wisdom and goodness has appointed a bed of sickness to be the general precursor of death. By this he repeats solemnly, and enforces, his thousand other warnings to us, and, in our seclusion from the engagements and pleasures of time, gives us a further opportunity of becoming familiar with the things of eternity, and making our peace with God. But his wisdom discovers in what ways our deceitful hearts will teach us to abuse his mercy, and he provides against the evil. Had we always the warning and opportunity of sickness, we might neglect God till it was given to us; and God has, perhaps, therefore, appointed that death should sometimes come unwarned; that he should surprise men in the midst of health, and take them from the world, in their duties, their pleasures, or their sins.

I have known the bride to expire on her

bridal day, the shopkeeper when serving his customers, the player on his stage, the clergyman in his pulpit, the lowly Christian on his knees in prayer, the swearer uttering his curse, the thief with his plunder at his side. Death, at all times awful, is tenfold more awful when sudden; and we may all feelingly join in the supplication of our church, "From sudden death, good Lord, deliver us." But since our death *may* be sudden, and since the death of many of us probably *will* be, is it not necessary to be always prepared to meet it?

How awful is death in its consequences! I will not view them as they affect the body: let us leave it, lifeless and cold, in the narrow coffin, and the quiet grave, awaiting the trumpet of the archangel; when, from being a natural body, and weak, and dishonourable, and corruptible, the Christian's body shall be made spiritual, and powerful, and incorruptible, and glorious. The effects of death on the soul, include doubtless the enlargement of its capacities, as well as its entrance on eternal joy or misery. The parable of the rich man, and the Saviour's promise to the dying thief, and St. Paul's assurance, that "to be absent from the body is to be present with the Lord," amply prove that the soul does not sleep with the body till the judgment, and that it retains its powers (doubtless enlarged, now that it is disembodied and a free spirit), and that it enters on its fixed state, and begins at once to endure eternal woe, or to enjoy eternal bliss. Its associations in time are ended; all that it has been familiar with, or united to, it has broken away from; vanished are its temporal hopes and fears; ended and extinguished are its short-lived pains and joys: and now its state is full of bliss and glory, or full of misery, and will know no change. The darkness of the lost soul is thick and everlasting: the sunshine of the saved soul is not the sunshine of an April day, interrupted with storms; but it is the unvaried splendour of a summer's day, whose sun in heaven never sets. What, then, is death? It is to the impenitent, the jailor of the infernal prison receiving his victim at his gates, and dragging him to chains and everlasting darkness. It is to the believing, trusting penitent, the angel of mercy meeting him at the gates of paradise, and winging him to realms of endless joy,—  
"Blessed are the dead that die in the Lord!"

This is death. It is the punishment of sin, brought on by the weakness of our bodies, by accidents, sickness, and decay. It is the solution of our present state, and is awful in its circumstances, and especially if sudden; it is our farewell to time and earth, and

instant entrance on heaven or hell. This is death. Do you know anything else on earth to compare to it in fearfulness? It has been commonly figured by a gaunt human skeleton brandishing a dart. Job calls it, "The king of terrors"—Yet, "Thou shalt die." On each of us, on each of you this sentence, this awful sentence is pronounced. To each of you God says, "Thou shalt die."

II. Let us reflect a little, secondly, on this point:

1. The personality of the text. And O! how solemn is the announcement, not that merely one of you, whom I might point out, shall die (and that were awful, and the devoted victim might turn pale and tremble), but each of you, all of you, and I too shall die.

Some of you, perhaps, have heard sentence of death pronounced by a judge on a convicted criminal. You heard the awful words uttered; you saw the unhappy victim? perhaps he trembled; your heart throbbed quick, you pitied him. You are now yourself the victim. The Judge of quick and dead pronounces on you the fatal sentence, "Thou shalt die." Nor on you only, but also on this whole assembly. Heard you ever of a court where all the auditors were condemned and given over to the executioner? yet this is that court. You are all condemned; we have all received sentence of death. How awful a fact is this! we shall all die! Nor we alone. This is the doom of all our race. This sentence of condemnation and execution the Judge of men has passed on all mankind to avenge his laws which all have violated. Thus has the world become one vast "bridge of sighs," and all that tread it die—a prodigious condemned cell which men enter to prepare for, and await, their execution—a huge hospital which none leave but for the grave. And yet there is nothing more fully forgotten by men than their mortality. They hear that others go the way of all flesh, and it seems natural; they hear the solemn knell of a departing soul, and learn the dissolution of a neighbour, and it seems the usual course of things; they hear of generations passing away, but yet that they shall die themselves is not considered, and they think of death as if some Stygian waters rendered them impervious to his arrows, or as if they should escape his ruthless grasp. This insensibility to the personal consideration of death is as mysterious as it is dangerous. We should try to remove it, and to get impressed with right views and feelings of the solemn fact.

2. Thou shalt die! My youthful friends, my children, God says this to you. You must die. You are very young, perhaps, and you may love your amusements, and can



laugh and play; but you must die, and leave the world, and give your bodies to the grave, and go into eternity. Think of this very seriously, and pray to God to prepare you for death, and try to be sincere Christians, and then when you die you will go to a better world than this, and will be always good and happy.

3. I see before me many in the prime of life. Here is a young man with robust constitution, and high spirits, and buoyant hopes. There is a young woman in blushing health and smiling happiness—but ah! “Thou shalt die!” This is thy doom. “Thy strength” will be “brought down in thy journey,” and thou wilt wither and fade. The day will come when the chill hand of death will be laid upon thee, and will freeze up thy blood. It may be suddenly, and when you “think not;” perhaps in some hour of sin, or else when feeble and emaciated on thy couch, amid weeping friends, “when a mother’s hand perchance wipes thy brow, and a sister’s tears bedew thy pillow.” They can pity, but not save. O! if thou canst then say, though feebly, “Christ is precious,” “I am chief of sinners, yet I am safe in the Redeemer,” happy art thou. In that hour gold is dross, and crowns are baubles; but a new heart, and faith in the Saviour, and the retrospect of a consistent life, will bring imperishable riches and unfading crowns.

4. Thou shalt die! My brethren, who are matured in years, this is the divine sentence on you. Does the world enfold itself about your hearts, and have you lived so long in it that it seems your permanent, and is your loved, abode? Yet God will execute on you his sentence. Does a descent into the grave seem formidable? Remember it has been consecrated by the Redeemer. He lay in the dust of death. He has also rendered the way to it sacred by treading it himself; get but his support for the last solemn hours of life, and you need not, and will not fear; to die will be nought but bliss, if God smiles on you, and Christ beckons to you and says, “Come up hither and behold my glory.”

5. “Thou shalt die!” Venerable father! aged mother! you know this sentence is soon to be executed on you. Your parents have long since gone before you, and your relations and friends are most of them in the world of spirits. You are following them, and are near the close of your journey. Your candle is burning in the socket, and must soon go out. Your sun is sinking below the horizon, and will soon have set. You are going to the tribunal of God; his officer will soon conduct you there for trial; are you prepared for the ordeal? Have you repented and left your sins? Have you believed with the

heart unto righteousness? If so, though you cannot answer him one of a thousand, yet you are safe. You are founded on a rock, and you will out-live every storm. Christ will plead for you, and rejoice over you in your deliverance. But, if you are impenitent and unchanged, you will perish; you will die eternally. O escape for your life whilst you may.

III. It may help to impress these things on our minds if we remark, in the third place, briefly on the certainty of death to each of us.

1. “Thou shalt die.” What has become of all our race? Where are Adam, and Noah, and Abraham, and Moses, and David, and the apostles?—Dead! dead! And where are the generations that peopled the world in their times?—Dead! all dead! The generations from Adam to the present, include probably, not less than 1000 thousands of millions of beings, but they are all (save two only) consigned to the grave. The present generation passes away with fearful rapidity. The stream of death flows ever on, and never ceases. Thousands hourly die, and every second hurries away a soul. Mortals are dying whilst I talk to you, and heart after heart, just as rapidly as yours are throbbing, are ceasing one by one to beat.

2. Where are the multitudes that have peopled your town in past days? It has existed for centuries, but where are all who have dwelt in it before you?—They are dead, and their bodies that once walked your streets, and dwelt in your houses, and sat where you are sitting, lie mouldering in your churchyards, and under and around you. The ministers that addressed them are gone like their flocks, and their dust lies mouldering together. And with what velocity is the present generation of the town sinking into the grave. Let me ask the aged, where are those who worshipped at your side in your youth? Where are those who sat around you? those who filled the church?—They are dead and gone, and in this vast assemblage you see few save new faces; even these are melting away, and week after week some pew is bereft of an occupant whose lifeless corpse is borne to the church and the grave, amid the solemnities of death, and whose spirit enters on its changeless destiny. Thus are those around us quitting the stage of life; and we are following them, are passing away with them, or on their heels, on the lightning wings of time; and, though you are now occupying the houses and sitting in the pews, yet you shall soon be succeeded by others who will reside in your residences, and will sit where you are sitting. All who have lived before us have died, and all now living are



dying; how certain, then, to each of us is the fulfilment of the decree, how certain the execution of the sentence, "Thou shalt die."

Let us, my *Christian* brethren, never forget that we are dying men. We are strangers in time, and are passing through it to our own, our lasting, our glorious home. Death is the true Christian's gate to heaven. It is the river that divides him from the loved and blessed land of his adoption. It is the passage that conducts him to the presence-chamber of his God. He need not fear it. It is a short passage, sometimes passed in an instant, and its darkness is cheered by bright beams of the glory beyond. And short as it is and cheered, his Saviour will be with him for his comfort. "Fear not (is his own precious promise), fear not, for I am with thee, be not dismayed, for I am thy God;" it is a momentary struggle, to be succeeded by certain victory, and rewarded with a heavenly crown. "But ah, the body!" perhaps you say, "the body!" Well! lend it for a time to him who bestowed it; he will preserve every atom, and return it to you purified and made glorious and immortal like your Saviour's. Let us not then fear death, but learn to live this day as if our last.

But what does the *impenitent* say of death? Is it not terrific? Do you wish to forget the monster? But you must face him; and be the victim of his giant might. Shall I tell you why you dread him?—His sting is sin. If you wash away your sins by faith in the Saviour's blood, you disarm your enemy and need not fear him. Do you wish to be prepared for death? Do you say "Yes," sincerely? Then you must enter on a new life. Resolve with me, "I will do so to-day, the Lord being my helper." May God help thee so to do for the Saviour's sake!

#### SACRED POETRY.

BY JAMES CHAMBERS, Esq.

##### NO. XIII.

"But they that with quiet judgments will look a little deeper into it shall find the end and working of it, such as deserveth not to be scourged out of the church of God."—*Sir Philip Sidney's Defence of Poesie*.

"THESE abilities are the inspired gift of God, rarely bestowed; and are of power to inbreed and cherish in a great people the seeds of virtue and public civility; to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states

from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtilities and refluxes of man's thoughts from within; all these things with a solid and treatable smoothness to paint out and describe: teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight especially to those of soft and delicious temper, who will not so much look upon truth herself, unless they see her elegantly dressed—that, whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will *then* appear to all men easy and pleasant, though they were rugged and difficult indeed."

The power of poetry to purify the affections, to enlarge the conceptions, and exalt the spiritual part of our nature above the corporeal, is far from sufficiently recognized. Many of those who think themselves lovers of poetry view it merely as superior to prose, inasmuch as it affords a more sensual gratification to the ear, by harmony of rhythm or variety of cadence. Such appreciate far too low this "inspired gift of God." Without being able to define the mode of operation by which the use of numbers produces a salutary effect on the moral constitution, whether it purges, as it were, and clears the mental atmosphere, or stimulates the intellectual faculties to that exercise by which the "*mens sana*" is alone preserved, it may safely be asserted that such results will generally proceed from an intimate communion with that spirit of poetry which reveals itself through harmonious numbers. And such, it will be found, has been the opinion of the great master-spirits of this and by-gone ages. Lord Verulam writes, "So as poesie serveth and conferreth to delectation, magnanimity, and morality; and therefore it may seem deservedly to have some participation of divineness; because it doth raise the mind and exalt the spirit with high raptures; it is truly a sacred and venerable thing."† Owen Feltham, in his "*Resolves Divine, Moral, and Political*," quaintly observes, "There is a largeness of soul in them (poets) above the narrowness of other men's. Truth may dwell more clearly in an allegory, or a moral fable, than in a bare narration." Again, "It gently delivers the mind of distempers, and works the thoughts to a sweetness in their searching conceit." "And this I believe in it, further, it lifts a man to nobleness, and IS NEVER IN ANY RIGHTLY, BUT IT MAKES HIM OF A ROYAL AND CAPACIOUS SOUL."‡ Sir Philip Sidney, in his beautiful defence of poesie, continually takes this view of the subject. This essay contains passages of the finest eloquence and most picturesque description. To considerable knowledge and judgment, he adds a lively fancy and great sweetness of language. Those who are acquainted with it will bear testimony to this criticism, while those who are not, will, I hope, judge for themselves whether I have

\* Vide Milton on Church Government, book II.

† "Of the Advancement and Proficiency of Learning." Book II., page 68—1674.

‡ Pages 96, 97, 98, eleventh edition, 1606. I beg to recommend this most interesting and valuable old volume to the attention of any readers who may possess it.

overrated its merits. I select a few passages which bear more or less on my subject.

"Now of all sciences (I speak still of human, and according to the human conceit) is our poet the monarch. For hee doth not onely shew the way, but giveth so sweet a prospect into the way, as will entice any man to enter into it; nay, he doth, as if your journey should lay through a fair vineyard, at the very first give you a cluster of grapes, that, full of that taste, you may long to pass further. He beginneth not with obscure definitions, which must blurbe the margent with interpretations, and load the memory with doubtfulness; but he cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well enchanting skill of musicke, and with a tale, forsooth, he cometh to you; with a tale which holdeth children from play, and old men from the chimney corner; and, pretending no more, doth intend the winning of the mind from wickednesse to vertue." "And this poesie must be used by whoever will follow St. Paul's counsailes in singing psalmes when they are merry; and, I know, is used with the fruit of comfort by some, when, in sorrowful pangs of their death-bringing sinnes, they find the consolation of the never leaving goodness." "And so a conclusion not unfittly ensues; that as virtue is the most excellent resting place for all worldly learning to make his end of; so poetry, being the most familiar to teach it, and most princely to move towards it, in the most excellent work is the most excellent workman."

A late profoundly philosophical writer represents Orpheus, Linus, Museus, and other mythic poets of Greece, as "the representatives, however partially and imperfectly they supported that character, of the Hebrew prophets and inspired lyrist." "That we include these," he says, "under a distinct providential, though not miraculous, dispensation, will surprise no one who reflects, that, in whatever has a permanent operation on the destinies and intellectual condition of mankind at large—that, in all which has been manifestly employed as a co-agent in the mightiest revolution of the moral world, the propagation of the gospel, and in the intellectual progress of mankind, the restoration of philosophy, science, and the ingenious arts, it were irreligion not to acknowledge the hand of divine Providence." This is not the place for a lengthened discussion of this most interesting question.

If then, the "mere use of numbers" produces a most beneficial effect on the mind, how much more will it do so when used as the medium for the most sublime truths which can occupy our meditations? The Christian poet, instead of labouring under disadvantages, possesses peculiar advantages. Though a Cowper and a Shelley may both feel, in an equal degree, the thrilling inspiration of sweet sounds and odours, though their hearts may beat with equal rapture, and their souls swell alike with tumultuous emotions at the varied scenes of nature set forth in

this bright and beauteous world, one alone can understand the pervading spirit of nature; one alone can hear the voice of praise to the Eternal which murmurs in the spring breeze, and sounds in the rippling stream, or the morning orisons of the groves' sweet choristers. The Christian alone possesses the master key to unlock the mystery of the universe. The infidels, lost in perplexing doubt and the mazes of sophistical argument, cries in despair, "What am I, and for what am I here?"\* According to his theory, the various events of life are guided by blind chance. The Christian knows that "all things will work together for good to them which love him," and, confident in the sure promises of eternal mercy as manifested in that greatest of all mercies, Christ our Redeemer, he walks

"With faith his staff, and love his scallop-shell,"

through life's pilgrimage, joying in the support of those arms of love which he knows to be ever around him. The manna of grace is his food, water gushes from the dry rock, and ever and anon he wakes the stillness of the desert with songs of thanksgiving. "Thy statutes have been my songs in the house of my pilgrimage."

And what a difference when, in the calm hour of meditative thought, each looks forward to those banks of the dark-flowing Jordan, on which, some day, all must stand; through whose tumultuous waves all must cross to that land whence no traveller returns. One views the hour of death as a blessed release from sin and sorrow—as the time when this mortal shall put on immortality, and the freed spirit rise to the presence of her covenant God. Amidst the troubles and trials of his earthly pilgrimage, the eye of faith is ever fixed on the radiant towers of the heavenly Jerusalem. The other sees nothing more than the darkness of futurity. Its gloom is impenetrable to his eye; and he even hopes that utter annihilation may await him.

Thus has the Christian poet many advantages of which the other is destitute. As Cowper has so sweetly sung, he alone can say, when gazing on the lovely landscape, the sublime mountain, or the billowy ocean, "My Father made them all." In the dispositions of every inanimate object he reads evidences of the love and justice of the Creator.

"If thus thy bounties gild the span  
Of ruined earth and sinful man;  
How glorious must that mansion be  
Where thy redeem'd shall dwell with thee!"

The delights of social union and intercourse afford him a far higher and purer delight than can arise to the mere worldling from connections soon to be severed by the unsparing hand of death. The converse, with which he soothes the dying hours of a beloved friend, he hopes to renew in regions of unfading bliss and unmixed happiness. As he leans over that body which the flown spirit no longer animates, he does not mourn as one without hope; no, he rather rejoices that he now sees his Saviour as he is, thinks of him as one "not lost but gone before," and joys as it were, for the wearied mariner, who has at last moored his tempest-tossed bark in the haven of eternal rest:

\* Vide pages 542—5, of the "Defence of Poesie," affixed to the *Aradia*, eighth edition, 1633, or pages 41 and 16, of Bulmer's splendid quarto edition.

† Coleridge—"The Friend," vol. III. page 231 (edition, 1816)

\* See Shelley's poems, *passim*.

"What, though the stream of death divide  
Our souls a moment on its shore,  
We part to meet, we join to abide,  
Where pain and parting are no more."

That which appears plausible in theory will be testified in practice to be true by him who has the most casual knowledge of poetical literature. The only four long English poems which are still perused by a large class of readers, and circulated in every variety of form among all grades of society, are "Paradise Lost," "The Task," "The Night Thoughts," and "The Seasons." A spirit of devotion and religious feeling characterise the three former, while the most beautiful passages in the latter are those in which the poet is seen looking up from nature to nature's God, and giving utterance to heart-yearning desires after "that which exceedeth the reach of sense, yea, somewhat above the capacity of reason, somewhat divine and heavenly, which, with hidden exultation, it rather surmiseth than conceiveth \*."

"Father of light and life, thou Good Supreme,  
O teach me what is good, teach me thyself,  
Save me from folly, vanity, and vice,  
From every low pursuit; and feed my soul  
With knowledge, conscious peace, and virtue pure,  
Sacred, substantial, never fading bliss."

In conclusion, I must request of the kind reader all that indulgence to which my very confined limits entitle me. My only regret, in penning the papers of this series, has arisen from a consciousness of my inability to do justice to the subject; my only wish is that some may enjoy a share of that pleasure in reading, which I have felt in writing. My subject is an inexhaustible one, and I quit with lingering steps, that sweet well-spring, to whose pure waters I hope many will resort—that consecrated fount, where I would fain hang my rudely-twined garland of praise and gratitude.

As a last word, I earnestly recommend to every reader an intimate acquaintance with the early sacred poets. He will find stores of poetic imagery, an exuberance of fancy, and unrestrained sublimity of diction, which must be vainly sought after among the more mellifluous verse of the nineteenth century. Is he a soldier of the cross? he will find refreshing honey on the ground by which his "strength may be renewed," and his "eyes enlightened †." Those who shall resort to their pleasant pages for that amusement and instruction which true poetry ever imparts, will find all they seek, and haply, by the divine blessing, a far more precious and enduring profit.

Garsden, 1840.

\* Hooker's Ecclesiastical Polity, Book I.

† Thompson's Seasons.

‡ See *passim*, Cattermole's eloquent introduction to the "Poetry of the sixteenth century," and especially at the end. Much of our early sacred poetry is very rare, and consequently very costly. Reprints of Wither, Fletcher, Quarles, Herbert, &c., may be obtained very cheap. The Christian poet, by James Montgomery, and Sacred Poetry of the sixteenth century, by Rev. R. Cattermole, 2 vols., are the only good selections I am acquainted with. They are both compiled with great taste and judgment.

## The Cabinet.

THE SECRETS OF GOD'S COUNSELS NOT TO BE PRYED INTO.—The Israelites' charge was, they must not presume to go up to the mount (Exod. xix). And indeed a boundary were no boundary, if it might be passed. A man knows by his ground that an enclosure is no enclosure if it may be common. But how much more must this be conceived of the enclosure of God; that ground which he hath fenced unto himself for a sanctuary! We must take heed, then, of profaning the sanctuary of God, and venturing in sacred things further than he giveth leave. Curiosity in this kind hath been the mother of heresies, when men have been busily witty in searching into, rather than believing, that profound article of the creed concerning God the Father. Man, that is not able to understand his own nature (David confesseth that such knowledge is too wonderful for him), dreameth that he can comprehend the nature of God! Others have lost themselves, while they have dived into the mysteries of the incarnation, who are not able to understand their own regeneration. Thus they busy themselves, as some have done, to know where Lazarus's soul was when his body lay three days in the grave, and in the mean time care not what becomes of their own souls. So that, what with the curious Why? of some, and How? of others, there hath been manifold passing the bounds, climbing the mount, and intrusions upon God and the things of God. There hath been a great deal of foolish knowledge in the world, prying into God's ark, enquiring into things not revealed: so that as there needs a spur unto good and saving knowledge, so a bridle to restrain and keep men in from that knowledge which is curious and presumptuous; and blessed is that discretion which maketh wise to sobriety.—*Bishop Lake's Sermon on Exod. xix.*

BRING ASHAMED OF CHRIST.—It is a remarkable and melancholy fact, that Christianity has generated in the human breast a new sense or passion: namely, that of being ashamed of God. That men should view the Almighty with terror and alarm; that they should be vain or boastful of his supposed favours; that the wicked should hate him for his purity; nay, that the fool should say in his heart, "There is no God;" all this is more or less unaccountable. But that worms of the earth should be ashamed of that Being whom all the angels worship is what we might well conceive impossible, were not its existence too palpably proved by facts. The proofs are before our eyes; for, wonderful to say, this strange fatuity is to be found amongst the professors of the pure gospel of Christ, and amongst them alone. And thus, while the votaries of the most senseless superstitions glory in their shame, the worshippers of the true God are ashamed of their glory. In ancient Greece and Rome, the gods were honoured with open and ostentatious display. Amongst the Hindoo and other nations of the east, religious rites are matters of pomp and magnificent parade. The Mahometan boasts of the unity of God, and glories in the name of the false prophet. The Jews performed their devotions in the corners of the streets, and for a pretence made long prayers. The Romanist carries the host in triumph through the public ways. It is, in a word, the professors of the true faith alone, who know what it is to be ashamed of their religion. Whence this cowardice, this proneness in the soldiers of the cross to desert their standard? It is because their standard is the cross. Other religions are "of the world." They tread with confidence, because they tread on friendly ground. But the captain of our salvation was despised and crucified. The religion which he taught is a religion of purity, of humility, and of deadness to the world. It is opposed to and by "the lust of the flesh, the lust of the eyes, and the pride of

ife." This, then, is the reason why so many who are called Christians are ashamed of their religion and their God; and are unwilling, by a bold confession, to draw upon themselves the scorn and enmity of a proud and sensual world.—*Rev. H. Woodward's Thoughts and Reflections.*

**THE BENEFIT OF GOOD EXAMPLES.**—Love the lives, the actions, the sayings, of good men. In all temptations like Joseph's temptations, love Joseph's words: "How shall I do this great wickedness, and sin against God?" In all temptations like Job's temptations, love the words of Job: "Shall we receive good at the hands of God, and shall we not receive evil?" In all temptations like that of Shadrach and his fellow-confessors, love their words: "Our God whom we serve is able to deliver us; but if not, we will not serve thy gods, nor worship the golden image." Certainly, without the practice, it is scarce to be imagined what ease and what profit there is in proposing certain and good examples to ourselves. And when you have made up your profit that way, and rectified yourself by that course, then, as your sons write by copies, and your daughters work by samplers, be every father a copy to his son, and every mother a sampler to her daughter, and every house will be a university. O, in how blessed a nearness to their direction is that child, and that servant, and that parishioner, who, when they shall say to Almighty God by way of prayer, "How shall I walk, so as to please thee?" shall hear God answer them by his Spirit, "Do but as thou seest thy father do; do as thou seest thy master do; do as thou seest thy pastor do." To become a precedent, govern thyself by precedent first.—*Donne.*

### Poetry.

#### THE CHIMES OF ENGLAND.

THE chimes, the chimes of Motherland,  
Of England green and old,  
That out from vane and ivied tower  
A thousand years have toll'd,  
How glorious must their music be  
As breaks the hallow'd day,  
And calleth with a seraph's voice  
A nation up to pray!

Those chimes that tell a thousand tales,  
Sweet tales of olden time!  
And ring a thousand memories  
At vesper and at prime;  
At bridal and at burial,  
For cottager and king,—  
Those chimes—those glorious Christian chimes,  
How blessedly they ring!

Those chimes, those chimes of Motherland,  
Upon a Christmas morn,  
Outbreaking, as the angels did,  
For a Redeemer born—  
How merrily they call afar,  
To cot and baron's hall,  
With holly deck'd and mistletoe,  
To keep the festival!

The chimes of England, how they peal  
From tower and gothic pile,  
Where hymn and swelling anthem fill  
The dim cathedral aisle,

Where windows bathe the holy light  
On priestly heads that falls,  
And stain the florid tracery  
And banner-dighted walls!  
And then, those Easter bells, in spring—  
Those glorious Easter chimes!  
How loyally they hail thee round,  
Old queen of holy times!  
From hill to hill, like sentinels,  
Responsively they cry,  
And sing the rising of the Lord,  
From vale to mountain high.  
I love ye—chimes of Motherland,  
With all the soul of mine,  
And bless the Lord that I am sprung  
Of good old English line!  
And like a son I sing the lay  
That England's glory tells;  
For she is blessed of the Lord,  
For you, ye Christian bells.  
And happy in my father's fame,  
And happy in my birth,  
Thee too I love, my forest-land,  
Thou joy of all the earth;  
For thine thy mother's voice shall be,  
And here—where God is king,  
With English chimes, from Christian spires  
The wilderness shall ring.

NEW YORK CHURCHMAN.

#### THE PROSPECT.

WHAT a strange moment will that be,  
My soul how full of curiosity,  
When, wing'd and ready for thy eternal flight,  
To th' utmost edges of thy tottering clay,  
Hovering and wishing longer stay,  
Thou shalt advance, and have eternity in sight!  
When just about to try that unknown sea,  
What a strange moment will that be!

But yet, how much more strange that state,  
When loosen'd from th' embrace of this close mate,  
Thou shalt at once be plung'd in liberty,  
And move as swift and active as a ray  
Shot from the lucid spring of day!

Thou who just now wast clogg'd with dull mortality,  
How wilt thou bear the mighty change—how know  
Whether thou'rt then the same or no!

Then to strange mansions of the air,  
And stranger company, thou must repair;  
What a new scene of things will then appear!  
This world thou by degrees wast taught to know,  
Which lessen'd thy surprise below;  
But knowledge all at once will overflow thee there;  
That world, as the first man did this, thou'lt see,  
Ripe-grown in full maturity.

There with bright splendours must thou dwell,  
And be—what only those pure forms can tell;  
There must thou live a while, gaze and admire,  
Till the great angel's trump this fabric shake,  
And all the slumbering dead awake,  
Then to thy old, forgotten state must thou retire;  
This union then will seem as strange, or more,  
Than thy new liberty before.

Now for the greatest change prepare,  
To see the only great, the only fair;

Veil now thy feeble eyes, gaze and be blest:  
Here all thy turns and revolutions cease,  
Here's all serenity and peace:

Thou'rt to the centre come, the native seat of rest;  
There's now no further change, nor need there be,  
When one shall be variety.

JOHN NORRIS, of Bemerton,  
Born 1657, died 1711.

### Miscellaneous.

**HINDOO SACRIFICES.**—The human sacrifices which Hindooism demands are frightful and appalling. Whatever may be the character of the people, and however quiet, and passive, and submissive they appear, their superstition is the most cruel and barbarous that has ever been established. In Goomsoor, a province which has lately fallen into the hands of the British, the horrid scenes which have been discovered are almost beyond credibility. Whenever a disease raged in the family of the monarch, a human sacrifice was demanded to appease the offended deity, and nothing less precious than the life of an only son would gratify the demon. Immured in houses and in dungeons, there were found hundreds of poor children who had been stolen from the adjoining territories; and for what purpose were they concealed and preserved? that they might be fattened like so many sheep and oxen for the slaughter, and might, at a suitable season, be offered up to the Moloch of the country. At the seed-time, the farmers of a district would assemble together; a human victim was selected, was bound as a sacrifice to the altar, and was devoted to the most barbarous death. While the priest proclaimed the omens to be propitious, one farmer would come, and with a large knife, would take a slice from the victim, would carry it away to his field, and would press the blood out of it while it was yet warm, and then bury it in the earth. A second, and a third, and a fourth, would come and act a similar part, till the wretched man was sliced in pieces while he was yet alive, and was consigned to various parts of the ground. But why this barbarity? That the favour of Maree might be obtained, and that no curse, nor blight might rest upon their land; and that a richer harvest might arise from fields watered by the blood of sacrifice.—*Campbell's British India.*

**THE HUMAN EYE.**—The nature and properties of the retina merit our deepest attention, as they evince, in a remarkable degree, the wisdom and power of one great Creator. Let us reflect that, in exercising the function of vision, a picture is formed upon this membrane of everything great and small which we can perceive, whether we look upon a grain of mustard-seed, a man-of-war with all its rigging, a distant mountain, or an extended landscape; and, if one thing more than another excites our admiration, it is the smallness and yet correctness of the picture; for we must bear in mind that, throughout a wide extended landscape, there is not one object, however small, which comes under our notice but has its image pictured upon the retina, and there maintains its relative size, situation, and colour, with an exactness which

baffles all comparison. It has been a matter of agreeable surprise, and very justly, to those visiting the Colosseum in London, how a panoramic view of that great city could be delineated with such correctness upon a space of about forty thousand square feet. But how unwieldy, coarse, and inelegant is any production of human art, when compared with a landscape of several square miles pictured within the compass of a sixpence! I have been sometimes amused by looking through a pin-hole in a card, placed very close to the eye, and have been surprised to find that with perfect ease I could survey, in one collected view, a ship with its masts, the unfurled sails, the men walking on deck or climbing the rigging—every thing quite distinct, and yet all pictured within the compass of a pin-hole. And if we look at more distant objects, we shall be astonished at the extensive landscape which can be thus taken in at one view.

**THE EXERCISE AND LIMITS OF TRUE CHARITY.**—Luther well said,—“charity beareth all things; faith nothing.” We are by no means to part with divine truth for all the outward peace in the world; but we are to seek peace consistently with the truth, and with the peace of God, which ought ever to rule in our minds. If differences arise which do not affect the fundamentals of the gospel, the faith of the gospel leads us to charity, and charity bids us to overlook the differences. The words of the judicious Hooker, deserve to be remembered for their solidity: “There will come a time (says he) when three words, uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit.” The “meekness of wisdom,” is the most gracious ornament of truth, and a weapon which will never wound the hand of him that uses it. As to the professed heretics, or debasers of the gospel, with such the apostle enjoins us “not even to eat.” The conduct of the primitive Christians, than whom none signalized themselves more “in love to the brethren,” affords us a striking example with respect to those who maintain pernicious opinions. Marcion the heretic, meeting Polycarp in the street, and resenting his omission of saluting him, called out to him, “Polycarp, own us:” the good man replied, “I do own thee to be the first-born of Satan.” So religiously cautious (says Irenæus) were the apostles and their followers, not so much as by discourse to communicate with any, who did adulterate and corrupt the truth. The story, likewise, of the apostle St. John and Cerinthus is well known. That blessed man, whose heart and language were devoted to the sublimest degree of heavenly love, ran from the bath, as from a pestilence, when the enemy and traducer of his Lord's divinity made his appearance in it. He would have no fellowship with, what another apostle styles, such “a child of the devil and enemy of all righteousness.” We may, according to the scripture, and we must, have intercourse with the world at large; but we ought to have no communication with those who, for the truths of the gospel, introduce the doctrines of devils. In short, happy are those redeemed ones, who “rightly divide the word of truth,” for their own comfort, without dividing among themselves; for, “the fruit of righteousness is sown in peace of them that make peace.”—*Serle's Horæ Solitariae.*

\* From “The Arcana of Nature Revealed, by Thomas Kerns, M.D., &c., 2 vols. Dublin, Tegg, 1830.” There is much interesting matter in this book, conveyed in an agreeable form. We are least pleased with the chapters on geology. This is a science yet in its infancy, and we are persuaded that geologists would be better employed for the present in registering facts, than in excogitating theories to be speedily overthrown, as we have had numberless examples, by future discoveries. Dr. Kerns, however, speaks with caution; and, as a whole, we are pleased with his work, and shall certainly lay before our readers future extracts from it.—*Ed.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE LAW OUR SCHOOLMASTER.

BY THE REV. WILLIAM HANCOCK, B.D.,

*Fellow of Magdalene College, Oxford.*

No. II.

WHEN, at a more advanced stage of his dispensations, God bestowed on man a written revelation of his will, he then saw good to promulgate his Law publicly and in form, with a view to its enrolment as a most important part of that revelation. The Moral Law was then proclaimed from mount Sinai by the voice of Jehovah himself, to the tribes there assembled, and the Ceremonial Law was communicated to Moses, who was called up into the top of the mount to receive the divine instruction. The character of the Law, in both its branches, then became more strongly marked as "our schoolmaster, to bring us unto Christ, that we might be justified by faith." The Moral Law was published in a manner the most terrific: "There were thunders and lightning, and a thick cloud upon the mount; and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly;" and so terrible was the sight, that Moses said, "I exceedingly fear and quake" (Ex. xix. 16—18; Heb. xii. 21). Amid these terrors of his majesty, the mighty voice of Jehovah was heard proclaiming his holy Law. This Law was now amplified into ten specific commandments, and these commandments almost all of them *prohibitory*; thus marking very sensibly the altered condition of man.

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The Law was now published to man as a transgressor, as a fallen creature, prone to evil; and therefore it was no longer enough to say to him simply, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself;" but it was necessary expressly to forbid those sins to which his corrupt nature was specially inclined.

The Moral Law is still the law of love; it is holy, and just, and good; its commands tend equally to man's happiness as to God's glory. But, through sin, "that which is good" in itself is become "death" unto us (Rom. viii. 13). As the Law of that God who is a spirit, and who searcheth the heart, the Law demands "truth in the inward parts;" conformity of *soul* to its holy and perfect rule; complete and entire obedience throughout the whole of our earthly existence, in every deed, and word, and thought; promising life, indeed, to them that obey it, but denouncing a fearful doom on the disobedient: "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. iii. 10).

Under this heavy curse, then, under this penalty of a violated Law, lie all men by nature. But has this holy Moral Law no *other* end, and purpose, and tendency, than to condemn the sinner, and seal him up to eternal punishment? Yes, it has a gracious tendency; "the Law is good, if a man use it lawfully" (1 Tim. i. 8). This Moral Law is "our schoolmaster, to bring us unto Christ, that we might be justified by faith." And the Law performs this office by showing us what sin is (for "sin is the transgression of the Law"), and bringing us to see and feel our own sinfulness. As the apostle says (Rom. iii. 20) "By the Law is the knowledge of sin." This Moral Law is, and ever has been, the great

instrument in the hand of the Holy Ghost, whereby he performs his *first* gracious office on the soul—viz., conviction of sin—as it is written, “He shall convince the world of sin.” And we have this use of the Law as a schoolmaster, very strikingly exemplified in the case of St. Paul, as he himself describes it (Rom. vii. 9): “I was alive without the Law once, but when the commandment came, sin revived, and I died”—i. e., as long as I was without any right view and proper understanding of the strict, extensive, and spiritual nature of the Law, “I was alive”—I thought myself quite safe and fully entitled to the reward of eternal life; for, conceiving that the Law demanded nothing more than outward conformity, and having, “after the strictest sense of my religion, lived a pharisee,” I considered myself, “touching the righteousness which is in the Law, blameless” (Acts xxiii. 5; Phil. iii. 6). “But when the commandment came”—when it was brought home to my heart by the enlightening and convincing power of the Holy Spirit; when, under his divine teaching, I beheld the length, and breadth, and depth, and height, of every commandment, then I saw an end of all my fancied perfection (Ps. cxix. 96); then “sin revived;” my many offences against that holy Law, in deed, word, and thought, then rose up in judgment against me, “and I died;” all my confident hopes of eternal life, as the reward of my own righteousness, then vanished utterly; I then saw myself “dead in trespasses and sins” (Eph. ii. 1), and most justly liable to the sentence of eternal death.

It appears that *one commandment in particular* was made instrumental in piercing the conscience of this self-satisfied pharisee, and awakening his convictions, and that was the *tenth*; for he says at the seventh verse of the seventh chapter to the Romans, “I had not known sin, but by the Law, for I had not known lust or concupiscence (i. e., that lust or concupiscence was a sin), except the Law had said, “Thou shalt not covet.” This commandment, which differs from the others by especially prohibiting an evil *desire*, while the others speak only of actions, seems to have been placed at the conclusion of the decalogue, as the key to its full, true, and spiritual meaning; as if to say, “Know, O man, that all these ten holy commandments of the heart-searching God require the obedience of the *heart*, and condemn the very *thought* of wickedness.” “Who (then) can say, I have made my heart clean—I am pure from sin?” “Every mouth must be stopped, and the whole world become guilty before God” (Prov. xx. 9; Rom. iii. 19).

While, however, this strict and holy Law

concludes (or shuts up) all men under sin, it shuts them up also to the faith which is afterwards to be revealed (Gal. iii. 22, 23). It compels every humble and reflecting person to despair of “establishing his own righteousness” (Rom. x. 3), and to look out of himself for salvation. And when the Law, as a schoolmaster, has been thus divinely blessed in teaching the sinner his first and most indispensable lesson, viz., his own guilt, corruption, and ruin, and so has brought him to feel his need of a Saviour, the sinner is then prepared to receive, with thankfulness, the gospel, or glad tidings of the Lord Jesus Christ.

Nor was this gospel wanting to Israel in ancient days. The Ceremonial Law preached the gospel to them. It is this branch of the Law to which the apostle more particularly refers as their “schoolmaster, to bring them unto Christ;” but it cannot rightly be considered apart from the Moral Law, inasmuch as it was intended to set forth the *remedy* for that evil which the Moral Law detected and denounced. The Moral Law convicted and condemned the sinner; the Ceremonial Law exhibited the Saviour. As the germ of the Moral Law had existed from the beginning, so had the form of the Ceremonial from the first institution of sacrifice. That original ordinance was now amplified at its promulgation, as the Moral Law had been, and divers significant appointments were superadded, tending to the clearer development of gospel-truth, and thus to bring the sinner unto Christ, that he might be justified by faith.

#### Passover.

At the head of these enlarged institutions of the Mosaic or Levitical dispensation, must be mentioned the Passover; that peculiar rite so intimately connected with Israel’s deliverance, both from the sword of the destroying angel and from the bondage of Egypt and her haughty king; for Jesus is our deliverer both from divine justice, and from the power of Satan and the bondage of the world and sin. A spotless lamb, slain in the flower of its age, a male of the first year, not a bone of whom was to be broken; its blood to be sprinkled on the door-posts and lintel of every dwelling of the Israelites (but not on the threshold, lest it be trodden under foot), beyond which blood-besprinkled door none were to pass on pain of death; here we have the *soul in Christ*, as in a refuge and shelter; while the flesh of the victim, roast with fire, and eaten by the assembled family, exhibited *Christ in the soul*, received and fed upon by faith. And thus were they to eat it: with unleavened bread, the token of

humility; and with bitter herbs, the token of sorrow for sin; with loins girt, and shoes on feet, and staff in hand, as men prepared and waiting for their Lord's summons to depart at a moment.

#### *High Priest.*

The next peculiar appointment of the Levitical Law was that of the High-priest: one chosen from the people, who was to prefigure still more clearly the promised Redeemer in his most important and gracious office. There was to be no blemish in the person of this typical sacrificer and intercessor. He was arrayed in garments of glory and beauty, and of mystic meaning. On his brow was a golden crown, inscribed "Holiness to Jehovah," for Jesus is holiness itself. On his breast-plate he wore the names of the twelve tribes of Israel, engraven on jewels, to show how precious to Jesus are his true Israel, his redeemed and sanctified ones, and how ineffaceably they are engraven on his heart. On his shoulders, also, the High-priest wore the same beloved names graven in equal divisions on two onyx stones; thus teaching that the almighty power of Jesus, as well as his infinite love, is engaged for the salvation of his church, and that "the government should be upon his shoulder."

#### *Tabernacle.*

Another very significant and instructive figure of this dispensation, was the Tabernacle, with its court and furniture. The court, God's sacred enclosure in the midst of the wilderness, represents the *visible* church; the tabernacle (an enclosure within an enclosure), representing, in its *holy place*, the *spiritual* or *invisible* church,—and in its *holiest of all* (within the veil), the church *triumphant* in heaven itself. The altar of burnt-offering, and the laver of pure water in the court; the altar of incense and the table of shew-bread, and the candlestick, in the holy place; and the ark of the covenant, with its mercy seat, in the holy of holies (on which we cannot now speak more particularly), all taught gospel-mysteries connected with our salvation by Christ Jesus. And it is worthy of remark, that while those parts of the tabernacle-furniture which typified the Holy Spirit, were of *one* material only (as the laver of brass, and the candlestick of pure gold), those which typified, or related to "our Saviour Christ, both God and man" (as the altars of burnt offering and of incense, the table of shewbread, and the ark of the covenant), were of *two-fold* composition, metal and wood.

#### *Day of Atonement.*

The solemn rites of the great Day of Atonement (Lev. xvi.), were specially instructive

in the things of Christ. On that day (and on that day only in the whole year) did the High-priest go within the veil, there to present and sprinkle the blood of sacrifice, and to burn incense before the mercy-seat: of which we have this infallible explanation from the pen of the inspired apostle; "Christ being come an High-priest of good things to come, by his own blood entered in once (*i. e.*, once for all) into the holy place, having obtained eternal redemption for us; even into heaven itself, now to appear in the presence of God for us" (Heb. ix. 11, 12, 24).

#### *Scape-goat.*

On that day, also, took place the remarkable ceremony of the Scape-goat. Two goats were brought forth, and the lot was cast, and, according to that lot, one was slain as a sin-offering, and the other reserved for the Scape-goat, which, after the High-priest had laid his hands on his head, and there confessed (and thither, as it were, transferred) all the sins of the congregation, was led away into the wilderness, never more to be seen or heard of: "And the goat shall bear upon him all their iniquities unto a land not inhabited," or (as the margin renders it,) "a land of separation." And thus did the divinely appointed Schoolmaster, direct them to him who was to bear and take away the sin of the world; whose sufferings were not only visible and known, as those of the slain goat, but also invisible and unknown, as was the fate of the goat sent away; or (under another view of the figure), who was not only to be "delivered for our offences," but also to be "raised again for our justification." Thus (without going into further detail,) did the Ceremonial Law testify of Christ, and preach the gospel beforehand to the children of Israel.

#### *Jubilee. Goël. City of Refuge.*

Nor were even the *judicial* enactments which God gave them, altogether void of typical instruction. Witness the Jubilee, or year of release, announced by sound of trumpet on the great Day of Atonement, every fiftieth year, when all debts were cancelled, slaves set free, and forfeited inheritances restored—all lively types of gospel blessings flowing to us through the atonement of Jesus: witness, also, the law of the Goël, or kinsman Redeemer, under which title Job spake of him that was to come (Lev. xxv. 35; Numb. xxxv. 19; Job. xix. 25), and the law of the Cities of Refuge (Numb. xxxv. 11, &c.), an evident shadow of him who alone can shelter the guilty soul from the stroke of offended justice, and concerning whom it is written in the prophets, "A man shall be as an hiding-



place from the wind, and a covert from the tempest ;” and again, “ Israel shall be saved in the Lord, with an everlasting salvation” (Isa. xxxii. 2 ; xlv. 17).

The question naturally occurs, how far these lessons of the divine Schoolmaster were understood at the time they were delivered ; and whether his scholars were brought to see all that meaning in them which *we* discover, viewing them (as we do) with the full reflection of gospel light upon them, and enabled (as we are) so exactly to comprehend the type, by being completely in possession of the antitype ? *We* are in the noon-day, *they* were in the twilight and early dawn ; but still their eyes were directed to the “ Sun of righteousness,” whose rising beams gradually illumined the darkness of the horizon. And when we consider what is actually the state of religion among ourselves (among the multitude “ who profess and call themselves Christians”), we shall be able, perhaps, to judge how matters were among those who lived under the shadowy dispensations of the Law. How many there are in this day of abundant means and privileges, and in the heart of this highly-favoured land, who (to their shame) have not the knowledge of God ! (1 Cor. xv. 34) How many there are, who, with the bible in their hands, never see beyond “ the letter that killeth ;” “ ever learning, and never able to come to the knowledge of the truth” (2 Cor. iii. 6) : how many, sitting under the sound of the gospel, to whom “ the preaching of the cross is foolishness ;” how many, “ having a form of godliness, but denying the power thereof” (2 Tim. iii. 5) ; all whose religion consists in a round of ceremonies and outward observances ; and whose dependence is built not on the foundation which God has laid in Zion (Isa. xxviii. 16), but on their own fancied goodness and merits ! But there are others, “ into whose hearts God has shined, to give the light of the knowledge of his glory in the face of Jesus Christ ;” “ whose understandings are opened to understand the scriptures ; who worship God in the Spirit, who rejoice in Christ Jesus, and have no confidence in the flesh” (2 Cor. iv. 4 ; Luke, xxiv. 45 ; Phil. iii. 3). Just such two classes of worshippers were there under the Old Testament dispensation. There were those who “ rested in the Law” (Rom. ii. 17), and saw nothing beyond it ; who performed its ceremonies, because they were appointed, but could discover no meaning in them. But the true “ Israel of God” viewed all these things (we may fairly conclude), with very different eyes : “ To them it was given to know the mysteries of the kingdom of God, which to others were all in parables” (Mark, iv. 11) ; and the

Holy Spirit of God, shining into their hearts, enabled them sufficiently to comprehend the spiritual meaning of the figures exhibited to them, and of the service in which they were engaged. Thus Abraham “ earnestly desired to see the day of Christ, and he saw it, and was glad” (John, viii. 56). Thus Job “ knew that his Redeemer lived, and should stand at the latter day upon the earth” (Job, xix. 25). And thus the prophets “ inquired and searched diligently, who prophesied of the grace that should come unto us ; searching what, or what manner of time the Spirit of Christ which was in them did signify, when testifying beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. i. 10, 11). “ These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them” (Heb. 13) : as the Church of England says in her fourth homily, “ Although they were not named Christian men, yet was it a Christian faith which they had ; for they looked for all benefits of God the Father through the merits of his Son Jesus Christ, as we do now. This difference is between them and us ; for they looked when Christ should come, and we be in the time when he is come : ‘ Therefore,’ saith St. Augustine, ‘ the time is altered, but not the faith ; for we have both one faith in one Christ !’ ” And to the same purpose does our Church speak in her seventh article ; “ The Old Testament is not contrary to the New ; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man : wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises.”

The subject now so inadequately handled is very important and valuable, as serving to shew the *unity* of the divine character and procedure. God is ONE ; unchangeable ; “ the same yesterday and to-day, and forever” (Heb. xiii. 8, 9) : his word is *one*. The many books of scripture, penned by different writers in different ages, were given by the inspiration of *one* Spirit, and speak the same thing. They reveal only *one* way of access to God for sinful man : they describe only *one* state of heart as acceptable in the sight of Jehovah. And the Holy Ghost, who sanctifieth all the elect people of God, has striven with them from the beginning, to bring them to that only acceptable state ; convincing them of sin, laying them low in the dust of repentance, as transgressors of God’s holy law, and leading them by faith to look to, and trust in, Christ alone. And thus the Church of Christ, existing under different dispensations, Patriarchal, Levitical, and Christian, is “ all *one* in Christ Jesus” (Gal. iii. 28). He

is the head, and the Church (composed of the innumerable multitudes of true believers in all ages) is his body: and as the human body is *one*, and all the members of that body, being many, are *one* body; so, also, is Christ in his body mystical, the Church: for by *one* Spirit we are all baptized into *one* body, whether we be Jews or Gentiles, and have been all made to drink into *one* Spirit (1. Cor. xii. 13). "There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling: *one* Lord, *one* faith, *one* baptism, *one* God and Father of all; who is above all, and through all, and in you all" (Eph. iv. 4).

#### CHIMNEY-SWEEPERS.

An attempt is now making to call attention to the evils arising from employing children to sweep chimneys, and to obtain some legislative enactment which shall put an end to it. It seems as if no person who really considered the case could desire to perpetuate the existence of such a business; but it is kept up because people do not think about it. It is a work of darkness, which goes on in their own houses while they are unconscious.

The child is put up the chimney while they are in bed and asleep, and, as the fire burns well when they come down to breakfast, it is pretty certain that he has been got out alive or dead, and cleared off the premises. His noble or gentle employer has no chance of catching a glimpse of him, unless it be at midday in the streets.

There he may be seen, so happy, spending in idleness the hours when decent people are at work, and preparing himself among other young gentlemen, whose less obvious occupations leave them at leisure for chuck-farthing while daylight lasts, for the course of vagabond profligacy on which he is to enter, if he lives to be too big for a flue. No doubt the dangers and hardships of the trade (think of a half-naked child turned out to pace the streets at three or four o'clock on winter mornings), and the usage, which children bought for 2*l.* or 3*l.* are likely to meet with from their ruffianly purchasers, combine to get rid of a good many. But those who do outgrow their trade are for the most part turned adrift on the world, untaught, emaciated, and with no apparent means of support but begging or stealing: and, what makes their condition peculiarly dismal, with no provision, no alleviation for the horrible and generally incurable disease which the occupation of their childhood too frequently engenders. The species of cancer to which chimney-sweepers are subject is lectured on in our hospitals as a peculiar disease, and of the frequency of it some idea may be formed from the fact, that Sir Astley Cooper (whose practice has not lain particularly among persons of that condition, and who spoke only of what he had seen in hospitals) stated before a committee of the House of Lords, that he had seen at least a hundred cases. All this, however, goes on because people who would be the last in the world to support what is cruel and demoralizing, are not aware

that the work can be done, and better done, by machines.

There are no people more interested in having chimneys well swept than the fire-offices, but the Alliance, Atlas, Guardian, Globe, Hand-in-Hand, Imperial, London, Norwich, Phoenix, Royal Exchange, Union, in fact, almost all the considerable offices in London, have given their testimony decidedly, by a public declaration that they employ the machine on their own premises. Its adoption by the board of works, by the board of ordnance (with 2,000 chimneys), the bank of England, and other large public offices and establishments, is enough to satisfy any reasonable person that the machine is effectual. It is also, to the credit of their benevolence, used in the houses of many of the nobility and gentry; but it is obvious that they are too frequently liable to be imposed on by the representations of interested parties; and the experience of many years has proved, that, so long as the use of children is permitted at all, but little can be done to mitigate the evils of the system. There is only one thing which has an appearance of argument. It is said that the race of climbing boys must be perpetuated, because there are some chimneys which cannot be swept by the machine. It is true that there are such chimneys, but those who found an argument on that fact little think what they are saying, and are little aware that those particular chimneys form one of the most urgent and crying grounds for putting a stop to sweeping by children.

The reason why these chimneys cannot be swept by a machine is, that they contain right angles; or, in other words, after rising perpendicularly a certain distance, they run off horizontally, and after a while make another right angle, and are again perpendicular. Now, of course, you can no more make a machine to sweep such a chimney than you can make a gun shoot round a corner. Curves and obtuse angles may be managed by the flexibility of the cane rods; but a sharp right angle is too much for the machine, and you must have a boy who will be proud to exhibit the triumph of live chimney-sweeping. There may be something awkward in a child's entering a horizontal flue nine inches square, lying on his face, and having (if one may so speak) to raise himself backwards when he gets to the right angle; but, if he is neither corpulent nor nervous, and especially if you can reach the soles of his feet with a needle, he will turn the corner and go up like a rocket. Whatever difficulty he may meet in his upward-bound voyage, it is nothing to what awaits his return. He has been sweeping down the soot, so as completely to block up the right angle, round which he has to come back, and through this mass, his face covered with a cap, and struggling for his life, he has to force his way bodily. If he succeeds, well and good; if not, the wall must be broken through to get him out; and if alive, he may think himself well off if he is not thrashed for being sulky, and giving all this trouble and making all this mess. Thomas Allen stated before the House of Commons, that in his youth he had repeatedly swept one of these flues, which by reason of its length and difficulty used to occupy him six hours at a time. "I went in at eight and came out at

two." Now, conceive a child sent on such a business. There is, perhaps, but one feature which can be added to such a picture of misery. Suppose the flue to be on fire, and the child sent in to put it out. Suppose—and it is not mere imagination—suppose him pulled back, leaving his burnt flesh adhering to the bricks. Surely the inference in every sober mind must be, not that Christian children should be kept and sacrificed to sweep such flues, but that such flues should not be allowed to exist. Indeed, setting aside all notions of humanity and the whole question about climbing-boys, it is obvious that merely with a view to the protection of life and property such chimneys should not be permitted. And such is the view of the legislature. By the act of 1834 they are forbidden, under a penalty of 100*l.* for each flue. Still, some of the old ones remain; but it is calculated that they do not amount to more than one in two thousand, and even these may be rendered sweepable by the machine, at the expence of from eight shillings to twelve shillings each, by means of a small iron door in the wall, opening exactly at the angle. With such an opening, it is scarcely needful to say, that a chimney of this kind may be more safely and effectually cleansed by the machine than by a child.

Thus do all circumstances singularly combine to show that the legislature and the friends of humanity may safely as well as properly act in conjunction to remove this stain upon a Christian community\*.

#### RECOLLECTIONS OF A TOWN PASTOR.

##### No. III.

##### THE SHORT STAGES.

AMONG few classes has there been greater improvement, as far at least as outward appearance and respectability of deportment are concerned, than among stage coachmen; I mean those who drive what are called *long* stages. Some of these are themselves proprietors, and have a very considerable capital embarked, and a lady would find herself as safe from insult under their protection, as if she were in a private carriage, attended by her servants. Some of my readers will recollect a time when it was very different; when the coachman was glad to stop at every public house for refreshment; when he frequently, from intoxication, could scarcely scramble again upon his seat; when his wretched horses, jaded, and almost dropping with fatigue, were over-driven over still more wretched roads, to make up, if possible, which was rarely the case, for lost time, at the imminent risk of the lives of the passengers, and of his own. It is incredible the amount of property confided daily to the care of these men, for safe transmission, and very rarely do they break their trust. In many instances they obtain what may appear a large income for persons in their rank of life. If honestly earned, they have a right to enjoy it. Their work in many instances is not easy, their exposure to all weathers is very trying.

\* Our readers are aware that we have taken every opportunity of impressing upon them the necessity as a Christian duty of the introduction of machinery in this sweeping of chimneys. We are glad to copy the above extract from the *Times*. We trust that effectual means will be adopted to blot out the disgraceful traffic in sweeping-boys from the annals of our land.—ED.

I am not now entering on their habits in private life; I have no right to do so. I am talking of them in a public capacity. I fall well recollect, travelling through a southern county, the utter astonishment testified by a roughish farmer of the North Riding of Yorkshire, who, on asking this coachman whether he would have rum or gin in his strong beer, was answered "I will take a glass of sherry in cold spring water, Sir, if you please." "Sherry," said the offerer to a fellow-passenger, "sherry, what is that?" The circumstance may appear scarcely worth recording; still it conveyed to my mind the idea, and I am fully confirmed in it from many other similar incidents, that a great improvement has taken place on "the road" in the south. It is greatly to be wished that Sunday travelling might be entirely laid aside by them.

But there is another class of coachmen—of vastly different grade, among whom it cannot be said that there has been any such improvement, I mean especially the drivers of the short stages from London. Of course there are many exceptions to this observation, but my own experience has led me to regard their calling as one extremely detrimental to their truest interests. It is not necessarily so, but it too generally is so. The constant travelling on the sabbath at all hours, their journeys on that day of rest frequently greater in number than on any other; the hours which they spend in those pests, the gin-palaces, referred to in the last paper, resorting often with the lowest characters, and almost compelled to resort thither—for they have no other place for refreshment or shelter—these are all so many hindrances to their moral improvement and spiritual well-being.

I had occasion, some years ago, to travel pretty frequently to a village some few miles from town, and, as I generally rode outside, had opportunity to mark the habits and dispositions of the coachmen, whose faces became familiar to me; and I must confess, they were such as to lead me to foresee, too plainly, what the results would be. One coachman acknowledged that there were certain houses upon the road at which he regularly had a glass of spirits, sometimes with, at other times without ale, and the calculation was, that he must thus drink twenty-four glasses of gin in a day, on an average, which would amount to little short of 80*l.* per annum, if so little, exclusive of what was paid for other stimulants. Such a statement is almost incredible, were it not beyond all question true. The case, however, it may be fairly hoped, was an extreme one. This man was, for a long time in constant employ, and might, had he been regular and sober, have provided well for himself. He was unmarried. The result may easily be supposed—he lost his work. His master could not trust him. Passengers were afraid to ride when he drove. He was thus thrown out of employ, and in the most miserable bloated creature who some time since begged a sixpence from me, as I passed through the same village, I could scarcely distinguish the features of my former acquaintance. He could not be above forty years of age. I recollect five coachmen on the same line of road—all cut off in the prime of life, from indulging the same habits, within a very few years.

It is, in fact, not many months ago since I last visited the place referred to; knowing the precise

time that a certain coachman should leave the booking-office, I hastened to get there in time; not finding the coach, I said when does—go? "Go," was the reply, "why poor fellow, he is gone long enough; he's been dead these two years." "Dead?" "Yes, Sir, he could not stand it, he got into a decline." With this man I had seriously expostulated more than once, and he had acquiesced in the truth of all I said, but habit was too powerful, and he sank a martyr to drinking. My informant seemed in the fair way rapidly to follow him, for he came staggering out of a gin-shop, and his face betokened that gin was his favourite sustenance.

Now, amongst the various plans for improving the circumstances of the lower orders of the community, could nothing be adopted for this class of men? Surely something might, and the attempt at least should be made. The short-stage running on Sunday, as I have said, is a vast source of evil of various shapes. This has been abundantly testified before committees of the House of Commons, and there is not a clergyman in London or the suburbs, who does not feel it to be the case, and does not perceive its demoralizing tendency, in a variety of ways. Let any one stand on a Sunday (his time might be far better employed), but to prove the truth of the above remarks, let him stand for two hours on a Sunday afternoon, at the White Horse, Piccadilly, or the Elephant and Castle, Newington Butts, and he will be astonished at the mass of human beings engaged in sabbath desecration. He will find it the busiest time of the whole week, and will perceive that the sanctity of the Lord's day is utterly forgotten. Under such circumstances, what opportunities have the drivers of stages or omnibuses, of attending divine service? The fact is, for years many of them never enter a place of worship.

"There can't be no great harm in driving of a Sunday," said a coachman, "I am sure there can't, for parson — that lives at —, comes to town every Sunday by me to his church, and goes back to dinner. He's regularly booked all the year round." Perhaps I tread on delicate ground; I may seem to disparage some of my brethren: I would not do so on any account, but is there not something striking in the coachman's remark, worthy the serious consideration not only of the clergy, but of all who would wish the welfare of their fellow-creatures. The answer may be, "The coach or omnibus will go whether I ride in it or not, I may as well take advantage of it." The reasoning is not sound; the Christian's duty is to avoid the "appearance of evil."

I very well recollect being present at a meeting in a suburban village for the purpose of adopting measures for the better observation of the Lord's day. All went on harmoniously until it was proposed—if possible to induce the coachmasters—not to run on Sunday. "I oppose that resolution, and I trust it will not be carried" cried a person from the crowd, "for I shan't be able to get to my meeting to preach in time." These remarks are made with only one view, to show that not a few who would really be most anxious to ameliorate the condition of the class of persons referred to, may, without thinking, be putting

an obstacle in the way of their spiritual improvement. I firmly believe that the clergyman and dissenting minister referred to had never fairly considered the subject. I firmly believe both were really anxious for the spiritual improvement of the people, but there was a public conveyance, and they were glad to take advantage of it. "Will you do me two favours," said a valued friend to me, "take my duty at — on Sunday week, that is the first; the second, will you promise me not to go in a public conveyance? my efforts to do good are much frustrated by the short stages." I have made it a point to bear his hint in mind, and the more I have thought upon it, the more I am sure it deserves the serious consideration of all who would wish to keep the Lord's day holy, and it ameliorates the condition of those who, for the convenience of others, never find that to them the sabbath is a day of rest.

I am unwilling to close this paper without a brief glance at the wretched condition of hackney coachmen and others of the same grade, in a spiritual, and it is to be feared also in a temporal, point of view. The records of Bow-street and other offices, could bear lamentable testimony to that wretchedness, even since the late act for their better regulation. My own recollection brings to my mind sad, sad cases of vice, knavery, the most squalid misery, and the most entire ignorance of religion. Can it be otherwise? The weary hours they spend in the tap-room waiting for a turn; the late hours to which they sit up in expectation of a fare from some theatre, or other popular scene of vice; the drenching nights of rain, and snow, and sleet to which they are exposed; the ill effects of which they foolishly endeavour to ward off, not by warm soup which they might easily procure, but by the free use of ardent spirits—all combine to demoralize the whole system. Is it not notorious, that scarcely a person enters a hackney-coach that he has not a certain feeling that if possible he will be cheated. From what does this feeling arise but from a supposition that he is dealing with men utterly destitute of common honesty, who, for the sake of a small sum, are willing to render their bodies amenable to the law, and their souls to the righteous judgment of God? I confess, amongst the most painful of my town recollections, are those connected with the moral and spiritual condition of those referred to in this paper. I trust, therefore, I shall not be deemed impertinent in bringing these remarks under the serious consideration of my fellow labourers in the ministry, and urging them strongly on all my lay fellow Christians, who have a desire to promote the glory of God, and the good of the souls of their brethren.

### The Cabinet.

EXTEMPORARY PRAYERS.—In extemporary prayer what men most admire God least regardeth: namely, the volubility of the tongue. Herein a Tertullus may equal, yea exceed, St. Paul himself, whose speech was but mean (1 Cor. x. 10). It is "the heart keeping time and tune with the voice" that God listeneth unto. Otherwise the nimblest tongue tires, and the loudest voice grows dumb, before it comes half way to heaven. "Make it," said God to Moses, "in all things like the pattern in the mount." Only the con-

formity of the words with the mind, mounted in heavenly thoughts, is acceptable to God. The gift of extemporary prayer and ready utterance may be bestowed on a reprobate; but the grace thereof (religious affection) is only given to God's servants.—*Fuller's Meditations.*

WHAT HAVE YOU DONE WITH YOUR YEARS OF SUNDAYS.—Let me remind you, how bountiful your heavenly Father has been to you, in ordaining that every Sunday should be a day of rest, on which you should have no other labour, no other employment, than that of learning to do his will. Think what rich, what abundant opportunities for that purpose, the holy rest of the Sabbath gives you. One often hears people complaining that they have no time to make themselves acquainted with God. Assuredly that must be their own fault, for God has given them time enough. My brethren did you ever call to mind that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. One year in every seven is a year of Sundays. And shall any one dare to plead that he has not time to learn the will of God? "Not time enough! (the judge will answer,) what have you done with your years of Sundays?" Let us take a man in the prime of life, say at six or seven and thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker! Without counting infancy and early childhood, he has had four good years of Sundays,—four years, during which it ought to have been his special business to listen to God's word read and preached; to pray to God in the great congregation, and then, in the quiet of his home, to think over what he has heard, what he has asked for, what he has promised. So plentifully has God provided for the nurture of our souls in godliness, he hath set apart ten years out of the age of man, during which we are commanded to abstain from every other work, that we may give ourselves wholly to the most important of all works, that of learning the way to heaven.—*From the Rev. A. W. Hare's Sermons.*

ABSENCE FROM PUBLIC WORSHIP EXCUSABLE ONLY WHEN UNAVOIDABLE.—Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending, my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. Eldad and Medad, though staying still in the camp (no doubt on just cause), yet prophesied as well as the other elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy, for being absent, at the making of his father's will, if at the same time he were employed about his father's business. I fear too many at church, have their bodies there, and minds at home. Behold, in exchange, my body here, and heart there. Though I cannot pray with them, I pray for them. Yea, this comforts me, I am with thy congregation; because I would be with it.—*Fuller's Meditations.*

EXAMPLE OF FAITH.—Prayed with —, and read the xiith chapter of St. Matthew. I am always struck with the exemplification of faith in the case of the man with the withered hand. Had an ordinary physician bid him stretch forth his hand, he would have probably answered that he could not; but when Jesus commanded, he made the attempt, and in the attempt was healed. Our powers are as inefficient and worthless as the man's withered hand; but if in faith we make the commanded exertion, the Lord will, for Christ's sake, accept the testimony; and in the attempt we shall be healed.—*The Diary of Bishop Sandford.*

## Poetry.

### HUMAN LIFE.

ILL-BUSIED man! why should'st thou take such care  
To lengthen out thy life's short calendar,  
When every spectacle thou look'st upon  
Presents and acts thy execution?  
Each drooping season and each flower doth cry,  
"Fool! as I fade and wither, thou must die."

The beating of thy pulse, when thou art well,  
Is just the tolling of thy passing-bell;  
Night is thy hearer, whose sable canopy  
Covers alike deceased day and thee:  
And all those weeping dews which nightly fall,  
Are but the tears shed for thy funeral.

KING, BP. OF CHICHESTER.

### PSALM CXXXVII.

SITTING by the streams that glide  
Down by Babel's towering wall,  
With our tears we fill'd the tide,  
Whilst our mournful thoughts recall  
Thee, O Sion, and thy fall.

Our neglected harps unstrung,  
Not acquainted with the hand  
Of the skilful tuner, hung  
On the willow-trees that stand  
Planted in the neighbour-land.

Yet the spiteful foe commands  
Songs of mirth, and bids us lay  
To dumb harps our captive hands,  
And, to scoff our sorrows, say,  
Sing us some sweet Hebrew lay.

But, say we, our holy strain  
Is too pure for heathen land,  
Nor may we our hymns profane,  
Or tune either voice or hand  
To delight a savage band.

Holy Salem, if thy love  
Fall from my forgetful heart,  
May the skill by which I move  
Strings of music tun'd by art,  
From my wither'd hand depart.

May my speechless tongue give sound  
To no accent, but remain  
To my prison-roof fast bound,  
If my sad soul entertain  
Mirth till thou rejoice again.

THOMAS CAREW.

Born 1580, died 1630.

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE EXAMPLE OF JESUS.

BY THE REV. B. E. NICHOLLS, M.A.,  
*Curate of Walthamstow.*

### I.

THE atonement of Christ is the corner-stone of revelation, but it is possible to consider this great object of the Saviour's coming into the world to make a propitiation for sin so exclusively as to forget, or at least not sufficiently, to ponder over his example. Yet the importance of such a study must be very obvious, as it is calculated intimately to affect our own character and happiness.

The study of the example of our blessed Lord supplies us with principles and with motives, the two great elements of character; a man is, what his principles and motives are.

I. The study of our Lord's example supplies us with principles, i. e., with rules of action, with the knowledge of what is right and what is wrong, of what is good and of what is evil, and that in reference to our case and circumstances. How important this is. Indeed, there is a peculiar advantage in the exhibition of principles by example; it is more easy and attractive; there is a liveliness in facts, and in the incidents of life, which engages attention, which comes more home to the heart than abstract discussions and treatises on morals, which to many are repulsive, and in a measure beyond the reach of the majority of men.

Besides which, example is more definite. It is principle embodied and in action, rendered palpable; just as an exact picture of an object is better calculated to convey an idea of it than a description by words. Hence this is the mode of teaching generally adopted in scripture. The holy scriptures are a mass of facts illustrating

principles. But the example of our Lord has peculiar advantages attaching to it in this respect; it is an exhibition of those principles which are most generally necessary: for instance, from the station he assumed, and the circumstances through which he passed, he was emphatically a man of sorrows, and acquainted with grief. And the general complaint of human life is that of sorrow, trouble, uneasiness, difficulty. It has become an inseparable condition of our present state (Gen. iii. 17—19). As it is here, then, we most want to know how to act, what dispositions of mind become us—so the example of the Saviour shows us this. Are we alarmed at the apprehension of evil coming upon us? May we pray to have it turned away from us? The example of our Lord in Gethsemane directs what to do. We may pray as he did: "Father, if it be possible, let this cup pass from me." But with what limitation may we thus pray? With the same limitation as he did. "Nevertheless, not as I will, but as thou wilt." Does the tempest beat high? are we in the very depths of affliction? what shall we do? What did our Saviour? "Being in an agony, he prayed the more earnestly" (Luke xxii. 44). "With strong crying and tears he offered up prayers and supplications" (Heb. v. 7). Think of this, you who are in affliction; though God is unchangeable, he is not inexorable. Regard to prayer, to your prayer, if you are truly his servant, enters into the plan of his moral government of the universe; and, as Christ "in the days of his flesh offered up prayers and supplications with strong crying and tears, unto him that was able to save, and was heard, in that he feared;" in this has he shown to you, though the weakest of his people, the principle on which you are to

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act (James v. 13). "Is any afflicted, let him pray, always pray and not faint" (Luke xviii. 1).

Again, our Lord was poor—the reputed son of a carpenter. He himself thus describes his condition: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Had he come as a mighty king, clothed in the pomp which the Jews expected to attend the Messiah, it would not only have robbed him in some measure of the moral splendour and dignity of his humiliation, but would necessarily have contracted the influence of his example; because few of mankind are kings, and their circumstances are, in a great measure, peculiar, as they are raised very much above the ordinary routine of human life. But the Saviour—amazing love!—chose that very station, and those very circumstances, which seemed most to concentrate human wants, most to call forth the most trying virtues, and exhibit the most useful principles; that even the poorest among us, in our scanty measure of trial and sorrow, may look at him and learn how to bear them; that in the events and relations of common life, every duty it requires, whether of doing or suffering, we might find delineated in his example.

The example of Christ has, moreover, this grand and exclusive character—it is a perfect example. We have, presented in holy writ, the perfect record of a perfect being, the only one ever given to mankind. Biography, though universally recommended as a powerful means of instructing and influencing the mind—yet how imperfect is it. The best of such works labour under the influence of partiality, or ill-will, or want of materials, or not knowing how to make use of them. Simple truth is seldom carefully and judiciously presented to us, and then after all it is the example of erring creatures like ourselves. But the inspiration of the New Testament gives it perfect accuracy, and the selection of the particulars of our Lord's life was guided by infinite wisdom; hence we can give ourselves up to it most unreservedly. In other works, in the contemplation of other characters, we have to bring principles with us; to be perpetually on our guard lest we should be deceived and misled by the author or his subject. Here, we come to acquire principles; to know, for instance, from the facts of our Lord's life, what is spirituality of mind, what is benevolence, what is humility, what is patience, what is love; to see their just nature and object, and limits; and how they should blend and harmonize, so as to constitute perfection of character. The study of history generally

is dangerous, till our principles are in a measure firm; since we are otherwise caught by the shewy glare of some counterfeit virtue. Too early and unguarded an acquaintance with such characters as an Alexander or a Cæsar has corrupted the principles of many a youth, perverted the direction of his talents in after life, and more readily prepared him to adopt those false notions of honour which are so current in the world, and which have not only disturbed the repose of domestic life, but deluged the world with blood. As a preservative against such evils, let parents, and those who have the care of youth, make the character of our Lord, as recorded in the gospels, as early as possible, familiar to the youngest. Here is true glory, "the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). Where would be the admiration of worldly glory, or indeed its power, to inflict such misery on mankind, if our principles were formed by the example of him whose name we bear?

But in order to explain this subject more fully, we will illustrate it by an example; as it is the great object of this essay to urge the formation of the habit of bringing the example of our Saviour to bear on every department of life, on every opinion we hold, every disposition we indulge. There is much dispute in the present day about liberality of sentiment in religion. In endeavouring to make up our mind on this, as on every question connected with morals and with human duty, we should seek, in a spirit of prayer, to ascertain the mind of our Lord, as gathered from the New Testament, judging of the opinions we hear or incline to, by this test. Do our principles incline us to bigotry, to shun all intercourse with those not of our particular views; let us observe the expansiveness of the Saviour's love, in his discourse with the Samaritan woman, his parable of the good Samaritan, his notice of the heedless multitude who followed him more out of idle curiosity, and because they "did eat of the loaves and were filled" (John vi. 26), than from any regard to him. How often do we read of their drawing forth his compassion, because they fainted and were "scattered abroad as sheep not having a shepherd." Consider also the subjects of his miracles. The nine lepers (Luke xvii. 12) who felt it too much trouble even to thank him for his miraculous mercy to them; yet he did not bid the distemper return upon them. He healed the high priest's servant's ear (John xviii. 10), when he was in the very act of murderous violence against him. How tenderly does he mourn once and again over the approaching desolations of that city about to imbrue her hands in his blood (Luke

xiii. 34). "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." And again, when entering the city only a few days before his crucifixion, unmindful of his own approaching agony, though he knew it fully, we are told, that "when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the dust, and thy children with thee, because thou knewest not the time of thy visitation" (Luke xix. 42—44). What can be conceived more pathetic, more touching, under the circumstances in which it was uttered—more expressive of the wish of a heart which would fain embrace in its regard, the whole human race?

On the other hand, do our principles lead us to imagine that as to religious opinions, it is no great matter what a man holds, so that he be an indulgent husband, a kind father, and a good master, a faithful servant; that, with very few exceptions, all are going to heaven, only by different roads. Let us meditate deeply on the declaration of the Saviour: "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat" (Matt. vii. 13). Is no self-denial involved, no danger implied in the command: "wherefore if thine hand or thy foot offend thee (cause thee to sin) cut them off and cast them from thee;" it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire (Matt. v. 29—30)? What is this, but that no sacrifice is to be considered too great in order to save our souls? And again, "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). Does the Saviour claim pre-eminently the first place in our heart? If he has it not, are we his? and if none of his, are we lost for ever? and are religious opinions indifferent, if this is the test of our safety?

Again, consider our Lord's awful description of the future punishment of the wicked; how different from the mitigated, the qualified notions and language, the trifling of the world at large on the subject! Our Saviour's

allusions to it are marked with the utmost plainness, and with the most appalling solemnity; from his lips we read of it as "unquenchable fire" (Luke iii. 17)—"a worm that never dies"—as "weeping, and wailing, and gnashing of teeth" (Matt. viii. 12);—and shall we not take the Judge's own account of these things?—who so likely to know the terrors of the Lord as he that has endured them (Isaiah liii. 5, 6, Zech. xiii. 7), and is appointed to execute them (1 Thess. i. 7, 8)?

See, then, how compatible are love and severity, mercy and judgment. Compassion the most enlarged, the most costly, towards sinners; denunciations the most tremendous against the impenitent. Let this, then, as gathered from the example of our Lord, be the character of our liberality of sentiment; the principle on which it is formed; the expression of a love which would include mankind in its embrace; like that of the Saviour who died for the sins of the whole world; which would shut none out, no, not the very thief on the cross (Luke xxiii. 43); yet not that which would confound all distinction between right and wrong—that would, out of affectation of delicacy, endanger the eternal happiness of our fellow-creatures by misrepresentation of the divine declarations against sin, or of the way of escape from it; for "there is none other name under heaven given among men, whereby we must be saved, but only the name of Jesus Christ (Acts iv. 2)." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36): and again, our Saviour says, "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned" (John xv. 6). These are the principles on which our Lord acted; which brought him from heaven to save a world which must otherwise have perished. These must be the principles on which we must act, if we would be numbered among his disciples.

#### LECTURES ON THE HISTORY OF THE CHRISTIAN CHURCH.

BY THE REV. RICHARD BURGESS, B.D

Rector of Upper Chelsea.

IV.

On the authenticity of the scriptures and the canon of the new testament—The early creeds and apostolic fathers.

THE revelation of Jesus Christ, if we may reason from analogy, cannot be less an object of God's providential care than the works of creation, for it is, as it were, a creation of his own infinite mind. The sun in the firmament was not more needed to rule the natural day, than the Sun of righteousness to illuminate the spiritual world; nor could it require a care less constant to sustain the one than the other; struck with this similitude the great apostle says, "God who



commanded the light to shine out of darkness, (meaning the natural light) hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." If the Author of our salvation had visited this lower world for the mere purpose of opening men's eyes to see the height from whence they had fallen, and the glory which they had lost; if he had merely launched forth his awakening truth amongst men, and then left it to its fate in the midst of human error and wickedness, it would hardly have been a gift worthy of a benevolent and merciful being; it might have fallen like the thunderbolt and split asunder the hearts of thousands, and sent them different ways to inquire, "what must we do to be saved;" but, without some method of maintaining its purity and revivifying its energies, without some means of keeping alive the sacred fire, there would soon have been no trace left except the scorched plain on which it had first alighted. A continual preservation, by whatever means the Author of revelation might deem expedient, became absolutely necessary; for, as men know not how to preserve for a long time the very best and most valuable of earthly blessings, how would they have been able to maintain the truth as it is in Jesus, if Jesus himself had not provided for its continuance? And indeed, for us to receive the revealed will of God at this distance of time from its first promulgation, we must be rationally convinced that it is the same which was delivered to the saints; and, therefore, it cannot be an inquiry of little importance to ascertain whether those truths, which we now hold forth as divine, be the same as those which eighteen hundred years ago produced such astonishing effects in the world.

We have lately been considering the many and fiery trials which the Christians of the second century had to endure for the sake of their religion; and we have seen how they were supplied with a supernatural inward strength to overcome every temptation; but independently of this preternatural influence, which only operated as occasion might require, they must have had some constant rule of faith and conduct, delivered unto them either by word or by epistle; if they lived near enough to the age of the apostles to have been encouraged and directed by word, it was all that was necessary as a rule of faith, because that word was spoken by the Spirit of God; but, if the voice of inspiration no longer could reach their ears, then the writings of those men who companied with Jesus would naturally become their infallible guide.

The preaching of St. Paul at Thessalonica, together with the epistles which he wrote to the church in that city, were sufficient as a rule of faith to them, if, according to the exhortation of the apostle, they held them fast. But when they were subsequently put in possession of the four gospels, and had access to the epistles of Paul to the other churches, when Paul spake no more on earth, they were amply recompensed for the loss of his teaching by word. But, as, under the patriarchal dispensation, it was necessary to hold fast the things that were delivered orally from Adam to Moses until the law was registered in writing; so, under the first preaching of the gospel, the traditions by word were most important until those things were written, which sufficed to set forth the name of Christ, that believing men might have life through that name. The early Christians, therefore, had certain writings to refer to as their oracles of truth and infallible guide; and the question is whether these were the same as the scriptures we now possess; for if they be so, then the exhortation of the apostle is equally applicable to us, to hold fast the things that have been delivered to us by word or by epistle. I propose, therefore, to inquire a little into the authenticity of our sacred scriptures, and offer a few observations upon the canon of the new testament, besides mentioning the principal writings of the apostolic fathers, and some of th

early creeds, with the proper use to be made of this subject.

The means which God chose for preserving in the earth the religion it had pleased him to reveal to man, were by putting it into the minds of his evangelists and apostles to write the things they had heard and seen. We are assured by Irenæus that it was by the will of God that the apostles wrote their epistles and gospels to be the ground and pillar of the faith in the ages to come.

The famous Origen of Alexandria ridicules the idea of the man who maintained that the disciples had preached the gospel without writing it: "Their preaching," says he, "would have become useless if they had not consigned the knowledge of it to posterity, and posterity would have known nothing of it if it had not been put in writing, for that which is not written soon vanishes away and has no proof." We may say, therefore, with the learned Basnage, "we begin with the scriptures because they are the word of God, the work of the Holy Spirit, the source of religion, the immovable foundation upon which the faith of the nations reposes." The occasion on which St. Matthew's gospel was written, was the dispersion of the faithful on the persecution begun by Herod in the year 42. St. Mark wrote next, and Chrysostom assures us that he published his gospel in Egypt, and according to Irenæus it was written after the death of St. Peter. St. Luke must have written his gospel before the year 64, because he alludes to it as already published in his preface to the Acts of the Apostles, so that before the year 65 there can be no doubt that the churches were in possession of three of the gospels. We are told by Eusebius that St. John saw and approved of the gospels of the three former evangelists, and then, at the request of the Christians in Asia, he wrote his gospel for the purpose of supplying more fully the important discourses of our Lord, and at the same time refuting the errors of Cerinthus and others. It is also added that these four gospels were known to all the Christians. All the epistles of St. Paul have his name prefixed except that to the Hebrews, which was not received at Rome for some time, although admitted as divine all over Greece. Some churches received the epistle of St. James, others not. The Syrian churches rejected the second epistle of St. Peter, the second and third epistles of St. John, and that of St. Jude; they would not even translate them. The orientals for a long time rejected the apocalypse, but the churches of the west received it; so that we see all the sacred writings of our present canon were not generally received at first in the Christian world; but the four gospels, the thirteen letters of St. Paul, the first of John, and the first of St. Peter were generally recognized in the first century, as we shall shortly see. It is, however, evident from these remarks, that the canon of scripture was not fixed by any recognized authority in the earliest ages; and it is further deducible that the churches enjoyed a full liberty to use what part of the sacred books they thought most entitled to their veneration, and useful to their circumstances; any of those churches, therefore, must have considered the canon of scripture as we now possess it, amply sufficient for correction, for reproof, and for instruction in all righteousness. But before proceeding to speak of the collection of the inspired writings, let us inquire briefly into the proofs of their authenticity. If it can be shewn that those writings have existed as we have them up to the time in which they profess to be written, that is to prove them to be genuine. Now we have the writings of five holy men called the apostolic fathers, because they all must have conversed with the apostles; these are Barnabas (or whoever may be the author of the epistle under that name,) Clement, Hermas, Ignatius, and Polycarp. In the epistle of Barnabas there are eight references to St. Matthew's gospel; he cites the passage

"many are called but few are chosen;" and this, "I came not to call the righteous, but sinners to repentance." In St. Clement there are four references to St. Matthew's gospel, several to St. Luke, and to the Acts, and to most of the epistles of St. Paul; and it is to be observed that he also quotes the epistle to the Hebrews, the second of Peter, and the general epistle of James. Hermas quotes all these several times, and adds a citation from the epistle of James. In St. Ignatius we have this verse cited, "the Word was made flesh, and dwelt among us." He also has given almost literally the history of the temptation of our Lord. Polycarp's epistle to the Philipppians is short, but there are numerous references and allusions to almost all the books of our present scriptures.

I have forbore to point out the numerous texts which are to be found cited in the writings of those primitive fathers, which would require too much time; my object is rather to show, especially to the younger part of my readers, the manner in which we proceed to prove the genuineness of our scriptures, and, beginning with those who wrote nearest to the age of the apostles, we might descend in the chain of succession down to the fourth and fifth centuries, that is until we meet with MSS. which still exist: as, therefore, we find Polycarp, Ignatius, and others, quoting the gospels and epistles, and in those citations we find the very same words as are now contained in our scriptures; it is plain we possess the writings of the evangelists and apostles as they possessed them, and we do not find any passage that they have quoted, to be in any essential word or point different from what it is now. We may further observe, that with the exception of the Apocalypse (and some of those five fathers might be dead before it was written), every book in the canon of the new testament, as we have it, is quoted, or alluded to by one or more, and, whether all the churches with one consent received all those books or not, at that time, these citations afford good proof that they were then in existence, and held in veneration, and on the other hand there are no other books cited, or even alluded to, as inspired productions; but, touching the revelation of St. John, we find that it was received as divine, before even it was partially rejected; Justin Martyr assigns it perhaps, more than its due honour, because he found that passage in it which is so much used by the Millenarians. Irenæus does not scruple to admit it as an inspired production, and he must have had almost personal knowledge of the writings of St. John. Melito, of Sardis, wrote an essay upon it; and Theophilus, of Antioch, makes use of it as an authority. It is true, that some churches afterwards refused to acknowledge the divine character of this book, but our business at present, is merely to show that all these writings that we now receive as canonical, were in existence, and received by some church or other, before the middle of the second century. We have, indeed, already shown more than this; for it has appeared, from the quotations made by the apostolic fathers, that the three first gospels, and the thirteen epistles of Paul, were known at the end of the first century; or else how could Barnabas and Clement, for instance, have taken passages out of them, who wrote long before the death of St. John? And if a marked difference had not been made between the writings dictated by the Spirit of God, and those which were not of that character, why did not the churches admit the works of those fathers who were, some of them, contemporary, but all of them immediate successors of the apostles? Indeed, the difference between the inspired word of God, and the writings of the earliest fathers is remarkable; nor do they ever attempt to place themselves upon an equal footing with the apostles and evangelists; and we can hardly suppose that this was so ordered without a design, viz., that all men might see by the spiritual discernment, as clearly as they see the sun in the firma-

ment, with the natural eye, the superiority of the light of God's truth; for the sun shining in his strength doth not more effectually eclipse the stars, than the writings of the holy apostles overcome and surpass the productions of their successors.

The writings then, being abroad in the Christian world, at the earliest stage of Christianity, as might be abundantly proved, and being the same as we now possess, to "make us wise unto salvation," the next question which occurs to us, is, when, and by what authority, were they collected into one volume, and delivered to the church of Christ as a rule of faith? The canon of the New Testament, as we have it, was not arranged by the authority of the church, but it was gradually formed by time, in proportion as each church recognized a book to be divine by the examination of the character peculiar to it, by the simplicity and purity of its contents, and its general conformity to the rest of the inspired writings, and each church was at liberty to judge of these things according to its light. Without recurring to the epistles of St. James and St. Jude, and the second of Peter, and others, this liberty in which the churches stood, is especially apparent from the history of two writings, the epistle to the Hebrews, and the Apocalypse. Rome changed her opinion upon the epistle to the Hebrews, as late as the fifth century, and renouncing the traditions of her bishops for more than a hundred years, and giving up the authority of the Latin churches, she adopted (what St. Augustine calls the more uniform tradition of the Greeks,) and finally admitted this valuable epistle into the sacred canon. Isidorus, of Seville, however, threw doubts over it as late as the seventh century. The Apocalypse, notwithstanding its first reception, passed through even more vicissitudes than any other. The council of Laodicea, in the fourth century, received it not as canonical, but the council of Carthage did. To use the language of an historian, as far as human authority is concerned, it has very narrowly escaped proscription; but, according to our view of the manner in which the scriptural records have been preserved, no human authority would ever have been permitted to proscrib it. Sufficient is it for us to see that the canon of scripture was not fixed by any recognized authority in the three first centuries. No bishop spoke on the subject for more than 400 years after Christ, not even the council of Nice, in which the creed was framed, fixed the canon of scripture. For more than 300 years did the church of Christ exist and flourish, without having the scriptures collected together in one. It was enough for the respective churches to have but a portion, more or less, of the whole, but the whole existed in the bosom of the universal church; it was not possible for any human authority to fix the canon of scripture. If the task had been left to St. Clement, we should have had our testament encumbered with needless allegories and cabalistic reasoning, for he wished to introduce the epistle which goes under the name of Barnabas. If the Syrian churches had collected the sacred writings for the Christian world, we should have been left without the 2nd epistle of Peter, the 2nd and 3rd of John, and that of St. Jude. If the orientals had undertaken the task, or the council of Laodicea decided the point, we should have been without the revelation of St. John, and some other of the minor epistles. Had Rome sent forth a canon, stamped by her able authority, we should have had to lament the loss of the epistle to the Hebrews, and not known the excellent moral lessons of St. James. And, as we see from these facts that it would have been impossible for any one church to have made up the canon, so we find that no canonical council made any decision thereupon, so that it is not the authority of the church which made the canon. And if we have seen two councils in the fourth century, who made decrees on the subject, inasmuch as those decrees were opposed

to each other, they could not be any authority. Innocent I. is the only one who spoke on the matter in the fifth century, and that was in answering the question of a bishop; but so little did his decision influence the Greek church, that they continued to reject the books which he considered as divine. What, then, are we to conclude from this cloud of witnesses to the facts, that no human authority stamped the canon of scriptures! Doubtless we must conclude that it was by divine authority. The same Spirit which dictated the original writings, was with the church of Christ in collecting them together; not only did the Spirit of the living God create, but he also preserved. If it was permitted to one church to reject a portion of the holy word, because perhaps at that time it was not suited to its wants, the same Spirit caused the precious words to be treasured up elsewhere, until the day should arrive when they would be found to be spirit and life; it adds, rather than takes away strength from the foundation on which we stand, to find that we are no more indebted to human authority for preserving the word of truth, than for originally declaring it. It is, as I said in the beginning, analogous to the works of creation. The same Almighty Parent that made this fair face of nature, has preserved it hitherto from being spoiled by the ravages of men. The same sovereign power which sent forth the oracles of revealed truth, has gathered them together, and harmonized their contents, so that, even at this day, they are as the sun shining in his strength. The foundation is therefore doubly strong, not only laid, but built up and covered over, so that we may know the system of revealed truth by its very symmetry alone. And so admirably is every part of the scripture fitted together, so distinct are the internal evidences of its divinity, that as soon as any human composition enters, we discover from afar the glaring imposture. And surely, if we believe in the superintendence of Christ over his church, which he has purchased with his own blood, we cannot hesitate to admit that he would, in all probability, as faithfully collect and ratify the words of revelation as he fulfilled all that was written concerning him. That liberty which the churches and their teachers enjoyed, of choosing out of the sacred writings, was not turned into licentiousness, but turned in due time, by the influence of the Spirit, to the very preservation of the whole. And I verily believe that as holy men of old spoke as they were moved by the Holy Ghost, so did others collect and examine these writings, by the same Holy Ghost, and no other authority ever made up the canon of our holy scriptures. It was when they were all generally received by this invisible, but gradual influence, that the councils of the fifth century, and bishops of particular churches, gave them their sanction. But the divine authority preceded the human; and our faith in no wise standeth in the wisdom of men, but in the power of God. It would far exceed the limits of this series were I to attempt to bring forward the arguments and proofs relating to the authenticity of the sacred writings, and perhaps it would involve us in a subject of a nature too critical and literary, for occasions like the present. I must therefore content myself with merely pointing out to such as have not studied the subject, the method by which the enquiry is pursued; and it may not be superfluous to add, that there are no writings in the whole range of antiquity, no single work professedly of the same period, which has any thing like the quantity of external evidence to prove it to be genuine, that our scriptures have; for we have not the testimony of one writer merely to indicate that such works existed near the time at which they profess to have been written, but several, not merely writers in favour of Christianity, but its most determined opposers, so that Celsus, who has already been mentioned as having written a work against the

Christian religion, allows the four gospels to have been written by Christ's disciples; and this Celsus wrote his attack in the reign of Hadrian, that is, in the former part of the second century, not more than thirty years, but perhaps twenty after St. John's death. The same writer has also references to the Acts of the Apostles, and to eight of the epistles, including the two first of St. Peter and St. John respectively.

I must exercise the same forbearance in treating of the preservation of the sacred writings, for the time would fail me to enumerate the controversies upon those books not universally received, and to investigate the causes of their partial rejection. I could not without an examination too minute, show why the writings of some Christians contemporary with the apostles, or living very soon after them, were not admitted as authority in the church of Christ. Some of these secondary documents, however, contain sentiments of the most exalted piety, and contribute not a little to establish the fact as to what that faith was which was once delivered to the saints; and, as we know that several churches, both in the east and west, regarded those writings with great veneration, we must consider them as, in some degree, guiding the conduct of the primitive believers. The church of Philadelphia could not receive the epistle of Polycarp, without being moved by its admirable strain of piety. The letters of St. Ignatius were undoubtedly useful to the churches to which they were addressed. The epistle of Clement to the Corinthians, which we still possess (only the first is genuine), was read publicly at Corinth, in the time of Dionysius; the proper use therefore to be made of those writings, is to use them as far as they may edify us and give us information, but in citing them upon points of faith, they can only claim our attention as historical records, showing us, as they do in many instances, what the churches then understood by the words of Christ and his apostles; for to make any more exalted estimate of them than this, would be to admit them into the sacred canon—a thing which we see the primitive Christians, with all the motives they had for personal regard of the authors, did not do. I will mention, because I shall have occasion to refer to some of their expressions, the names of the principal writers of the description alluded to, of the second century. I have already cited the five apostolical fathers, or those whom ecclesiastical writers have agreed to call so; beginning, therefore, from Polycarp, St. Jerome enumerates Papias, a scholar of St. John, and bishop of Hierapolis; he wrote five books in Greek, entitled an exposition of the discourses of the Lord; he says, he does not follow divers opinions, but listens to what the disciples of the Lord say, whose writings are for him a living voice; he mingles, however, with our Lord's discourses, some most extraordinary parables, and appears to have united much learning with a deficiency of judgment; such, at least, is the opinion of Eusebius. I have already noticed the writers of the apologies for Christianity, as they were called, the most conspicuous of whom is Justin Martyr; but the largest and most celebrated of his works is his dialogue, or disputation, held with Trypho, a Jew (whether a real or fictitious character does not appear), a work written, perhaps, as early as the year 140; from this we gather much valuable information on the state of Christian doctrine, but it is always necessary to observe that caution in reading this early father, which I have just laid down. Theophilus, bishop of Antioch, wrote against Marcion and other heretics, and he is generally clear and sound in his theological arguments. Dionysius, bishop of Corinth, wrote eight epistles, but none of them have reached us. To this bishop a letter was addressed by Pinytus from Crete; its style, says Jerome, was elegant; he observed, that the people were not always to be nourished

with milk, but with strong meat, that they might advance to mature age. Tatian, a follower of Justin Martyr, first taught rhetoric, and afterwards fell into the heresy of the encratists; previous to this, however, he wrote several volumes against paganism. He flourished under M. Aurelius and Commodus. I need not burden the memories of my readers with the names of other writers in the second century, enumerated by St. Jerome, but of little consequence to us at this day; but we must not omit to recal Irenæus, bishop of Lyons, to our recollection; for, perhaps, there is no writer of such antiquity, who has left us more important records. He was in Rome about the year 177, when Victor was engaged in the paschal controversy; and, besides his five books, which he wrote against the gnostics, some of his letters are preserved by Eusebius. His name introduces us to another class of early records, which I lastly propose to glance at; and then, I trust we shall have a sufficient view of the ecclesiastical documents of the second century, and shall not be ignorant of the names and writings of those primitive fathers whenever they are afterwards referred to. I see, indeed, no reason why those who have leisure and the power of obtaining knowledge should not be directed to those original sources of information—the works of those holy men who conversed with the disciples of Jesus; and if it were not my deep conviction, that the knowledge of the early history of Christianity would contribute to strengthen our attachment to the church, to which we have the privilege to belong, and if, at the same time, we were afraid of encountering the proofs which may be drawn from those writings (with a proper exercise of judgment and candour), I should hardly risk the means of weakening the faith of any, or giving them armour to wield against us; but this we know, that the more men study the records of the primitive church, both in what respects its doctrines and its polity, the more they will admire the wisdom and the spirit of those who transmitted to us the institutions we enjoy, and most of all, who gave us freely the scriptures of truth, to search them daily whether things were so.

The subject I meant to glance at, was that of ancient creeds, or confessions of faith. To any one who has read the history of the church, the use and importance of creeds will be evident. Perverse men, and men of unstable minds, must be guarded against, and the most perfect institution in the world without its forms and articles to guard it, must necessarily run to decay. In a church like our own, whose apostolic doctrines are fenced round by creeds, and a form of sound words, no wild enthusiasm, or erroneous notions, can obtain a permanent place; nothing, indeed, will prevent occasional displays of intemperate zeal and folly, but such can never long endure with a standing form to condemn it; and it is very probable that the apostles themselves found it necessary to give to many of the churches some short compendium of Christian faith. This may be implied in the words of the apostle St. Paul, when he exhorts the Thessalonians “to hold fast the traditions by word;” or, as the same word is translated in the epistle to the Corinthians, the ordinances. He speaks expressly to Timothy of “a form of sound words.” The first creed, however, which we have on record is that of Irenæus; it agrees with the apostles’ creed in substance, but not in form and expression. He is very diffuse upon the universality of the true faith, and upon the article of unity; he calls Christ, the true God, and the Holy Ghost proceeding from the Father and the Son. We have after this, some fragments of creeds in Origen, also in Tertullian, Cyprian, and others; these all agree in substance upon the main articles of faith. We have also the confession of faith as made in the churches of Jerusalem, Alexandria, and Antioch, and as it would be tedious

to repeat those creeds, I must content myself with observing that they contain every thing which we have in the Nicene and apostles’ creed except two articles—the communion of saints, and Christ’s descent into hell; the former of these articles was added first, the latter was only inserted in the creed called the apostles’ in the fourth century. It is most satisfactory to know that the confessions of faith, which are agreed upon in nearly all the reformed churches, are in strict conformity with those we possess from Irenæus downwards, and may be proved, as our article well expresses it, “by the most certain warrant of holy scripture.”

I have thus considered the subjects of the authenticity of scripture, the forming of the sacred canon, and the most ancient ecclesiastical records that have reached us. Relying upon the scriptures of truth, and encouraged by the exhortations of the martyrs, the primitive believers carried the truth of the gospel through the three first centuries; it then received the protection of the magistrate, where it had been before oppressed, but only received it in its external forms, and the real spiritually-minded Christian had still to encounter tribulation for the kingdom of heaven’s sake; but that protection to which I allude, was made subservient to the preservation of those sacred oracles which are now the only infallible guide of the church, and the consolation of every sincere believer. And in this feature of the divine economy, I think we may trace the most consummate wisdom and admirable adaptations. In the days of the apostles, when their doctrine did drop as the rain, and their speech did distil as the dew upon the awakened consciences of men, there was little need of the written word, and long after churches had been established through all Judea and Samaria, and even at Antioch, the Christian world had only the gospel of St. Matthew. But as the apostles were scattered abroad the other gospels were added, and when the churches were multiplied in various parts of the world they became possessed of other inspired writings to be as a light shining in a dark place. When Paul had bid farewell to the Christians of the east, and being a prisoner at Rome, they could no longer hear his voice, and see his face no more, he put them in possession of the precious words which he had before spoken to them, so that either by word or by epistle they knew all that God spake to them through him. But not yet were those churches left without the living voice of inspiration; the pastors of the flock, appointed by the apostles, were yet at hand to transmit most faithfully the lessons they had learnt at the source, and therefore we see that none of those churches had more than a portion of the sacred volume. They needed it not; “they had bread enough, and to spare,” in the words of their teachers, joined to the epistles of the apostles themselves; but gradually, as that voice died away, and the strain of inspiration ceased to burst in such unequivocal accents upon their ears, the volume of the book was increased by continual accessions of the inspired word. The books came from afar, but they came wearing the same stamp of divinity which the others had, and first one church and then another examined, recognized, and adopted the acquisition; not yet, nor even at the time I propose leaving the history of the church, was there the same necessity for all the scriptures that we have at this day, the dying testimony of the martyrs in Gaul, the victorious death of Polycarp at Smyrna, the glorious triumphs of the saints in every part of the world, were a sign that God was with his people; and as there was but little leisure to meditate and study the writings of inspiration, so were the defects of the canon of scripture less felt, and perhaps it contributed to their learning what they had severally, more perfectly. But when at length the religion of Jesus was nursed by kings and placed on the throne

the whole strength of revelation was brought up to secure the fortress of the faith; then was the time to have recourse to the law and testimony, and for that very purpose, and at the very moment we find the whole of scripture brought together and in general use throughout the Christian world.

### THE FIRST OF THE FAMILY.

WITH a countenance denoting extreme anxiety did Marmaduke Ervine dash through the park gateway, and, spurring his mettled steed into full speed, gallop over the smooth and even turf. The fiery animal appeared to catch his master's ardour; the intervening space (a short mile) was quickly passed. He waited not for the approach of the tardy domestic, but leaping upon the ground, lightly bounded into the house.

The loosened courser tossed his head on high, and, proud of liberty, started off again in full career. His happy, but anxious master, meanwhile, mounted the grand staircase with long strides, and directed his course to the chamber of his wife. He was met upon the landing by an aged, but still hale and active personage—the family house-keeper, a lady of no small consequence in the establishment. She had been his own mother's confidential servant; had nursed him in infancy, attended the last illness of both his father and mother, and still held, in the confidence of his wife, that place which her value had ensured her in the former generation.

"Is all safe, Eleanor?" was his exclamation. For although arrived at the dignity of Mrs. Dawson with others, he still addressed her in the familiar language of his boyhood. "God be thanked," she replied, "all is well—the mother and the child; as beautiful a boy as father can desire." Marmaduke was a strong man, in the prime of life; yet he reeled against the wall and sank into the window-seat. The emotion was too powerful for him; and he, whose nerves had never failed in the extremest hour of danger; he, who had stood calmly amidst the roar of the cannon at Waterloo; who had charged at the head of his troop with the most perfect self-possession, now felt his legs tremble, sat down and cried like a child.

Marmaduke had been an only child. He was brought up as most heirs of large property and ancient family are. Every wish was gratified, every desire anticipated; but fortunately the indulgence was in some degree tempered by the judgment of a mother whom he dearly loved, and fell upon a soil kindly and pliant. Whatever faults of temper remained in the boy were corrected by the discipline and experience of a public school. He was early taught that he was but as other men, except in as far as he was gifted with the advantages of fortune.

It was the greatest proof of love and self-denial which enabled his parents to consent to his entrance into the army; and their grief, when the household troops were ordered upon foreign service, was proportionably severe. His safe return, covered with laurels, was welcomed by them with lively gratitude. His father feasted the tenantry, and opened his stately mansion to the neighbourhood. His mother knelt before the Giver of all good in private. No day during his absence but had witnessed her orisons, and most gratefully did she offer her thanks on his return.

"But one thing more, O my God! but one thing more, O blessed Redeemer, visit with the light of thy grace the heart of my child." This was denied to her mortal vision, but the prayer was registered on high. O, ye believing prayerful parents, still offer your petitions in faith, and doubt not, though ye do not see. She lived to witness her husband descend into the grave with all that moral courage, and formal

dependence upon outward things, which characterize but too many of the sons of fortune. She survived him but a few months—her last prayer was for her son.

There was every appearance that Marmaduke would follow in his father's steps. Men talked of him as an active magistrate, a man of high and noble feeling; he was looked upon as the successful candidate for the county at the next election. He was, in short, what thousands are—a kind, cheerful, and independent man. As a friend, companion, landlord, unequalled, or at least, not surpassed—he was every thing but a Christian. In due time he married a lady of birth and fortune; beautiful, talented, accomplished, of good temper, mild manners, she loved her husband, and looked up to him entirely; was admired, praised, loved, respected, in short, was every thing but a Christian. Think not, reader, that either Mr. Ervine or his wife were despisers of religion. No, in a certain degree, they felt its consequence; they thought it right to patronize its forms and its ministers. No sabbath but witnessed the carriage at the door to convey them to church. That done they considered the duties of the day over; and the park, when in town, or visits in the country, were the after occupations of the day; of real vital religion they knew nothing. Some years passed before they had any prospect of a family. If Marmaduke ever prayed, it was for an heir. He had all that pride which naturally belongs to a long line of ancestry; and all his talents, grandeur, fortune, and happiness, would have availed him nothing had no child been born to carry on the line of the Ervines. His joy at the announcement of his lady's state may easily be imagined, his anxiety for the event was intense. The birth of the child had been sudden, and at least ten days earlier than expected. He had accidentally heard the intelligence upon his return from a county meeting, the consequences of which we have previously detailed. Marmaduke's emotion did not last long. His next enquiries were to see his wife and child; and using a husband's privilege, he was ushered by Mrs. Dawson into the dressing-room. At that moment the faint cry of the newborn babe struck his ear. Who can express the emotion of a father when he first hears the cry of his first-born? a moment more, and he was at the bedside, bending over his beautiful and delicate wife, who by her smile, rather than by any other gesture, told him her happiness was increased by his.

I pass over the moments of permitted endearment; he was soon made sensible they must be short, and, obedient to the supreme authority of the nurse, he returned into the dressing-room. He was here welcomed and congratulated by the family surgeon, a man of great skill and high character—a friend in whom he placed the most unlimited confidence. In a few minutes the door of the bed-room again opened, and Mrs. Dawson, proud of her burden, brought to him his son. The darkened room had prevented his distinctly seeing him before. He now gazed most earnestly upon the treasure. A new emotion came over his mind. This, then, was what he had so earnestly prayed for; and gratitude was the feeling nearest his heart. He resigned the child at length, and sat down to the table; he pulled the writing materials towards him, and wrote a check of large amount for his friend the doctor; the latter would have expostulated, but Mr. Ervine would not hear a word.

"You will find your new inmate an expensive guest," said Mr. —, "if you commence so liberally, you have now some body else to think of." Mrs. Dawson, who was still standing near, very earnestly said, "And a soul also."

Marmaduke rather started. The words struck him as peculiar; he looked up, but Eleanor and the child were gone. Full of his happiness, he descended to his

study; but as he went the word haunted him. He had never considered the responsibility of a parent in this view. To bring up his boy with every manly and honourable feeling, to see him distinguish himself amongst his peers, young, handsome, rich, the improved pattern of himself—these were his anticipations; he had thought no farther, asked for nothing more. Strange that the feeling should trouble him, but it did. He walked forth into the park; he re-entered his study. "A soul," he said, "a soul that exists for ever; what have I ever done for my own soul? how can I take care of my child's?" He shut to, and double locked the door; he bent his knees in prayer, in penitence, in thankfulness; and like the apostle of old, we may say of him, "Behold he prayeth!" From that day Mr. Ervine became an altered man. His mother's prayer was answered. Light was vouchsafed to him. Once convinced, he read, he prayed, he learned to love. His wife, whose heart was open to the influences of gratitude, soon caught the sacred feeling. They lived to see each other grow in grace, to bless and be blessed in their child, and to confess with the wisest of men, "A word in season, how good it is." E. B.

#### THE CHRISTIAN'S STEWARDSHIP:

##### A Sermon,

BY THE REV. JAMES SLADE, M.A.,

*Prebendary of Chester, and Vicar of Bolton-le-moors.*

1 COR., iv. 2.

"It is required in stewards, that a man be found faithful."

ST. PAUL is immediately speaking of himself and his fellow labourers in the gospel: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Let us not be regarded in a mere earthly light, and be set up as one against another, and become the heads of different parties, and so produce a spirit of rivalry and contention; we are the servants of one Master, the advocates of one cause, the heralds of the same gospel of salvation which is preached to all, high and low, learned and unlearned, bond and free. The truths therein contained are here called the mysteries of God, because undiscoverable to man, unsearchable to his reason, even when they are declared, but opened more and more unto the eye and ear of humble faith, as he grows in grace, and drinks more deeply of the waters of life. Ministers are called stewards, then, because to them are committed the treasures of God's eternal word, and all the benefits and blessings of his church, in order that they may be widely distributed among the children of men. Jesus himself had used the same figure (Luke xii. 42): "who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" And thus says St. Peter (1 Pet. iv. 10): "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

But since this duty is required, in some degree, of all men who are blessed with the privileges of the gospel; since all are bound to recommend, and urge, and spread it in their several stations, according to their opportunities, we may ask, what particular charge the ministers of Christ have received, which is here denominated a stewardship? We have received a commission "to minister in holy things;" to perform the holy service of the church; to administer her sacramental ordinances of baptism, and the supper of the Lord; publicly to preach the word of life; to set forth the "truth as it is in Jesus;" to plead with men for their acceptance of it, that they may come to God and be saved. "We are (2 Cor. v. 20) ambassadors for Christ; we pray you in Christ's stead be ye reconciled to God." With this sacred office we are invested by virtue of the commission given by our Lord to his apostles, and by the apostles to those who succeeded them; notwithstanding all the arguments urged against our apostolical succession, we affirm that, by the laying on of the hands of the bishops and elders, have priests and deacons been duly appointed, from the earliest day of the church to this. We do not affirm that the observance of this rule, and this laying on of hands will, of necessity, make a man a fit and godly minister, any more than baptism will of necessity sanctify and save; but we do affirm that, in our case, the will of the Lord has been done, and the practice of his apostles has been followed, in our admission to the ministry; and therefore, in as far as our office is concerned, we stand upon a true foundation; and no other method of ordination was ever sanctioned in the early church—none, indeed, for centuries.

But, I say again, God forbid that we should presume upon the dignity of this office, as if it would necessarily ensure a blessing, independently of our own faithfulness and diligence. "It is required in stewards, that a man be found faithful;" and this is an universal proposition, that the greater the trust, the more important is the honesty and integrity of the execution, and the deeper the disgrace of negligence and failure. The treachery of Judas, though it sent him to the place appointed for all traitors, was more heinous and disastrous than the treachery of a common disciple. No, brethren, we have not any desire to conceal or underrate our responsibility; woe indeed to us, if we slumber in our stewardship; if by our unworthiness we bring reproach upon the holy things in which we minister; woe unto us, if we preach not the gospel in all its truth and excellency, in all its fulness and force, in all the freeness and infinity of divine love, and all the terrors

of divine judgment and wrath; woe be to us, if we exhibit not the pattern of its purity and power, and let not our light shine before men to illustrate our doctrine and counsel: for though we (2 Cor. iv. 7) "bear the treasure in an earthen vessel," in much infirmity and imperfection, and serve a Master who knoweth how to pity them that are tempted; yet do we not seek to use our own frailty, or his mercy, as a cloak for sin; to him we are accountable, at his bar we must answer. We owe much indeed to men, over whom we are set by the Lord, much love for their souls, much faithfulness, and watchfulness, and duty; but we are not to be *judged* by men. And thankful may the faithful steward feel that he is not to be so judged, for men are often ignorant, often mistake and misrepresent, are too fond of condemning, and too much given to reproach. We feel no resentment at this, we do but pity and pray for those who despitely use us; it does but render us the more careful to "approve ourselves as workmen that need not to be ashamed," and to adorn the doctrine of God our Saviour in all things." At the same time, we are thankful that our acceptance does not depend upon earthly judgment, but upon the Lord Jesus, whose gospel we desire to proclaim in all sincerity and sobriety, unmutated and uncorrupted; looking for pardon to that blood alone, which we preach and offer to others for the forgiveness of sins; and praying for that Holy Spirit which alone can help our infirmities, and cleanse us from all unrighteousness of heart and life. Yea, brethren, and we call for your prayers; even the apostle required the intercession of his converts with exceeding earnestness and frequency; how much then we need yours, I need not, cannot say. We ask not for your indulgence in error or transgression; we ask for your daily prayers, that we may be guided into all truth, that we may bring forth fruit, "in righteousness and true holiness," to the praise and glory of God's grace; that, being "strong in the Lord, and in the power of his might," we may have many seals to our ministry, and that among those seals may be you. For your own sake, remember, as well as for ours, we desire your pleading at the throne of mercy; that we may be built up together in the church of God, all resting upon the one corner-stone; that we may together stand at last, minister and people, shepherd and flock, as fellow-candidates for compassion, and enter into the joy of our Lord; we do wish, we do hope for a crown; but you are to be the jewels thereof, you our adorning, you the brightness of our triumph in the Lamb; truly, then, we claim an interest and a place in your prayers.

The figure of a steward, though more strikingly applicable to the ministers of Christ, is also suited to all his people; our Lord, indeed, represents them in this light by the parable of the talents (Matt. xxv. 14—30), assigning a different portion to each of his servants; going away into a far country; and returning to take account, and see how much each had gained, how he had improved that which was intrusted to him. The talents committed, the offices and work assigned, vary greatly; yet are there none without considerable means of serving their Lord and Master: and each will be judged accordingly. The Lord knows what he lends and entrusts, what he places in our hand, and will demand a strict account. It is impossible even for the lowest to estimate all the means in their possession for the furtherance of the gospel; for the promotion of God's glory, of their own good, and the good of their fellow-creatures. They must watch, and be diligent.

But some have confessedly received more than others. One man has riches: the benefits which he may bestow by them, the service which he may render to the bodies and the souls of men, are altogether incalculable. And if, instead of so doing, he lavishes them upon his own selfish gratification, or hoards them in avarice, or squanders them in vice, can he think that the Lord of his possessions will make no inquiry, and bring him to no answer? There is no sum mis-spent or abused, that is not noted in the Lord's book, whoever the culprit or defaulter may be; but the professing believer, the declared disciple, the member of Christ, has especial cause to tremble, if using that wealth which the Lord has committed to him in any other service—for self, for the world, for the spirit of evil. He knows that the wealth is lent, and not given; it has been weighed out to him in a balance, and in a balance it will be weighed back again with what it has gained; and woe to that gospel professor, that member of the church, whose balance shall be freighted with vanity and sin; who has employed the treasure which a confiding master has left in his lap, in the purchase of what is mean and perishable and polluted, in the service of the enemy. Better to be poor as Lazarus, than the possessor of unimproved and unsanctified wealth; better to have received nothing, than be asked for an account, and be unprepared to render it.

I have dwelt upon this point to shew, that even for our worldly means, we shall be held strictly responsible. In fact, it is wrong and false for the follower of Jesus, and the inheritor of his kingdom, to take a mere earthly view of any thing. All is to be viewed by the Christian in connection with his Lord, all as a trial of his faithfulness; through



Christ he is what he is ; from Christ he has what he has ; and by him he will be judged on the latter day, for every work and every word. Every talent of every kind may be made subservient to the one great, everlasting purpose ; and, if our heart is fixed upon that purpose, we shall let slip no means or opportunity of improvement.

The stores of learning, of science, of information—they may be importantly employed by men, both in the acquirement and diffusion of the knowledge which accompanies salvation, in the enlightening of their own views, in the strengthening of their own faith, in elevating their thoughts and affections from earth to heaven ; and the Christian who reads and learns, and sifts the stores of wisdom, for mere worldly credit or enjoyment, abuses the goodness of his heavenly Father, who has raised him above the level of ignorance, that he may draw nearer to heaven, the great fountain of knowledge, and lead others on the way ; and many a talented and learned man will tremble at the question, "What hast thou done with thy means?" and will be weeping and wailing, as he sees the poor children of darkness enter into the kingdom of God before him. Vain idolaters of science, forgetful and disdainful of that only true wisdom which cometh from above, how are ye heaping up for yourselves a store of ungodly knowledge, that shall testify against you, "wrath against the day of wrath, and revelation of the righteous judgment of God!"

To some is given more time, more leisure than to others ; and this is frequently considered a matter of rejoicing, that they are not burdened as other men are, and can employ the hours at their pleasure. Let them know, however, that the children of ease will answer for their hours of vacancy, as well as the children of toil for their hours of busy employment. Time is an awful talent, and every minute has a bearing on eternity. If our situation in life does not in itself provide for us a sufficiency of occupation, does not fill our thoughts and our hands in the daily working out of our salvation, how careful should we be that the spare hours glide not away in unprofitableness and waste ; with nothing of improvement to shew for ourselves or our brethren ; nothing for that unto which we were born, unto which we were new-born ; nothing for heaven or eternity. O fellow-pilgrims in this wilderness of trial, you have been stewards of many days and many years ; during that time, numbers have been called to give an account of their stewardship ; brother, sister, thou heardest their summons, thou savest them taken from before thine eyes : of some thou thoughtest favourably, with all the comfort and assur-

ance of a Christian hope ; of others thou scarcely daredst to think ; a fear hung over their memory. But what is thine own condition ? how thine own time employed ? how for thy Master ? how for thy soul ? if, this night, it should be required of thee, how wilt thou feel at the reckoning ?

And now, but that the time would fail me, I might speak largely of influence and authority, such as parents and teachers, such as masters and mistresses possess. Often has it been represented to you that the conduct and well-being of children and servants, and dependents, are deeply affected by the superintendence and example of those who govern them ; common reflection, and common experience, abundantly teach us this truth. Let me, then, say this brief word to every Christian head of a family or an establishment of any kind—You are set over them in the Lord. They are not merely for your convenience or profit, for earthly government or training ; they are so many mortal souls ; and though you are not their spiritual shepherd, properly so called, yet, whatever influence you can exert over them, to direct their feet into the way of salvation, to bend their thoughts toward God, to build them up for happiness and glory, that influence is a talent committed to you by the Lord of all ; one for which you must answer, either with peace and satisfaction, or with shame and confusion of face.

Yet there is remaining for notice one sense, one point of view, of peculiar and transcendent interest, in which all are stewards alike, rich and poor, governors and governed, all in Christian lands—stewards entrusted, on their own account, with the treasure of the gospel, with "the unsearchable riches of Christ." These have been graciously vouchsafed "to every man to profit withal ;" and I would that each of us were led by the Spirit of God, to consider the greatness of the trust and the stupendous importance of its faithful employment. The greatness of the trust ; the care of that soul which the Lord has bought, which the eternal Son of God died to redeem from sin and death, to holiness and life everlasting ; the care, Christian, of thine own precious never-dying soul. The stewardship of the grace of God is accorded to thee ; all those wonderful means of grace ordained for the sanctification of a sin-stricken world, of the lost and the dying : think of thy situation ; thou wast once numbered with the lost, didst wander with the spirits of darkness in the valley of the shadow of death ; and thou hast received a call ; the jubilee trumpet of the gospel has sounded in thine ears ; the everlasting doors of love and light have been un-



folded; and thou hast been received into that kingdom of grace, that covenant of mercy, in which the promises are recorded in characters brighter than burnished gold. The holy bible is thine; the book of the Spirit; the book of life. The Holy Spirit is thine, to open thine eyes to a perception of divine truth; to enable, and support, and comfort, and carry thee safely to the land of promise. And say, do not these things and all that they involve, constitute a great stewardship? and are not the pending consequences momentous beyond all calculation and conception? Are we not all, men, and women, and children, required to be faithful? Does not the demand speak to every conscience as with a voice of thunder from the clouds of heaven? Is not our interest in the mighty affair lettered upon our hearts as with a hand-writing on the wall? Harken to the voice of the Son of God, "Be thou faithful unto death, and I will give thee a crown of life." "Wherefore, holy brethren, partakers of the heavenly calling," carry now from the house of God, carry to your home and your life, this one sentence, this prevailing truth, "we are but stewards of all we possess." Some foolishly say, my money is my own, my time is my own. They are so far our own, that we can employ them as we please; just as a steward may either improve or waste his Lord's goods; but in no other sense. There is a book which contains all that we have, and all that we do; that book will be opened on the latter day, and out of it we shall be judged. God give us grace to remember and be faithful.

## THE CHURCH AND THE WORLD.

### No. III.

#### HUMILITY AND PRIDE.

PRIDE and vanity are very commonly placed in contradistinction to each other. That their outward appearance is a contrast, is readily admitted; but, when we come to search into these apparently separate qualities, as they stand opposed to humility, the distinction becomes merely outward, and we are induced to consider them both, in all their several gradations, from the pride so proudly sensitive as to be invisible to the casual observer, down to the vanity of the vainest trifler that ever paraded a dress or an equipage, [as one and the same disease, differing only in its symptoms, according to the difference of the character it may infect. We may feel chilled by pride when we encounter it cased in cold reserve, may shrink from its more open display in hauteur, and pity—for let us not smile at any thing sinful—its frivolous aspect in vanity, but lay it bare to the root, and we shall find each resolve itself into that overweening estimation of self which is in its proper term pride—the pride by which angels and men fell; the pride which is the great obstacle to our acceptance of the salvation offered to us in the gospel covenant, and which is so mingled with all our thoughts, words, and deeds, inciting us to every sin, and still worse, taint-

ing even our most sacred offerings to God, our most earnest labours in his service, that we might well be ready to faint under the burden, but that we have a guide and pattern, who has invited us to learn of him, and who, we feel assured, will—though it may be for the trial of our faith, slowly and gradually—will eventually bestow upon all who desire, and seek it in prayer, a meek and lowly heart.

In speaking of pride, and it is the case with almost every other sin, what we have chiefly to complain of in the world is her concession. In deference to her outward communion with the church, she consents to reproach the excesses of sin, that part which would awaken many of her careless, and frighten many of her irresolute votaries; but, upon the strength of that very concession, encourages and defends amply sufficient to corrode the soul, and keep it far away from God. The most worldly condemn extreme pride, at least in other people, while the very same principle, under better sounding titles, or in a less degree, is admired and applauded. It makes its appearance, for instance, in a stately garb, and it is called "dignity;" it shows itself in a more active form, will not bear opposition, or brook control, and it is a "high spirit;" it rests entirely upon its own strength and judgment, making its own private opinions the test of right and wrong, and it is "independence."

I use these terms according to their common acceptance in society now. I know that they may have a better meaning; that there is a natural dignity about truth and innocence, before which falsehood and vice will involuntarily quail; that there is an independence as regards current maxims and opinions, absolutely necessary to those who would "obey God rather than man;" but it must be the dignity of meekness, the independence of humility; so far as either derive strength from pride, so far they are sinful. Then Christians have learned from the world to talk of a "proper pride," and "a necessary pride," as if a disposition, in itself sinful, could ever be proper or necessary for Christians. That a certain degree of pride may be very proper and very necessary for those who would rise, or, as it is expressed, make their way in the world, is a strange reason to give for its commendation, by those who profess allegiance to the world's avowed enemy, the church. Surely, success in the world is no part either of the duty or the reward of a Christian. "Blessed are the poor in spirit," is the first beatitude of our divine Master, and why? Will such a spirit lead to greatness, or riches, or power on earth? No. He knew that poverty of spirit ever had been, and ever would be, "held in derision" "by the world," "a proverb of reproach," "without honour," yet still he said, "Blessed are the poor in spirit; for their's is the kingdom of heaven."

To enter into the different kinds and modifications of pride, as it appears in the world, would be an endless task. It is visible on every side, fomenting schism in the church, disaffection and rebellion in the state; private strife and animosities amid all classes; misunderstanding amongst acquaintance, and estrangement amongst friends: it is visible in the parade and display now carried to such an excess amongst us, that even the world, while encouraging, can laugh at its absurdity; that is, can lead each rank to ridicule the attempts of that immediately below it, although striving with equal anxiety to emulate that above; the world laughs, but the church is grieved over the folly of her children, for they have renounced these "vain pomps," and they cannot love them without sin. There is the pride of wealth and rank; of office and intellect—the thousand different degrees in each of these, and the thousand varieties of superiority, fancied or real, personal or acquired, so numerous, that every individual of every grade can find something on which to pride himself. The outward indications of pride are sufficiently visible, and it is neces-

sary occasionally to trace them to their source, lest their prevalence, and the credit they bear amongst Christians, should blind us to their true origin; but, having once satisfied ourselves as to this origin, it is safer (for there is a spiritual pride to be dreaded, and never perhaps more so than when we first feel the exceeding emptiness of all earthly distinction) it is safer to forget that there is any pride, except what dwells in our own hearts—more beneficial to search it only there. There lies the pride which has so often interposed between us and our God, still leading us to prefer our will to his. There the pride which has instigated us to persist, when we felt conscious we were wrong; which has held us back from what we knew was right; which has prompted us to speak when it would have been better to have been silent; which has kept us silent, when it would have been kinder to have spoken. There lies the pride which is the great obstacle to domestic happiness, making us impatient of contradiction, easily offended, and tenacious about trifles. We are in the habit of talking of difference of temper, almost as we talk of difference of complexion; it is the world which teaches us to speak thus lightly of our sins. Let the passionate, the sullen, or the peevish temper, only learn humility, and it will be found that passion, sullenness, or peevishness, whatever might be its degree, or by whatever softer appellation it might be called, was but the ebullition of pride. It is in the heart that are cherished those waking dreams, structures of the imagination, centring in self, which, built upon air as such fabrics are said to be, will generally be found to have pride at the foundation. It is there dwells the proud thought known only to God; there the pride stimulating to many a word and action scarcely suspected, even by ourselves. There, in short, dwells the pride, without which, the outward temptations of the world would fall harmless; and there, extirpating that pride, we must, in its stead, cherish humility, if we would indeed have but one spirit with the church. We must cherish humility: we must pray for it. Prayer for this grace may involve many mortifications; when we ask for it, we may be asking for disappointment and failure in our dearest hopes; for opposition, where we least expect it; for misconception, where we can worst bear it; it may be, for slight regard, where esteem is most valued; yet we must still pray for humility: and when, in answer to our prayers, God has bestowed upon us only sufficient to make us regard these mortifications and disappointments as medicine prepared by him for our souls\*, their chief bitterness will be gone. Trying in many cases they may still be, but it will be a trial working patience; and the trial that does work patience brings its own comforter with it. Blessed indeed are the promises held out to humility. "For thus saith the high and lofty One that inhabiteth eternity—whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah lvii. 15).—"to this man will I look, even to him that is poor, of a contrite spirit, and trembled at my word" (lxvi. 2). "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. xi. 29). Rest unto your souls; rest from the desires of wealth and fame and all worldly distinction—those desires which are the bane of earthly happiness, and which humility alone can satisfy. Rest from the continual irritations of pride. In the common intercourse of society pride will constantly discover neglect in the very same degree of consideration in which humility will discern only kindness and attention. Rest, above all, for the soul; a full and perfect rest upon God.

\* "Receive cheerfully a medicine prepared by a physician that cannot be mistaken, and cannot give you any thing but what will be for your good."—*Bishop Wilson's Sacra Privata*.

The proud know nothing of this rest; the very existence of pride is a proof that the soul does not rest fully upon God, for humility alone can rest wholly upon another, even though that other be God. It is this which renders humility necessary for the Christian; because it is on this account that he is, without it, unfit for heaven. We are apt—for God deals gently with us as children, letting us stay our first tottering steps on anything that will support us onward—we are apt, when we begin to perceive the necessity of humility, to look upon it but as a temporary disposition, proper to our earthly state; and, when we read of glory for the lowly, and exaltation for the humble, we look upon them as spoken of in opposition to each other, as if present lowliness and humility were to be rewarded by future exaltation and glory, as poverty might be by riches; but it requires small advance in humility to teach us that we must be ever humble, that in the highest state to which it may please the Almighty to raise us, humility will still be ours; nay, further than this, that humility, the humility which the world leads us to regard as proof of a little and mean spirit, is so completely the foundation of every virtue in the creature, that it will be increased by exaltation; that it will, it must, grow deeper upon every nearer view of the perfection of the Creator. When the disciples asked, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Not shall be greatest as a recompense for his present humility, but is greatest, because that child-like humility peculiarly fits him to join in the most exalted employments of the blessed in heaven; these, as revealed to us in the scriptures, are all such as would be irksome to pride, such as humility alone can render a source of bliss. The angels are represented as God's messengers, as doing his will, singing his praise. We find mention of "elders" in heaven, but it is to record their lowly adoration. We read of "crowns," it is to tell us that they are cast before the throne.

The exchange of rank that may be expected to take place, in many cases, in another world, has constantly been urged as a proof of the folly of priding ourselves upon any outward advantages in this: may it not be further applied as showing that humility will be necessary to our happiness even in heaven? It is very easy to think of the apostles and first preachers of the gospel, of the martyrs and confessors; of the early Christians whose sufferings have been handed down even to this day; it is very easy to think of them as exceeding us in glory, for, although poor and low in station, they were well known, their names are still famous, and, accustomed as we are to regard them with veneration from childhood, our self-esteem is not hurt at the idea; but let us take the "poor of this world rich in faith," as they dwell amongst us now, those whose occupations are now so mean, and think of them as rendering services we are unworthy to perform; those who now show respect to us, as claiming our deference; those we have been wont to consider ignorant, as endowed with wisdom and knowledge far superior to our own; let us not merely think thus of the poor, but, what, perhaps will seem still harder, let us picture those who are upon a level with us in most outward circumstances, but whom, from some imaginary distinction of circle, we have, in our silly pride, considered beneath us; let us picture them as placed on higher seats, as wearing brighter robes, receiving greater honour than ourselves, and then ask how can we rejoice in their exaltation, giving glory to God, without humility.

Would we share the beatified humility of the church

triumphant in heaven, we must obtain that humility while forming part of the church militant on earth. It is the same disposition, although so differently estimated; although here trodden under foot of man, there counted the fairest pearl adorning the brows of the redeemed. With us the exercise of this humility is threefold, we must be humble towards God, "submitting ourselves wholly to his holy will and pleasure," thinking what he orders ever best, although we cannot see its purport; and in all things repeating with the divine Head of the church, "not my will, but thine be done." We must be humble in our opinion of ourselves, rating whatever we are, and have, and do, at their true value and no more; not contented with general acknowledgments of sinfulness, which mean nothing, but really feeling our sin and folly and weakness, "believing ourselves unworthy persons heartily," says bishop Jeremy Taylor, "as we believe ourselves to be hungry, or poor, or sick when we are so." We must be humble in our behaviour to teach others. Let us not be deceived by thinking that, although we may bear ourselves proudly in the sight of man, we are yet lowly in our own esteem and before God. It cannot be; the proud man may, to serve some particular purpose, put on the mask of humility, but the humble can never wear that of pride, for it is the essence of humility to have no disguise, but to appear as it really is. I do not mean to say that there will be no occasional haughtiness of manner, no proud looks and words, from him who, after long indulgence in pride, has, in some measure, attained to the humility; for this grace does not grow up to bear fruit in a day, neither can it at once overcome old established habits of mind, but they will be acknowledged as sins, they will be repented of and striven against, and they will gradually disappear, as humility strikes deeper, till they become as contrary to our nature as they were before accordant.

The world may lead us to imagine that there is something great in looking down upon those whom she esteems less than ourselves, but the church, while inculcating subordination, and in her own constitution exhibiting different ranks—the various members of one incorporated body—teaches us to "honour all men." The world by the continual incentives to pride with which she abounds on every side, by her very language, as when talking of the "proud eminence" to which one man has attained, of the "humble circumstances" of another, still connecting pride with what she represents as most to be admired and sought after, and humility with what she condemns as to be avoided and dreaded, is ever exalting the former and deprecating the latter. The church prays for deliverance from "pride and vain glory;" she opens the volume of inspiration and shows us from whence pride sprang, who it was that insinuated the first proud thought, "ye shall be as gods." She points to the meekness of Moses, the patience of Job; she points, above all, unceasingly points to Jesus, to Jesus "taking upon him our flesh, and suffering death upon the cross, that all mankind should follow the example of his great humility."\*

Happy the man who, striving to follow that example, has attained humility; he will seek it by faith, but once gained and he will retain it in love. Pure and placid as a sleeping infant amid the strife and clamour of this rude world, reposes humility in the heart where it abides, subduing and tranquillizing each unholy passion and wayward temper, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

\* Collect for Sunday next before Easter.

## The Cabinet.

THE TEMPTATION OF CHRIST. — No sooner is Christ come out of the water of baptism, than he enters into the fire of temptation. The more we are engaged unto God by our public vows, and his pledges of favour, so much more busy and violent is the rage of the evil one to encounter us. The voice from heaven acknowledged Christ to be the Son of God: this divine testimony did not allay the malice of Satan, but exasperated it. Now that venomous serpent swells with inward poison, and hastes to assail him whom God had honoured from heaven. O God, how should I look to escape the suggestions of that wicked one, when the Son of thy love cannot be free? Arm thou me, therefore, with an expectation of that evil I cannot avoid: make thou me strong, as he is malicious!—We have reason to be comforted with nothing so much as with resistance. Satan hath no cause to molest his own, and that while they go about his own service; he desires nothing more than to make us smooth paths to sin: but when we would turn our feet to holiness, he blocks up the way with temptations. Yet, O blessed Saviour, how glorious was it for thee, how happy for us, that thou wert tempted! Had not Satan tempted thee, how shouldst thou have overcome? How had thy power been manifested, if no adversary had tried thee? The first Adam was tempted and vanquished; the second Adam, to repair that foil, doth vanquish in being tempted. Now have we not a Saviour and "High-Priest that cannot be touched with the feeling of our infirmities, but such an one as was in all things tempted in like sort, yet without sin." How boldly, therefore, may we go unto the throne of grace, that we may receive mercy and find grace to help in time of need! Yes, this combat was for us; now we see, by this conflict of our Almighty Champion, what manner of adversary we have, how he fights, how he is resisted, how overcome. Now our very temptation affords us comfort, in that we see, the dearer we are unto God, the more exposed we are to this trial; neither can we be discouraged by the heinousness of those evils whereto we are moved, since we see the Son of God solicited to infidelity, covetousness, idolatry. How glorious, therefore, was it for thee, O Saviour, how happy for us, that thou wert tempted! Where, then, wast thou tempted? I do not see thee led into the market-place, or any other part of the city, or to thy homestead of Nazareth; but into the vast wilderness, the habitation of beasts. Why wouldest thou thus retire thyself from men, but as confident champions are wont to give advantage of ground or weapon to their antagonist, that the glory of their victory may be the greater? So wouldest thou, O Saviour, in this conflict with our common enemy, yield him his own terms for circumstances, that thine honour and his foil may be the more. But O the depth of the wisdom of God! How camest thou, O Saviour, to be thus tempted? That Spirit, whereby thou wert conceived as man, and which was one with thee and the Father as God, led thee into the wilderness to be tempted of Satan. Whilst thou taughtest us to pray to thy Father, "lead us not into temptation," thou meantest to instruct us that if the same Spirit lead us not into this perilous way, we may not go into it. We have still the same guide. Let the path be what it will, how can we miscarry in the hand of a Father? Now we may say to Satan, as thou didst unto Pilate, "Thou couldst have no power over me, except it were given thee from above." The Spirit led thee; it did not drive thee: here was a sweet invitation, no compulsion of violence. So absolutely conformable was thy will to thy deity, as if both thy natures had but one volition. In this first draught of thy bitter potion thy soul said, in a real subjection, "Not my will, but thine be done." We imitate thee, O Saviour! though we cannot reach to

thee: all thine are led by thy Spirit. O teach us to forget that we have wills of our own. The Spirit led thee; thine invincible strength did not animate thee into this combat unequalled. Why do we so far presume upon our abilities or success, as that we dare to thrust ourselves upon temptations unbidden, unwarranted? Who can pity the shipwreck of those mariners, who will needs put forth and hoist sails in a tempest?—*Bishop Hall.*

**SIX REASONS WHY TIME SHOULD BE REDEEMED.**—1. Because it is the most precious thing in the world: and this God seems to have pointed out to us by the very manner of his giving it; for of many of his gifts we can keep some store by us, but of time it is not so. There is but a moment in the world at once, which is taken away when another is given; and doubtless time is thus dealt out to us by heaven like some invaluable cordial, in single drops, to the end that not one of them should be lost. 2. Because, when once gone, time never returns; for where is yesterday? It is "with the years beyond the flood," and we can as soon bring back one as the other. 3. Because it is to be accounted for. Time being one of the most precious gifts of God, will, of a surety, be accounted for at the last day with a strictness proportionable to its value. 4. Because it is so short and uncertain. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that it cannot be very long, and it may be very soon. 5. Because of the work we have to do, and the difficulty of doing it. Is it not madness for any man to waste his hours in idleness, and say that he has nothing to do, when perhaps the work of his salvation, that greatest of all works, is not yet so much as entered upon, or even thought of? The heart lies fallow, over-run with evil affections; the ground not yet broken up, much less the seed sown; and the time of harvest approaching! 6. Because we have already lost so large a portion of the time allowed us to do it in. For when we seriously consider how many of our first years passed in childhood; how many were played away in the folly of youth; how long it was before we sat down to reflect upon the works which Christ had done for us, and those which he had enjoined us to do, through his grace, for ourselves; and how high we might, by this time, have stood in the scale of virtue, had we well employed the numberless hours which we certainly might have well employed, we shall think it but reasonable that we endeavour by double diligence to repair former neglects—reasonable did I say? We shall embrace every opportunity with joy, and on our bended knees adore that mercy, so much beyond all we could hope for, which still vouchsafes us time and opportunity of being reconciled to God, and bringing forth fruits meet for repentance.—*Bishop Horne's Sermons.*

### POETRY.

#### PARTED FRIENDS.

PARTED friends may meet again,  
When the storms of life are past;  
And the spirit freed from pain,  
Basks in friendships that will last.

Worldly cares may sever wide—  
Distant far their path may be—  
But the bond by death untied,  
They shall once again be free.

Death—the end of care and pain—  
Death, the wretch's happiest meed,  
Death can break the strongest chain,  
Death is liberty indeed.

Parted friends again may meet,  
From the toils of nature free;  
Crown'd with mercy, O! how sweet  
Will eternal friendship be!  
C. W. THOMSON.

#### OLD ENGLAND.

(For the Church of England Magazine.)

BY MISS M. A. STODART.

##### 1.

THERE'S joy in merry England  
In the pleasant month of May,  
When the fields are clad in freshest green,  
And all around is gay;  
The little birds are warbling forth  
The gladsome song of mirth;  
Our land it is a pleasant land,  
The happiest spot on earth.

##### 2.

There's gladness in Old England,  
When the sun-burnt reapers come,  
And bear beneath the harvest moon  
Their sheaves of plenty home.  
Aye! thankful hearts are beating fast  
As the harvest hymn swells high,  
And the thought that beats within the breast  
Is glistening in the eye.

##### 3.

There's happiness in England  
When the wintery tempests war,  
And the waves, that bear her treasures in,  
Are dashing on her shore;  
Bright burns the fire on many a hearth,  
Glad faces circle round,  
And a deeper tone is given to joy,  
By that pealing tempest's sound.

##### 4.

Should we not love our England,  
Our own, our happy home?  
O we'll stand by her, and we'll cling to her  
Without a wish to roam:  
And, while our hearts upon her muse,  
We'll lift the song of praise,  
That our lot hath fallen in pleasant land,  
In quiet, peaceful days.

#### PRECEPTS.

FIRST worship God:—he that forgets to pray,  
Bids not himself good-morrow, nor good-day;  
Let thy first labour be to purge thy sin,  
And serve him first whence all things did begin.

Honour thy parents, to prolong thine end,  
With them, though for a truth, do not contend;  
Whoever makes his father's heart to bleed,  
Shall have a child that will avenge the deed.

Think that is just: 'tis not enough to do,  
Unless the very thoughts are upright too.

Defend the truth: for that, who will not die,  
A coward is, and gives himself the lie.

Honour the king, as sons their parents do;  
For he's thy father, and thy country's too.

Swear not: an oath is like a dangerous dart,  
Which shot, rebounds to strike the shooter's heart.  
Fly drunkenness, whose vile incontinence  
Takes both away thy reason and thy sense,  
Till with Circean cups thy mind possessest,  
Leaves to be man, and wholly turns to beast;  
Think, while thou swallow'st the capacious bowl,  
Thou lett'st in seas, to wreck and drown thy soul—  
That hell is open, to remembrance call,  
And think how subject drunkards are to fall.

To doubtful matters do not headlong run;  
What's well left off is better not begun;  
First think, and if thy thoughts approve thy will,  
Then speak, and after that thou speak'st, fulfil.

So live with men, as if God's curious eye  
Did every where into thy actions pry;  
For never yet was sin so void of sense,  
So fully fac'd with brazen impudence,  
As that it durst before men's eyes commit  
Their brutal lusts, lest they should witness it:  
How dare they then offend, when God shall see,  
That must alone with judge and jury be?  
Strive to live well; tread in the upright ways,  
And rather count thine actions than thy days;  
Then thou hast liv'd enough among us here,  
For every day well-spent I count a year.  
Live well; and then, how soon so'er thou die,  
Thou art of age to claim eternity.

THOMAS RANDOLPH, born 1605, died 1634.

### Miscellaneous.

THE SEPULCHRE OF JESUS.\*—Opposite is the Chapel of the Appearance, belonging to the Franciscan Fathers of the Holy Land. It is thus named; because, according to the traditions, it was there that our Saviour appeared to St. Mary, for the first time after his resurrection. On leaving this chapel, you perceive a magnificent rotunda, surrounded by eighteen massive pilasters, which support a gallery, and a majestic dome. In the centre, and beneath the dome, where the light which illumines the interior is admitted, rises a structure or mausoleum of yellow and white marble, in the form of a catafalque. Beneath this monument is the sepulchre of Jesus Christ. The entrance is towards the east. When you have passed the door, you find yourself in the chapel of the angel; the inner walls of which, are completely lined with marble. In the middle stands a pedestal supporting a stone, eighteen inches square, upon which was seated the angel, on the day of the resurrection, when the holy women came to embalm the body of Jesus, and he said to them: "He is risen, he is not here!" Does it not seem to you, my dear friend, that by the very arrangement of this place—by the thought of joy and life which it excites—the goodness of God designed to temper the too painful impressions, which the sudden sight of the tomb of Jesus could have produced? And is there not, as it were, an angel's voice heard there, saying to the Christian, as to the holy women: "Be of good cheer; he is risen, he is not here." Opposite to the pedestal you see an aperture, or door, that is very low and still narrow, whence proceeds a strong light. You cannot pass it, without bending nearly double. It leads into a closet about six feet square, and nearly eight high, lighted by forty lamps, the smoke from which escapes by three

holes made in the vaulted roof. On the right you see a marble table, as long as the closet, and half as wide, that is to say six feet by three. This closet is the Holy Sepulchre: that table, the sepulchral table on which was laid the body of our Lord Jesus Christ, the head turned toward the west, and the feet to the east. The tomb and table are chiselled out of the solid rock; they have been covered with marble, to preserve them from the indiscretion of the pilgrims, who sometimes used to take the pious liberty of breaking off and carrying away fragments of them. The Franciscan Fathers, the Greeks, and the Armenians, perform mass daily in the holy sepulchre; each in turn, with great exactness, and in perfect order. The Copts officiate behind the monument, in a chapel of wood rudely constructed: all come several times a day to burn incense in the holy places, with pomp and solemnity. Opposite to the monument, you perceive the church of the Greeks, which is extremely magnificent, and in tolerable good taste, though gilding has been lavished upon it to excess. The stalls, of common wood, are scarcely in keeping with the riches by which they are surrounded: the pictures are numerous, and in general bad, and the statues middling. The whole, however, is striking, and we cannot help admiring its beauty. You remark in the middle, a circle of marble in the centre of which is a little pillar that marks, according to them, the centre of the earth! The church of the Armenians, built in that part of the arcades belonging to them, is likewise very beautiful.

THE GOSPEL.—If it be a painful reflection, that, during the silence of ages, the trumpet of the gospel was unblown, the notes of salvation unheard, in that very land to which the intelligence of divine mercy was communicated, is it not a delightful consideration, that, by means of efforts from Great Britain, once more the language is beginning to be applicable to the theatre of apostolic labour? "Blessed are the people who know the joyful sound." If it be painful that for centuries the banner of the cross was not uplifted, undisplayed in those regions where first it was unfurled—that it lay buried in the very tomb from whence the Redeemer rose triumphant—nay, was trampled in the dust, and in the very dust of Mount Calvary,—is it not joyful that once more it is exhibited as an ensign to those nations by the Christians of our country? If we find cause for sorrow in the fact, that, in the very countries where redemption was first effected, redemption should be unknown for ages—that, where the fountain of sin and all uncleanness was first opened, its efficacy should be wholly untried—that, where the influences of the Holy Ghost first descended, they should now be withheld—we shall find cause for gratitude and joy, that, in our day, and in connection with labours from our country, once more to the poor and to the rich the gospel is preached. Lastly, if we mourn that generation after generation has sunk into the very dust—of Judea, of Corinth, of Ephesus, of Macedonia—unwarned, uninvited, unenlightened, unsanctified—let us rejoice that now, at length, we have been permitted to resume the work of apostles and evangelists, to carry on the labour they have so auspiciously commenced, because we have been sent to these very lands, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to proclaim the acceptable year of the Lord.—*Rev. J. Hartley's Researches in Greece and the Levant.*

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\* From a Pilgrimage to Palestine, Egypt, and Syria. By Maria-Joseph de Garambe, Monk of La Trappe.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY MILLS."

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## THE EXAMPLE OF JESUS.

BY THE REV. B. E. NICHOLLS, A.M.  
*Curate of Walthamstow.*

### II.

BUT the example of our Lord also supplies motives of the most powerful kind—inducements to act, as well as rules. The thought that we are called to contemplate, in the Lord Jesus Christ, none other than "God manifest in the flesh" (1 Tim. iii. 16.)—what authority, what grandeur does this give to his example! Yet it was not that display of majesty which terrifies, as when he appeared on mount Sinai to Moses (Hebrews xii. 18, 21.); it was not that display which, dark with excessive light, bewilders our feeble faculties, as when he appeared on the mount of transfiguration to the apostles; it was not such a manifestation as we shall see when he appears "on a great white throne" (Rev. xx. 11), from whose face the heaven and the earth shall flee away, and all kindreds of the earth shall wail because of him" (Rev. i. 7); but God, condescending to the senses, veiled in a body like our own, in a form and in a station on which the eye could repose, and the heart also: nay, to win our affections, lest the exercise of his omnipotence, in working his miracles, should frighten us away, he descends so low as to become the object of our compassion. He is tempted, he hungers, he thirsts, he is weary. The Lord of all permits others to minister to him of their substance (Luke viii. 3); asks for water, at Jacob's well, of a Samaritan woman (John iv. 7)—of such a woman (John iv. 18)! He who is the light and joy of heaven (Rev. xxi. 23), sighs and groans. He who is the resurrection and the life (John xi. 25) weeps, not indeed for himself (John xi. 35), but at

the grave of a friend. So pitiable became his situation, yet the situation of his choice (Heb. x. 7), that we read of a great company of people and of women following to bewail and lament him—weeping over him (Luke xxiii. 27). The Judge of all is buffeted, spit upon, arraigned as a criminal, condemned as a blasphemer (John xix. 7); executed on a cross by the very creatures of his hand, whom he came to save (Col. i. 16). And it is these strange, these vast contrasts, thus meeting in the person of the Saviour, and thus viewed in relation to our happiness, which gives such variety and force to his example as a motive; and we find the sacred writers availing themselves of them as motives to holiness. In truth, the pre-existence and deity of Christ are no speculative questions, they furnish the strongest motives to the exercise of virtue. For instance, the apostle, in the eighth chapter of his second epistle to the Corinthians, is urging on them the duty of liberality: observe by what motive—the example of our Lord, as founded on his pre-existence, the glory which he had with the Father before the world was. For, says he, "ye know the grace of our Lord Jesus Christ, how that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." To what can this "riches" refer but to the glory which he had with the Father before the world was (John xvii. 5)? how did he become poor, but in his humiliation for us (Phil. iii. 5—7)? Realizing, however, these as facts, what a motive to us, freely having received, freely to give; surely it is a motive stronger than any other which can be urged, and yet a motive altogether lost to those who will not see that Christ is God.

So, again, in Paul's epistle to the Philip-

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pians, the example of our Lord, as founded on his deity, is urged on them as a motive to condescension. How interesting this, when the deepest mysteries of our faith are thus made to bear directly on the improvement of the heart. The passage is so striking in this point of view, that it is important to quote it at length:—"If there be, therefore any consolation in Christ (says he, in his second chapter), if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind; let nothing be done through strife or vain glory, but, in lowliness of mind, let each esteem other better than themselves. Look not every man to his own things, but every man also to the things of others." There seems (as well from this as from the fourth chapter) to have been some dispute among the Philippians. One would not yield, and another would not yield: perhaps Euodias urged "Why should she stoop when she is not to blame, and when her station and character entitle her to respect? that it would lower her in the opinion of others to condescend so low." Perhaps Syntyche retorted the same. Alas, how difficult to reconcile even true Christians! But, by what considerations, by what motives, does the apostle enforce mutual condescension? How are we to overcome this pride of our heart? By meditating on the example of our Saviour's humility—his condescension to us. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and, being formed in fashion as a man, he humbled himself and became obedient to death, even the death of the cross." Think of this, you who are at variance. Let his condescension be your example: "forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you so also do ye (Col. iii. 13).

Surely, indeed, a moment's consideration on the relation in which we stand to the Saviour, must at once shew how important the study of his example is, even if it were only to furnish principles and motives of action. But the subject may be placed in a yet stronger point of view. What evidence have we of an interest in his atonement, without a conformity to his example? "He that saith he abideth in him (says the beloved disciple, under the guidance of inspiration) ought himself also to walk even as he walked (1 John ii. 6)." "My sheep (says the Saviour himself) follow me, for they know my

voice." All that you have, or hope for, I would say to my readers, must come through him. It hath pleased the Father that in him should all fulness dwell (Col. i. 19); all the fulness of the godhead bodily (Col. i. 19). You are looking to him, I trust, as all your salvation. You may acknowledge no other dependence than his merits. But would you have an assured evidence of your interest in his merits, follow him, step by step, as he prosecuted his errand of love on earth, and wherever "you trace the print of his foot, there covet to set your foot also," so far as his example can be imitated by you. All who are partakers of the glory of God are predestinated to be conformed to the image of his Son (Rom. viii. 29).

From the character, however, of the memoirs we have (they being a record of facts without comment), I would observe that, to derive real advantage from the example of our Lord, we must not grudge the thoughtful study of it. Much of the beauty and interest of his example arises from a consideration of time and circumstances carefully weighed, and by contrasting his conduct with what we should have most probably done under similar circumstances. But how can the powers of our mind be better directed than by the study of that which has the strongest tendency to purify our character, and promote our happiness?

By frequently tracing the moral lineaments of our Lord's example—the instances recorded of his zeal for God's glory, spirit of devotion, meekness, gentleness, fortitude, and love, we shall keep up the habit of intimacy with him; not merely with what he was, and with feelings such as we look at the picture of a dear parent, now no more, but of what he is: his relation is an unchanging one to us—the same yesterday, to-day, and for ever (Heb. xiii. 8). Meditate on it, I would say, as such, and thus you will feel the comfort of it—you will dwell as in the sunshine of his presence, and become gradually transformed into the same image (2 Cor. iii. 18)—a partaker of the divine nature (2 Pet. i. 4), more and more meet for heaven as you draw nearer to it.

O, what an acquaintance to commence! what a friendship! whether we consider the worthiness of the object of our love, or the benefits, through eternity, it will confer on us.

May the Holy Spirit thus unite us to Christ by a living faith, sealing us to the day of redemption (Eph. iv. 30). Let us put on Christ (Rom. xiii. 14), grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; perfecting holiness in the fear of the Lord (2 Pet. iii. 18). To him be glory both now and for ever. Amen.



LECTURES ON THE HISTORY OF THE  
CHRISTIAN CHURCH.

BY THE REV. RICHARD BURGESS, B.D.

*Rector of Upper Chelsea.*

## V.

On the orthodox faith evolved from the heresies of the second century.

THE personal evils which were permitted to slight upon the Christians of the early ages, were not the only means appointed by divine Providence for the trial of the faith; the fortitude, indeed, with which (as we have seen) they bore their afflictions, presented the religion of Christ to the heathen world under a most astounding aspect; and the best of the pagans could never conceive by what secret influence those followers of Christ were prompted to such endurance. But while those fiery persecutions put the divine principle of life within to the test, another and a distinct process was appointed for preserving the purity of Christian doctrine. It was not a thing left to be gathered from the subsequent annals of the church, but it was foretold both by Christ and his apostles, that false teachers and false prophets should rise up among the brethren; and it was an express declaration of the Spirit, that in the latter days some should depart from the faith, giving heed to seducing spirits, and doctrines of devils\*. Agreeable to these predictions, we find that, even before the last of the apostles was taken away, and in the generation immediately succeeding, there arose, in the very bosom of the church men of perverse minds and subtle disputation, who beguiled unstable souls, and turned many into error and heresy. It is not for us to enquire whether the Author of our religion might not have devised some other method for the better defence of the one true faith; it is enough to see that brought to pass which the Spirit foretold expressly was to happen, to be convinced there was a design in permitting the faith to be so tried; and the circumstance, after all, would rather reflect disgrace and ingratitude upon our perverted nature, than call in question the wisdom and the power of God. Considering, indeed, how liable we are to fall asleep upon the security of any good thing we may have obtained, and, on the other hand, reflecting upon the restless spirit of our minds, ever desiring to expatiate in the walks of forbidden knowledge, we may almost see at the first glance a propriety in the method adopted for evolving the orthodox faith out of the partial errors which obscured it. "If the doctrine of the church," observes St. Augustine, "had been let alone, and had never been compassed about with the dogmas of heretics, the true faith would not have shone forth so clearly, nor have been so well proved; but the efforts of gainsayers assailed the catholic doctrine, in order that the faith might not grow dim, but rather be burnished by constant exercise. On account of this the apostle said, 'There must be also heresies among you, that they which are approved may be made manifest among you'; that is to say, it was necessary for the heretics to cause their incense to smoke around the altar, that the difference between the faithful and the unbelieving might be made manifest; for, when the catholic faith began to shine like gold, and the preaching of the gospel glittered in the face of the listeners like silver that is tried in the fire, then the voices of seducing spirits were more loudly raised, and their efforts more distorted." In the same strain we find Lactantius lamenting that many heresies had sprung up, and the people of God had been rent asunder by the doctrines of devils; "But the truth," says he, "must be established by us, and set up in its proper abode; so that if any one desires to draw water, he may not be led away to those stagnant pools, which are fed by no springs, but may know where to find the rich source

of living water, which is to give him permanent refreshment." It is with no other view than this, that we undertake to bring up some of the leading errors which troubled the churches in the second century: it is that it may be seen what the true faith is, in some measure, by seeing at least what it is not; and although we may for a moment direct your attention to the fleecy clouds which, rising from earth, obscure awhile the brilliant atmosphere of revealed truth; it will enable you to behold with still greater delight the radiant glory of the sun which is hid behind them, as soon as they are swept away by the effulgence of increasing light.

In a former series I have brought forward the most prominent heresies which sprung up in the church during the apostolic age; I then gave some account of the Ebionites, the Nazarenes, and the followers of Simon Magus. I also mentioned the errors of Cerinthus, and pointed out the passages in the writings of St. John, where he might be supposed to allude to one or more of those false teachers. The Ebionites, as Origen of Alexandria informs us, were of two kinds; "Some who believed Jesus to have been born of a virgin, as we do; some who supposed Jesus to be born as other men are." The former class were also called sometimes Nazarenes, differing, however, in their opinions about the writings of St. Paul. Those writers of the modern school of Unitarians, whose object it is to disprove the divinity of our Lord, will not make this distinction, which however is positive and evident. They cite the Ebionites under that general appellation, as a class of the earliest Christians favoring their tenets; whereas it was but a very small number who thought Jesus was born like other men; and it may suffice for us to bear this in mind, if ever this formidable argument of Unitarianism should meet us. Cerinthus (for I can only now recapitulate the errors of the first century) propagated his doctrines in Asia, and consequently came in conflict with St. John; denying that Christ had come in the flesh, and making a subtle distinction between Jesus and Christ; pretending that not God made the world, but a certain emanation separate from the Divinity. We may easily perceive how St. John in many passages directs his inspired voice against such dangerous error. Besides these more refined heresies, Cerinthus made common cause with the Nicolaitans in inventing a kind of sensual paradise; and as the present conduct of men is generally regulated by the hopes or conceptions which they have of a future world, we cannot wonder that the Cerinthians and their fellows should have indulged in the grossest vices. Not unlikely the severe language of St. Jude was dictated by a holy indignation against these seducing spirits and doctrines of devils. I also traced the still more extravagant doctrines of Simon Magus and his followers, which indeed ought hardly to be classed among the heresies of the Christian world, they were so far removed from any thing like the spirit and practice of holiness, so dreadfully perverse in their corruptions, that it is difficult to see any connection between them and the followers of Jesus. We find, however, that Simon Magus was succeeded (if succession it can be called) by Menander, also a Samaritan. Antioch was one of the places where he made a great impression by his art of magic. Amongst other things, he persuaded his followers that they were not to die; and although we may view such things as these with astonishment, and wonder how a delusion like this, could obtain for a moment, yet it has happened again even in the enlightened age and country in which we live, for it is but a few years since the Southcottians laboured under a similar delusion. There is, perhaps, nothing in the history of the human mind which it is not interesting to know; because we find that there is nothing, however monstrous and extravagant, that has once happened, that may not come round again in the strange revolution of the human



Intellect. Menander had two successors, who appear upon the stage in the reign of Hadrian; these were Basilides and Saturninus; and they introduce us to the system of Gnosticism, which perhaps comprises, in some way or other, most of the errors of the early part of the second century. Basilides taught at Alexandria, and Saturninus at Antioch. But it is chiefly from the former that ecclesiastical writers date the rise of Gnosticism about the year 115; and I shall now explain what that system, for the most part, professed. The doctrines of Christianity soon began to attract the notice of the oriental philosophers, as they had already been forced upon the attention of the Jews. The notion of two principles, as found in the system of the Persian magi, very soon was applied to the two-fold nature of Christ. Finding it revealed that the Son of God had taken human nature upon him to work out the redemption of mankind, Basilides and others seem to have perverted this great truth to the use of their own system. The leading feature of their extravagant doctrine was to acknowledge the divinity of Christ, but not of Jesus; Christ they considered as an emanation from God. Some of them arranged the emanations in succession, and changed, or complicated them, according to their peculiar views, but they generally agreed in supposing that this Christ, through whatever number of successions he had proceeded, was united to Jesus at his baptism: accordingly they kept up this distinction of Jesus and Christ throughout the whole of his mission. They asserted that it was not Christ that became incarnate, nor yet expired upon the cross, but that it was Jesus which the celestial emanation had then left; others of them said it was a mere phantom substituted on the cross for Jesus; and Basilides introduced the strange notion, that Simon of Cyrene was crucified, instead of Jesus. He, no doubt, adopted this notion, contrary to the doctrine of the Phantom, because he found the evangelists so very positive upon the fact, that a real and substantial body was nailed to the cross. They did not deduce from this death of Jesus any thing like the doctrine of an atonement, for they said that Jesus Christ was only a preacher of righteousness: and yet it is remarkable that they should, at the same time, teach that he was sent into the world to reveal the knowledge of the true God, and to free mankind from the tyranny of the evil principle; so that if we were now to solve the truth out of this mass of error and absurdity, we should at once see the leading features of the true faith acknowledged; for that emanation, of which Basilides and his scholars spoke, is a testimony, though a distorted one, to the pre-existence and divinity of Christ, and the object of the divine mission, we find, also, to be acknowledged, in declaring the preaching of Jesus to be a revelation, and again to be freed from the tyranny of the evil principle, is not much unlike the doctrine of being delivered from the power of Satan and turned unto God; so that we see it is, as I said, in the beginning, looking at the truth through a cloud: and here we may inquire, have we no clouds which intercept our more enlightened views? and if we can almost smile at the theology of a Basilides, is there no intercepting system of a more rational philosophy, which hides the doctrine of God in Christ reconciling the world unto himself, from the eye of our faith? it is never unseasonable to attend to the exhortation of St. Paul, "Examine your own selves, prove your own selves, whether ye be in the faith."

But to proceed — another question which agitated the minds of the Gnostics, was the origin and existence of evil — an anomaly in the moral government of the world, which has ever exercised the natural understanding. Basilides endeavoured to account for the existence of evil without ascribing it to God, and he appears to have been un-

willing to draw his knowledge from the book of revelation. He held, along with other hieresarchs, that the world was created, not by the supreme God, the Author of all good, but by a being who originally proceeded from him, and who, in the successive emanations through which he passed, degenerated into the author of evil: he called this being by the name of Demiurgus: this error, which in all probability was propagated by his predecessors, is met by St. John in the beginning of his gospel, who declares that the world was made by that same Word which was with God in the beginning, and which afterwards was made flesh and dwelt among us. To these things Basilides further added, a belief in the transmigration of souls, which he had probably adopted from the Platonic schools of Alexander. He is further charged with holding all human actions to be indifferent, and thus opening a way to every species of immorality. Whether he held such principles or not, it is certain, that Carpocrates, and others of the same sect, taught some of the immoralities which are now taught by the St. Simonians, between whom, and the worst class of the Gnostics, there is, in many points, a great resemblance. It must, however, be confessed, that some of the earliest leaders of this sect both taught, and, as far as we know, practised, an unusual abstinence. The next person remarkable in those times for his errors, was Saturninus: he was propagating his opinions at Antioch, whilst Basilides was gaining followers at Alexandria: he affirmed that the world and our first parents were created by seven angels; and he seems to have assigned the creation of good and bad men respectively to the good and bad spirits: he denied, like the Sadducees, the resurrection of the body, but taught that the soul (a spark of light infused into men) should return to the abode of heaven: he made Satan preside over matter, whilst the Almighty had the care of spirit; and hence he attributed all evil to matter, and to him that had the charge of it. He inculcated the greatest abstinence, and it is said observed it himself. In other respects his notions coincided with those of his contemporary, and we find evident allusions in the epistles of Ignatius to the seducing doctrines of Saturninus. I have hitherto merely mentioned the fanciful theories of the heathen, but there were also in Alexandria a great number of Jews, and they had formed a literary intercourse with the Platonists, communicating to them the great truths of their own religion, and receiving in return the subtleties of the academicians, they compounded a system of truth and error which was also blended with the tenets of the Gnostics. There were other Jews, who came from Babylon and Persia, and introduced many of the mystical doctrines of Zoroaster, and the intricate dogmas of the Chaldean philosophy; and all these imaginations, being put together, formed that system which was known under the name of gnosticism, the word signifying, or conveying the idea of, superior knowledge. This was the first organised system of error which infected the churches of the east, which was, as we see, an heterogeneous philosophy, engrafted upon some of the leading features of the gospel. I have forbore to dwell upon the details of this system, for that would have been tedious and unprofitable; and enough has been advanced to shew the danger of mingling our vain imaginations with the simple truths of God's word. The most painful reflection in reading the history of those heresies is, that many who had before professed a purer Christianity, embraced them. And this again shews that we are never safe from the infection of enthusiastic error, until we are settled, established, strengthened in the faith. There is something exceedingly captivating in zeal and sincerity; and it is not to be supposed, that all those false teachers designedly undertook to deceive the elect; they perhaps took their imagination for reality, and

fancied they had laid open the mysteries which others could not penetrate: wild in their accents as the children of the east are, they infused a portion of their feverish spirit through the once healthy membership of the church; and many a one who, at first but listlessly received their doctrines, gradually gave way to the influence; but the same cause will account for all, and may be our guide in matters of similar import. It is where men have too feeble a view of truth, and set too little store by their privileges, that they are allowed to imbibe error; for God, who will not be mocked, sends delusion upon those who lean to their own understanding; and the eastern world has for ages afforded a melancholy witness to the truth of these observations. The rule holds good in individual cases, and none of us may, without danger, trifle with the grand features of the gospel. We are still in a world where strong delusions may prevail again, and it is not surely for us to boast that we are free from extravagance. The scenes that have been acted in the most enlightened capital of the world, shew that the spirit of the Gnostics is not extinct; and whilst these considerations are calculated to give us humbling views of our own understanding, they should exhort and encourage us to "prove all things, and to hold fast that which is good." The doctrines of the Gnostics had spread in Egypt, and some parts of Syria, long before they invaded the western churches, to which it is time to turn our attention.

Upon the authority of two ancient writers (Eusebius and Tertullian), we may assert, that Valentinus and Cerdon, two oriental doctors, came to Rome about the year 140. These two names hold a conspicuous place in ecclesiastical history: the whole account of the Valentinian heresy is laid open by Epiphanius: Tertullian wrote a treatise against it, which we possess; and Ireneus, bishop of Lyons, who probably met Valentinus at Rome, has dedicated a portion of his work to the refutation of his errors. Viewing them at this distance of time, and with our present notions, we are led to wonder how ideas so irrational, could ever have been espoused; and yet it must have been of great importance to resist them; otherwise we can hardly suppose, that writers of such credit as those I have named, would have spent their labour in refutation. We are sufficiently aware of the difficulty of effecting any reformation in long-received opinions, even if those opinions should bear the most conspicuous marks of error: the pertinacity with which a prejudice will hold on, from generation to generation, is something wonderful; and few are the minds which have ever been found to surmount the influence of early impressions. Viewed, therefore, in this light, we cannot but feel grateful to those defenders of the true faith, if they saved the churches of the west from any portion of the Valentinian heresy; for had a single notion been engrafted upon the true faith, it might (as in other instances we have seen it too truly exemplified) have been transmitted to remoter ages. The consequence which such men as Valentinus and Cerdon acquired in the second century, arose from the spirit of the age in which they lived. There was then a great desire to penetrate into secret and hidden mysteries: the philosophy of Plato, as it was corrupted in the school of Alexandria, favoured this kind of curiosity; and therefore, when a pretending sage launched out into the depths of an untried sea, and fed the imagination with the fancies of his heated brain, he was considered as a being of a higher order, and met with veneration from thousands. But Valentinus and his followers did not calculate, that in coming to the west they left the soil in which the weeds of error so quickly sprang up; they omitted to take into consideration that great truth, that religious, and we may add, political enthusiasts, only succeed where the materials are more than half prepared to their hands. And the more we read of the history of the

human mind, the more we shall discover of how comparatively little consequence are the most conspicuous individuals. The demagogue, or the Valentinus, of every age, are nothing more than the foam which rises on the crest of the billow, whilst the depths of the great sea are in agitation; calm the billows, and the glittering foam disappears. A few words shall suffice, as to the tenets of Valentinus: as he was, in the earlier part of his career, a Christian, in the orthodox sense, and taught, according to some accounts, the doctrines of the gospel in Egypt, we cannot wonder that Jesus Christ held the prominent place in his theological system: this, however, partook of all the extravagance of the oriental Gnostics; he affirmed that Jesus did not take any thing corporeal from the Virgin, but that his body descended with him from heaven. He also held the doctrine of emanations, but paid particular attention to the order and succession of them. All the Gnostics believed those æons or emanations to have proceeded from a first cause; and Valentinus disposed them in an order of succession of thirty, fifteen male, and fifteen female: he then fancied that Jesus, whom he called Christ the Saviour of the world, was produced in a mysterious manner by the united agency of those æons; so that Christ was only begotten of the first cause after a succession of thirty emanations; and this wild theory was sometimes illustrated, by the successive reflections or refractions of a ray of light; but, through all this rhapsody, we cannot but discern the grand feature of revealed truth on which it was engrafted, the only-begotten Son of God, proceeding from the Father, and the Holy Ghost, proceeding from the Father and Son: and this, too, is further evident, from the variation made by Cerdon; for, whilst Valentinus thought Christ to have been formed by a succession of emanations, he (Cerdon) considered him as the Son of the superior God; for he imagined a malevolent being of equal power. Both those men also taught, that the object of Christ's coming was to free the world from the influence of the evil principle; and this enables us further to discover the antiquity of the doctrine of redemption through Christ. As Cerdon was contemporary with Valentinus, and differed only in some points where he had more of the theology of the magi, and talked more of the two principles, I do not think it expedient to travel through his system; and perhaps we have already deduced as much instruction from the mere glance at his errors, as a more extensive development of them would supply. The doctrine of God in Christ reconciling the world unto himself, the pointed allusion to the tyranny of sin and Satan, the pre-existent glory of the Redeemer, and the procession of the Holy Spirit, are all discoverable through this fanciful cloud of Gnosticism; and it ought to be considered an admirable arrangement of Providence to have made even the seducing spirits and the doctrines of devils subservient to the cause of truth. Not long after these two men, there came to Rome a third teacher of error, a native of Sinope, in Pontus; the others had studied in the schools of Plato, but he had embraced the peculiar notions of the stoics; his name was Marcion. Epiphanius, from whose writings we now quote, tells us he was the son of a bishop; that he passed his early years in abstinence and retirement; having committed a domestic crime he was forced to leave his country, and came to Rome, and the Christians there refusing to receive him into their communion until he obtained his father's forgiveness, he threatened to disturb the peace of the church. Like Cerinthus, and some others, he began by establishing the two principles of good and evil, and perverted for his purpose that text of scripture, "A good tree cannot bring corrupt fruit, neither can a corrupt tree bring forth good fruit;" alleging, that as there was corruption in the world, it could not have been created by a good

being. He also interpreted many passages of scripture literally, and refused to put "new cloth into an old garment." The old law he said was rejected by Christ; the Creator of the world was not the invisible being who had no name, but the God of the Hebrews: the Christ which had already appeared, proceeded from the great God, but that another Messiah had yet to proceed from the God of the Jews. The great feature of his creed was, not believing the supreme God to have made an imperfect world; and as he held the eternity of matter, he thought it also to be a principle, and the producer of all evil. Strange as these doctrines may appear, we have not altogether escaped a repetition of some of them in our own country, and not yet half a century has elapsed since the greatest mathematician of the age, in a neighbouring country (La Place), threw a 'arm among our Christian philosophers, by supposing certain laws of matter to be inherent. The conclusion to which such doctrines would lead is not very remote from the materialism of Marcion, but a more enlightened philosophy has beamed over our land, and such fancies have only served to make the truth more apparent. It is said upon very good authority that Marcion was met at Rome by Polycarp, and when the hieresiarch claimed his attention, and asked him if he did not know him, Polycarp answered, "I know thee as the first-born of Satan;" now these three men Valentinus, Cerdon, and Marcion, taught seducing doctrines at Rome in the manner I have attempted to describe, and it is evident that they had considerable success; many of those who had been followers of Christ went over to them, and it was a source of great grief to the apostolic father to see the simplicity of the gospel so awfully obscured; but the Gnostics, from their pretension to a refined philosophy, obtained great credit and consideration among the heathen; Christianity was often listened to whilst the preaching of the cross was dispensed, the name of Christ became thereby more known, but under an unfavourable aspect; and, whatever extravagances those Gnostics taught, they were considered by the mass of the heathen as a part of genuine Christianity. The world never has made, and perhaps never will make, the distinction between the true and the false doctrine; the evils which have arisen from a total absence of the Spirit of Christ, have been attributed to the gospel, merely because perverse and wicked men had assumed the name; but these things will, I trust, show the importance of separating the action which spring from a corrupt or a feigned Christianity, from those which proceed from the love of Christ in the heart, and it will be enough in leaving this hasty sketch of the heresies and errors of the first half of the second century, to press this consideration a little more closely.

I do not think it would be difficult to trace every defect in moral conduct to a defect in moral principle, and, therefore, to inform the understanding, as some one has said, is frequently to correct the heart. But the gospel of Jesus has generalized these maxims, and told us that a good man, out of the good treasure of his heart, bringeth forth good things; and has, moreover, made the practice of virtue inseparable from right principle, by declaring that a good tree cannot bring forth evil fruit. We are further told by the same infallible authority where the formation of character begins; first make the tree good, first let the heart and judgment be rightly disposed; if then the scriptures or truth attach so much importance to this correct way of thinking, as the only means of securing a correct way of acting, it is our duty at all times to be able, or at least to endeavour, to distinguish truth from error; and although we may think that the errors of the Gnostics are too glaring to be ever mistaken for truth, we shall find that those of more recent times have not been less wild, and perhaps even more pernicious. It does not appear that a Cerdon

or a Marcion, who seek to engraft the contortions of their imagination upon the doctrines of the gospel, do a greater injury to the truth than those who go about to overthrow entirely the faith by which we stand; the dangers to which we are exposed are not the former, but the latter. We call our age an age of inquiry, so was the second century, of abstract inquiry, much more intense, in metaphysical distinctions much more acute; the direction which the mind then took was believing, and creating too much; the extreme into which this age has fallen, is believing too little. A rigid investigation of physical facts has, perhaps, chilled the warmth of moral and religious sentiment, and the heat of passion and party may be too much substituted for the genial glow of honest zeal; but whether these things be accurately compared or not, the reflection will suggest enough to convince us that the human mind ever fluctuates between extremes, and the deadness of one generation generally produces a reaction of enthusiasm in another; for any thing we know we are indebted to these alternations for obtaining correct views of the steady light of truth; but it is not less our business to examine our own selves, and ascertain whether we may not have turned to the right hand or to the left; no one in looking over the Christian population of the world will say, that a steady course of religious truth is held on; the two elements of infidelity and superstition still (we think) occupy a large space in the domain of religion; there is the danger of our inclining to the one or the other; we may either be the unbelieving stoic like a Marcus Aurelius, or the fanciful theorist like a Valentinus; or if we escape the charge of both, then let us beware of that indifference which is not a less fatal path to misery. There is, too, something to be looked into with reference to the different periods of our lives, for what has been said of the fluctuating faith of generations may be affirmed of individuals; the heart that was once touched with a feeling of religious joy may have lost its animating influence, and then, if age has somewhat ripened, there is the danger of setting down the loss to the account of a more sober experience. This will effectually prevent a return of the cheering sentiment, and go hard to put the gurb of formality upon our Christian profession, and I need not reverse the picture, for we know that no danger arises from one extreme which may not also arise from the other; but, amidst these wanderings and excursions of our minds which ever love to be abroad in the fields of unexplored wonder, or in the more barren regions of doubt and uncertainty, let us not forget there is a steady light burning before us in the revealed will of God; to receive this simply as it is declared, is the way to avoid all error in doctrine, and evil in practice; but for this great attainment of simplicity in receiving the truth no natural heart is sufficient; flesh and blood did not reveal to Simon Peter his good confession, but the Father, which is in heaven. Error may be detected by bringing it into the light of truth, and to contend for the faith which was once delivered to the saints is a sacred duty; but to receive that truth unto the heart is another process, and can only be effected by a divine operation (hence we see that neither the learned nor the exalted are a whit nearer the simplicity of God's truth, than he who has no faculty to discern the corruptions), still until it is duly received and felt, there is the danger of yielding to sudden impulses or falling back into indifference, and, therefore, it will be no unprofitable application of the subject if we are induced to examine ourselves whether we be in the faith; the ways of error are infinite, that of truth is one; and if we have now exposed the errors which troubled the church at an early period, and we happen to be placed in a situation to see (according to our views) that errors still prevail, it cannot but have the effect of making us cling more closely to the truth as it is in

Jesus, and therefore value the more the precious deposit in which it is treasured up; let us follow, without reserve, the cloud of fire by night, and pillar of smoke by day; let us look unto Jesus, the Author and Finisher of our faith, and never turn aside to look at error unless it be for the purpose of more clearly evolving the truth; but, above all, let us implore the God of all grace to purge all mist and darkness from our minds, that our discernment in these things may be clear, and let us use as the criterion of our purity of faith, the degree of holiness which we feel it produces in our lives. This will speak loudly to all who look at us afar off, and will extort the confession even from the enemy's mouth. Surely this is a wise and understanding people; and finally when we shall have passed through this vale of tears, which, it must be confessed is beset on every side with difficulties and error, the pearl of truth which no time can tarnish will begin to shed a brighter lustre over our spirits; then the perplexities to which the mind may have been subject will begin to vanish, and the increasing light of God's eternal truth will encircle the soul as she ascends to glory, and having once entered into the presence of her God and Saviour, the clouds of all error shall be purged away, and the Sun of righteousness be the everlasting light in which the saints shall walk in glory.

The readers of these papers should be informed that the matter was originally delivered in the English chapel at Rome, in the form of lectures, which will account for the occasional appeals and exhortations with which they are interspersed, as well as for some expressions which are not perhaps altogether suited to the form in which the lectures now appear in print.

#### MIS-SPENT HOURS.

THOUGH scarcely a day passes over our heads, without bringing death before our view in some form or other, sparing neither the young nor middle-aged, neither the weak nor the strong; severing the nearest and dearest ties; leaving thousands of weeping—and many perhaps quite desolate—belongs, yet, how little serious attention do the young, and I fear I may add also many of maturer years, give to the melancholy details, and heart-rending instances, that are so constantly meeting the eye and ear. Though, when we reflect, that our own days are numbered, and we know not how soon we may be called to a fearful reckoning, in the presence of an offended God; even, perhaps, before another day is gone, we may be laid on the bed of death, is it not wonderful, that our feelings should be thus stoical—thus callous—upon an event that, sooner or later, must be the end of all? Unless death appears amongst our own immediate circle of relations and friends, we heed not the devastation around us, but heedlessly continue in the same course, pursue the same series of amusements, and project new plans for our future advancement, though each succeeding year, we probably have lost some one or other of the companions of the preceding one, who were engaged with us in the like pursuits.

Some few years have now elapsed, since buoyant with youth, health, and spirits, I set out, accompanied by two beautiful girls, to call for our chaperone, who was to attend us to a ball in Grosvenor square; I forget the reasons that prevented either of our mothers from performing that office, but so it was, and girl-like, we beguiled the drive from Cumberland Place, with anticipating the supposed delights of the expected ball, which was of course, to be gayer and more delightful than ever a ball had been before. My lovely companions were likewise much engrossed with the idea of an entertainment that their mother proposed giving for their amusement, and various opinions were given and asked, as to the probable number that would fill the rooms, and the important query of who was, and who was not to be invited,

was fully discussed. We drank tea with our chaperone, who resided in Albemarle-street, and she laughingly declared her smiling trio would certainly bear the bell that evening. We proceeded to the ball in high spirits, and hardly had we made our entry into the well-filled rooms, when my companions and myself were each severally engaged for the commencing quadrille, and continued dancing until supper was announced, with all the glee of mirth's happiest votaries. After supper, our chaperone ventured to propose our returning home, as she was sadly tired. "Return home? why the evening is only just begun; indeed, dearmadam!" was the thoughtless exclamation of three young hearts, who had yet their lesson to learn of this world's fleeting joys, "we cannot leave the ball so early." Our kind friend good-humouredly consented to forget her fatigues in our behalf, and remained until even I, though by no means, in those days, the steadiest of the trio, thought it but right to induce my pretty companions to bid adieu to the giddy maze of pleasure, which had so infatuated our simple minds.

It so chanced, owing to different circumstances, that I saw little more of Laura and Eveleen M—, before we left town, and the first tidings I received of them, after we were settled in the country, brought the intelligence that Laura was shortly going to be married, and that it was a match most highly approved of by her friends. Congratulations and presents were pouring in from all quarters; Laura was the happiest of the happy! I also heard, that she, with her family, were going on a visit to the future father-in-law's house, to be present at a fête about to be given in honour of the approaching nuptials; for Arthur G— was an only son, young, rich, and handsome, and in the expectation of soon becoming the beloved husband of a lovely, loving, and bright-eyed bride, and who would not say but that much happiness was apparently in store for him? Poor, short-sighted mortals as we are, who can tell what trials await us?—trials indeed sent but in mercy to remind us that this world is not our abiding place; that all have suffered, all will suffer, in this their transient state—a state only intended to fit us for another, and a happier sphere. "For what is your life? It is even a vapour that appeareth for a little while, and then vanisheth away. The fête took place, Weippert's band played its best, garlands of variegated lamps illumined the surrounding scenery, emblems of felicity covered the floor, chalked in the most approved style of excellence; in fact all the usual agréments, attendant on such a scene, were there; nothing had been neglected, nothing omitted that could do honour to the especial occasion. But where was the fair girl in whose favour all these delights had been collected? She poor thing, was dressed and ready, when, alas! ere she could leave her apartment, she was taken so seriously ill, as to be wholly unable to grace the festive throng with her presence. She continued ill, very ill, for some time; then we heard there was a change, and for the better, and the lover urged that the marriage should not be longer delayed. The family removed to the sea-side, whilst lawyers and milliners were engaged in active preparation. Arthur G— was hourly expected to arrive, to claim his still lovely bride; but the awful decree had gone forth, that decree from which there is no appeal. In this world they were to meet no more. He arrived late one evening at H—, and hastened to the house; alas! it was but to find that fair creature he had loved so well, perhaps too well—a corpse! It was but too true, the beautiful, the highly-connected, the richly-advanced Laura M— was no more. All her family had considered her health so fast approaching towards convalescence, that they could hardly be convinced of the melancholy reality, for she went off in a fainting fit, when apparently as well as usual, and

never revived again. This sudden and sad event occurred only a few hours previous to her lover's arrival.

There was something peculiarly awful in this beautiful, elegant creature being thus suddenly snatched away, just entering upon the threshold of life's brightest pathway. She had barely numbered nineteen summers, and hardly six months had elapsed since the evening I have mentioned of those mis-spent hours—past hours not to be recalled! O could we but have foreseen how short the interval between us and the grave, how differently would our young hearts have been affected, how empty and unsatisfactory would this world's pass-away joys have appeared to our heaven-directed vision. Why are we thus blind, thus careless, when we know not how soon we may be summoned away from all we prize on earth, to give an account of each moment of time? how precious would such moments be, if they could but be recalled: how have we trifled away years, days, and hours in passive forgetfulness of the "one thing needful!" Who can be thoughtless, who can be devoted to the pleasures of this life, with such warnings of the uncertainty of human happiness? But a few short months had passed away, and the friend of our thoughtless hours was gone from amongst us, no longer an inhabitant of this earth, no longer a sharer in the pursuits which once were followed with such zest; alike indifferent to praise or pleasure, the lively, animated being, who so lately trod the earth in health and beauty, now lay mouldering in the grave, where all things are alike forgotten and forgot. O, may such warnings be remembered ere it be too late to profit by them!

In one short year Eveleen M— became a wife, another had scarcely passed away, and she was a widow, and the same gravestone covered her husband and infant boy.

Arthur G— was no more, gone to his last home, that bourne from whence no traveller returns.

"It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart."

If the young would but reflect on the many changes that daily and hourly occur, changes which are so constantly altering and disarranging the fondest schemes, and destroying the brightest hopes, surely this life would appear in its true light, only to be considered as a passage to another and a better world—not for our precious moments to be frittered away in frivolity and amusement, incapacitating the mind from higher and holier pursuits. "Humble yourselves in the sight of the Lord, and he shall lift you up." Do not let us shut our eyes wilfully to such a state of varying change, let us rather pray that "we be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

It is doubtless mercifully ordained, that we should not brood too deeply on sorrows over which we have no control, as such feelings, if indulged, would unfit us for the active duties of life; but may our hearts be duly impressed with that one pious thought, which should always be uppermost in the true believer's heart, and which alone can give comfort to the mourner in the earliest stage of suffering when our spirit is bowed low by the pressure of some heavy trial, "It is the will of God," and may we all, in every trouble of this life, with which it shall please the Almighty hand to permit that we should be afflicted, be enabled to say with humble submission, and pious resignation "Thy will be done," and may our hearts ever be fixed where true joys are to be found, and may we, through the merits of our blessed Saviour, who died for our sins, who effaced the memory of whole years, nay, centuries of mis-spent hours,

so direct our thoughts that we should always bear in mind that one startling truth, we are standing on the brink of eternity—we know not in how short a space of time we may be called.  
H. S.

## THE CHURCH ON EARTH A FIGURE OF, AND PREPARATION FOR, THE CHURCH IN HEAVEN:

### A Sermon,

(Preached at the opening of a new church,)

BY THE REV. W. P. POWELL, D. C. L.,

*Master of the Grammar School, and Incumbent of  
St. James's, Clitheroe.*

PSALM cxxii. 1.

"I was glad when they said unto me, Let us go into the house of the Lord."

THEY, who through the grace of God are in the habit of regularly perusing the holy scriptures, cannot but have observed the extraordinary capability of the book of psalms for being suited, alike to the Christian individual in particular, and to the Christian church in general, under any circumstances with which it may please the Almighty that either of them may be visited. It matters not whether we be laden with trouble, or elated with joy; whether the clouds threaten, or the sun shine brightly in a cloudless sky; it signifies not whether we be most acquainted with prosperity or adversity; whether we be buoyed up with hope, and elated with sanguine expectation, or depressed with fears, and dejected in gloomy doubt; in any of these varied situations we can select from the writings of the royal psalmist precept and example, warning and encouragement, counsel and consolation. Yes, here, O thou sweet harper of Israel, amid thy blessed strains of hallowed poetry are we taught, under the eternal Spirit's guidance, when suffering from a sense of sin and grieving over our uncleanness and iniquity, to exclaim in humble penitence and heartfelt sorrow, "create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." Here again, when feeling the effects of sin (and who, O who, has felt it not)?—here, I say, under these distressing circumstances we are instructed to cry out "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed; my soul also is sore vexed; but thou, O Lord, how long? Return, O Lord, deliver my soul; O save me for thy mercies' sake." But let us not keep to one side of the picture, turn we rather to more joyous moments; and here, on the other hand, just as much as in the former case, we have in the man after God's own heart an encourager and a pattern, proclaiming loudly,

in words to which I trust we are all disposed to respond with heart and soul on this blessed occasion, "Sing we merrily unto God our strength; make a cheerful noise unto the God of Jacob. Take the psalm, bring hither the tabret; the merry harp, with the lute. Blow up the trumpet in the new moon; even in the time appointed, and upon our solemn feast day!"

Our feelings, indeed, may, under any circumstances, however different, pretty safely be appealed to, for the purpose of securing respect and admiration to the writings of the psalmist; but we have, moreover, still higher ground to take, inasmuch as we find our blessed Saviour himself, only a short time before "he was parted from them and carried up into heaven," declaring to his disciples that the fulfilment of what had been written concerning him, in the psalms, was of essential consequence, as one of the great proofs of Christianity itself. Afterwards also, on the day of pentecost, when "the same day there were added unto the disciples about three thousand souls;" we read of that most extraordinary conversion having been immediately preceded by that address of St. Peter to the men of Israel, the burden of which was to prove the grand doctrine of Christ's resurrection, from the 16th psalm, where David speaketh concerning him, "thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption."

These general observations cannot be concluded better than with the following quotation from the preface of the pious bishop Horne to his commentary on the book of psalms. "The psalms," says that edifying writer, "are an epitome of the bible, adapted to the purposes of devotion; they treat occasionally of the creation and formation of the world; the dispensations of Providence; and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of the Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our medita-

tions; we are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse."

Delightful, however, as are these contemplations on the general beauties of the book of Psalms, it is time for us now to make a more particular application of them; and I cannot imagine that any of you will fail of discovering how admirably adapted the words of the text are to the present occasion. Let me ask, who among us was so disposed this morning, as not to feel that he could readily apply the words of the psalmist to himself, and declare in all truth and Christian sincerity, "I was glad when they said unto me, Let us go into the house of the Lord."

In order to make the most profitable use of the consideration of these words, I purpose, in the first place, to call your attention to the circumstances and feelings of the king of Israel when he made the exclamation; and, afterwards, to treat of our own circumstances as they are, and our own feelings as they ought to be, while assembled for the opening of a new church, to promote God's glory and man's good, at one and the same time. Not that this is mentioned as an unusual occurrence; since such—blessed be God for his mercies in Jesus Christ!—is the wonderful economy of grace in either covenant, even among the comparatively burdensome ceremonies and ordinances of the Mosaical dispensation, that it is impossible for man to study, and advance his real interests, without promoting the honour and glory of Almighty God; and in like manner there is no instance of Jehovah's being jealous for his great name, or otherwise revealing his will, except where a disregard of the ordinance, or an infringement of the command, would be detrimental to the solid happiness, temporal and eternal, of loved, but alas! too often unlovely and ungrateful, man.

To return to the psalmist—we find, on perusing the historical books of the old testament, that the tabernacle of the Lord was for several hundred years, until the time of David, by no means in a fixed and undisturbed situation: we read of the ark—the most valuable of its contents, as a figure of

the church of God—at one time being at Shiloh, at another in the hands of the Philistines, subsequently at Bethshemesh, then at Kirjathjearun, where it lay for many years, being altogether uninquired at during the days of Saul; afterwards “in the house of Obed-edom, the Gittite, three months,” and lastly brought by the king himself “into the city of David with gladness.” David had thus brought the ark into the place which the Lord had foretold he should “choose, to cause his name to dwell there.” And, now that the city was finally determined upon where all the people should bring their offerings, and do all that God commanded them, we find that they really did assemble in great numbers, even “the whole multitude of Israel. O! what a delightful sight. There, where formerly the Jebusites and other idolaters claimed the sway; there, where these very idolaters had but a short time before insulted\* the people of the Lord, now is the ark of God triumphant; now is the tabernacle raised in all its glory; and now do all the people of the chosen nation bow down and worship before the Lord God of Hosts.

Such were the circumstances under which David was placed, and glorious, indeed, those circumstances were; but we will now consider his feelings when so situated; and, probably, it will not be unprofitable for us to look to them, first in their display, afterwards in their effect.

What more agreeable display can we have than the words of the text? What more natural for a pious king to utter? What more congenial to the temper and frame of mind of a holy man? What can you, assembled here on such a similar occasion, deem so well suited to his case, as to join with the people in their joyous work, and to “sing with the spirit, and sing with the understanding also.” “I was glad when they said unto me, let us go into the house of the Lord.” Neither were these but words; his display was not confined to merely saying he was glad, but he showed by his actions that he was sincerely glad, he “danced before the Lord with all his might;” he joined, himself, in the worship of his God; he was not satisfied with other people’s dancing—he was not content to look on, and hear or see what others did; but, as they did, he himself did too; and, what is more, he did it “with all his might.” O, noble king! thou man after God’s own heart! here we behold thee! methinks we see thee now, amid the most glorious of all thy earthly glories, joining with the poorest, the humblest, the meanest of thy subjects; aye, despite of the scornful glances of the proud and carnal Mi-

chal, joining even with the very “handmaids of thy servants,” in celebrating the praises of the Lord Most High!

Nor did he rest here: and this naturally leads us to consider the effect of those holy feelings which he had thus displayed.

We have indeed been admiring, although somewhat at a distance, the splendid blossoms of a noble tree; we have, I trust, been pleased with the luxuriance of its foliage; nay, I think we cannot but have been ravished with the beautiful colours and fragrant odours belonging to its bloom: but now draw near, and let us behold the fruit. And here we have it to our heart’s content! Let us look at the produce here. Not contented with being joyful and happy himself, this pious king was determined, as far as in him lay, to make all happy and joyful around him; he not only said he was glad, but he showed he was glad; he not only was glad himself, but he wished to see others glad also; and he not only said he wished them glad, but, what I trust you are all disposed to do likewise—he gave, to make them glad. Yes, here is the touchstone to assay the metal—here was the fruit to prove the tree; he dealt among “all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.” The inspired king of Israel was not, however, satisfied with even this. As soon as he found the Lord had given him rest round about, he bethought him of that kind and gracious God; he could not bear the thoughts of his enjoying a splendid, or even a solid, comfortable mansion, while the public place of worship was a mere tent covered with curtains, small, and otherwise ill-suited to the public wants; so he “said unto Nathan, the prophet, see now, I dwell in an house of cedar, but the ark of God dwelleth within curtains;” and he proposed to raise that magnificent temple, afterwards begun and completed by Solomon, his son.

Having thus considered, with reference to the words before us, the circumstances and feelings of David, I would now direct your attention to our own; but this is by far the most difficult part of the subject; since, in consequence of the depravity of our fallen nature, we are all too much inclined to inquire with accuracy into the case of others rather than examine with impartiality into our own. Let us, therefore, before we proceed further, beg of the Father, in the name of the Son, the Holy Spirit’s sanctifying influence: and do thou, O blessed Comforter, open our eyes, enlighten our understandings, and purify our hearts! Enable us to see through the fogs of carnal-mindedness, and to

\* See 2 Sam. v. 6.



penetrate beyond the mists of earthly prejudice! Be pleased to infuse into our breasts some portion of thine own benevolence; that we, each of us here present, may do our best to distribute "among the whole multitude" of perishing sinners, "as well to the women as men, to every one a cake of bread," a crumb of the bread of life! "and a good piece of flesh"—yea the best of all flesh, that those who otherwise might be lost and perish in their sins, may be taught here to "feed on Christ in their hearts by faith, with thanksgiving!" Put it into our minds, O Holy Ghost, to enable every poor penitent sinner around this hallowed spot, to partake of the "flagon of the choicest wine;" that so, truly and earnestly repenting of his sins, being in love and charity with his neighbours, and intending to lead a new life, he may "draw near with faith, and take that holy sacrament to his comfort;" being so taught of a surety to know and feel that the blood of our Lord Jesus Christ, which was shed for him, will "preserve his body and soul unto everlasting life." Grant this, O Father! Do this, O Holy Spirit! for Jesus Christ his sake.

Being assembled then, for the purpose of using for the first time this house of God in connexion with the established church of these realms; and so, being engaged in spreading the Saviour's kingdom, we may, I think, refer with humble thanksgiving to those words of the prophet Isaiah where the reign of the Messiah was foretold, centuries before he appeared on earth, in terms not altogether inapplicable to the present occasion—"many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the God of Jacob; and he will teach us of his ways, and we will walk in his paths." So far for the predicted enlargement of Christ's church here on earth. Neither can it be imagined that we shall be less delighted at knowing it to have been foretold, that, when the Lord should lift up his hand to the gentiles, his Christian church then would be as much an object of care to all right-minded princes and governors, as we perceive to have been the case of the church under the old covenant with regard to David. We find the Lord promising to his church, under the figurative appellation of Zion, "kings shall be thy nursing fathers, and their queens thy nursing mothers." These, then, are the circumstances in which we are engaged—the planting a new colony under the sovereignty of Christ—the adding another jewel to the Saviour's diadem; and surely, with all the advantages we enjoy, foretold so clearly as we perceive those advantages to have been, our circumstances cannot be pronounced less joyous than those of the happy David. When again we reflect upon the still

further encouragement given to the church in general, as well as to Christians in particular; when we remember that it is only necessary for the "Lord to give the word, and great will be the company of the preachers;" and further, that unto the church it is declared, "Behold I have graven thee upon the palms of mine hands; thy walls are continually before me;" when we bear in mind, for our comfort as individuals, that "the Lord is nigh unto all them that call upon him, to all that call upon him in truth;" when, I say, we consider all these as the circumstances in which we are placed, more particularly on such an occasion as the opening of a new church, surely we can do no other than "serve the Lord with gladness, and come before his presence with singing!" These, I trust, are our feelings—the feelings of joy; and I pray God that every one of you may be able to lay your hand upon your heart and say, "I was glad when they said unto me, Let us go into the house of the Lord." O, are these your feelings? I doubt not I am speaking to those who know joy as well as sorrow sufficiently well to answer. Hast thou ever lost a friend? hast thou ever felt the loss of one whose love could soothe thy anguish, and whose care could soften thy affliction? and, feeling this thy loss the more, when, perhaps, the world might happen to be frowning upon thee, hast thou perceived the black clouds of misery, and the tempests of woe, well nigh ready to overwhelm thy soul? Yes, thou hast felt this! thou hast felt all, and even worse than this, thou poor, penitent, trembling sinner! Thou hast lost the friendship of thy God—thou feelest that his face is withdrawn from thee—thou perceivest the arrows of the wicked one too much for thee: thy soul is overwhelmed with a sense of sin! This, then, is anguish; this is indeed real sorrow; and now thou knowest what sorrow is; for this, I am persuaded, must, some time or other, have been the experience of every real Christian. To turn, however to more pleasing contemplations—hast thou ever gained a friend? When thy difficulties have, as was before observed, seemed almost too much for thee, and trouble was hemming thee in on every side, has any kind friend unexpectedly arisen, and extricated thee from thy distress? Yes—yes, there has, thou faithful repentant! Thou who lookest to the cross of Christ, thy Saviour has arisen to thee; he has lightened thy shoulders of their burden—he has eased thy heart of its load of cares; and he—the crucified Jesus—has "wiped all tears away from thine eyes." What thou wast at one time ready to cry out with Paul, in the deep agony of a self-convicted sinner,



"O wretched man that I am, who shall deliver me from this body of death?" thou art now just as ready, in the triumphant spirit of a believer, justified by faith, to exclaim with the same apostle, "I thank God, through Jesus Christ, our Lord!" Here, therefore, thou knowest what joy is. On this spot thou receivest the fullest messages of redeeming love, and thy joy shall be full. How shall this joy be displayed? If David danced and sung before much people, you will surely now rejoice at the opportunity, here, for the first time afforded you, of exclaiming in the language of David, "My praise shall be of thee in the great congregation, I will pay my vows before them that fear him"—"I will give thee thanks in the great congregation: I will praise thee among much people." Happy indeed are thy feelings on such an occasion as this, thou faithful Christian; and blessed art thou in this display of them! Well, indeed, may we say, "Praise God in his sanctuary; praise him with the psaltery and harp; praise him with stringed instruments and organs." Assembled here, we are secure from all: the stormy wind may blow, the angry waves may roar; the people may imagine a vain thing; in the world we may have trouble, but here, in the sweet communion of saints, we shall have rest; every angry passion shall be quieted—every unholy feeling shall be allayed; and, even if our worldly circumstances be straitened, within these hallowed walls we shall heed it not; because our spiritual prospects are being enlarged, and our faith is confirmed: in the words of the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." I trust, moreover, that you will be disposed, by the "grace of God," with the churches of old in Macedonia, "to let the abundance of your joy abound unto the riches of your liberality:" but this brings us now to the effect of our feelings.

We, like David, must not rest satisfied with mere display; neither shall we be so satisfied, if our feelings of joy are genuine; but we shall strive, as individuals, no less than as members of the state at large, both by our regular and decent attendance here, and also by our general support of that pure and apostolical branch of Christ's church, by law established in these dominions, to bring to pass that happy state of things, when "many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." This ought to be

the present effect of our feelings now, and, if it be, the future effect will, for a moral certainty, still further take place, of the Lord "putting his law in our inward parts, and writing it in our hearts; he will be our God, and we shall be his people; and we shall all know him, from the least of us unto the greatest of us; for he will forgive our iniquity, and will remember our sin no more." With these prospects, these privileges, before us, we shall not fail of loving God; and, in our daily practice, we shall endeavour to shew forth the lessons of the Lord's-day we may learn here; we shall look up to Jesus as our best, our only friend; we shall seek him as our dearest and most beloved companion, and so beg in his name for the grace of God, to prevent our ever forgetting that he has said, "If a man love me, he will keep my words." We shall then think of the passage immediately following the text, and feel assured that "our feet shall stand fast within thy gates, O Jerusalem!" the heavenly Jerusalem; for so God will, in time, lead us to that "house of the Lord, not made with hands, eternal in the heavens." Yes, when you assemble here with sincerity of heart, and in singleness of purpose, you prefigure that blessed abode of "the spirits of just men made perfect." Let us, therefore, although but briefly, consider it in a threefold point of view.

1. As to its happiness.
2. Its inhabitants.
3. The road to it.

1. First, with regard to its happiness. You have heard—you have felt the feelings of joy; you know how pleasant it is to have all tears wiped away from your eyes; but *there* "shall be no more death, neither sorrow nor crying, neither shall there be any more pain." That city shall have "no need of the sun, neither of the moon, to shine in it, for the glory of God shall lighten it, and the Lamb is the light thereof." O glorious residence! But, remember, I beseech you, there "shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

2. Now we are brought to consider its inhabitants—those that overcome the world, with its "lusts and vanities." You will observe, that "he that overcometh shall inherit all things;" but not the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars:"—no! these "shall have their part in the lake which burneth with fire and brimstone:" but, "blessed are they which do his commandments, that they may have right to the tree

of life, and may enter in through the gates into the city."

3. This, of course, brings our thoughts towards the road to it; and here the Christian can have no doubt; he knows but of one; he looks alone to the blessed Jesus; he thinks of no other road of his own, or any other man's making, but he dwells and lives upon the words of Christ—"I am the way, the truth, and the life; no man cometh unto the Father but by me." This, then, is the Christian's road, and, travelling along this path, however narrow, he cannot but be safe; for it is no other than the same Jesus, who is given "for a witness to the people, a leader and commander to the people."

Of all this the visible church is a type, or representation beforehand; and of this the psalmist speaks to the spiritual-minded, when he says, further on in the psalm from which the text is taken, "Jerusalem is builded as a city that is compact together." Hence it is evident, that the promoting such objects as the increasing our Saviour's kingdom here on earth, and so rendering men of one mind, and taking the best of all steps to make us love as brethren, by means of Christian education, whether in churches, or schools connected with them, must be our duty, therefore our interest, and ought to be our delight.

It is our duty, because it is the only method by which many of us can obey our Lord's last injunctions to his followers, that they should "make disciples of all nations;" for, though these words were in the first instance spoken immediately to the apostles, yet they bear with none the less weight upon all who profess and call themselves Christians, according to their several stations in life, and the various opportunities presented to them. All, indeed, are not ministers in the congregation; all are not elders of the church, and all have not the gift of preaching; and therefore all may not do the work of the ministry, all may not execute the office of an elder, or priest (for it means the same thing), and all may not take upon themselves to preach the gospel; but all can, by their contributions, help to swell the ranks of the ministry, and therefore all ought so to do; and all can do their little to provide an elder for the congregation, and therefore all ought so to do; and all can, and therefore all should (as, thanks be to God, has been done on this occasion) give something of their substance, many, of their abundance, to provide a place for the gospel-preacher of the glad tidings of salvation. We are not to be satisfied with solitary, or even social prayer in our own houses: this, indeed, we are to do; but there is something else which must not

be left undone. "Confess your faults one to another," says St. James, "and pray one for another, that ye may be healed."

Not only is this our duty, but it is our interest: yes! the more that assemble in the house of God, the more there will be blessed; and, the oftener is that attendance, the greater will be those blessings. Yea, O Lord! for "blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts." Not only by promoting the establishment, and contributing to the support of such hallowed buildings, do we benefit ourselves, but our poorer neighbour, who also has a soul to be saved or lost, will be benefited likewise. Let us hope, therefore, nay, we do believe, that an appeal will not be made in vain for him: and "brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." O glorious employment! Contemplate the happy privilege of being used as instruments in the great work of church extension, to save the souls, not of one only, or of two, but of hundreds, or perhaps of thousands, till the end of time! Think of the distinguished honour of being employed as means, however humble, in "covering the multitude" of some poor, self-convicted "sinner's sins with the protecting"—with the glorious—"robe of the imputed righteousness" of our "God and Saviour" Jesus Christ!

Such was the cause which David delighted to serve; and, under those happy feelings, with which I trust you are actuated this day, he cried, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." Such, my Christian brethren, ought to be your delight, nay, suffer me to say, and bear me out, prove that I say the truth by what you do, that such is your delight. Allow your acquaintances to apply to you, what the elders of the Jews said of the centurion, "He loveth our nation, for he hath built us a synagogue." Hereafter, when you assemble in the place which you helped to build, some years to come; when you visit the neighbourhood which your exertions have benefitted; and, as Barnabas did on going to Antioch, see "the grace of God" in the great number of believers, you, like him, will be "glad:" your gladness shall sound in loud hosannas to Jehovah's praise; your glad-denied spirit will mount, as it were, by anticipation, on the wings of holy love; and, verily, the angels themselves will be infected with your delight; they will join in your rhapsodies of gratitude, and they shall re-

echo your triumphant shout throughout the vault of heaven!

Before I conclude, I would briefly remind you of what has been my object in this discourse. I endeavoured to point out the beauties of the psalms in general, and thence more particularly drew your attention to that from which the text was taken, as being well adapted to the circumstances of the day—the opening of a new church. By shewing you David's feelings under somewhat similar circumstances, with their display and effect, I attempted, "the Lord being my helper," to point out, and excite, a resemblance in our own. You were told how the real effect of proper feelings on this occasion, will be to lead you to that blessed church in heaven which shall be "without spot or wrinkle, or any such thing:" and, as this is prefigured in the visible church of Christ on earth, it was shewn that the furthering such works of love as this was our duty, would be our interest, and ought to be our delight.

Let us, then, join in the prayer of the psalmist, saying, "O God, remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt." Depend upon it, this prayer will not be refused, as long as we "consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another."

Then, in those days, your happiness will be great; and, should you meet with any desponding or dejected fellow-creatures, miserable themselves, and making others, by their looks and language, miserable also, tell them of the balm which you yourselves have found here; proclaim to them the great secret of the only real happiness which has been revealed to you, and exclaim aloud to them, in the outpourings of a gladdened spirit, "Enter into God's gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name: for the Lord is good, his mercy is everlasting, and his truth endureth to all generations!"

#### THE TEN LOST JEWISH TRIBES.\*

LEIPSIK, a large town in Saxony, celebrated for its fairs, where may be seen merchants and traders from almost every part of the eastern world for the purposes of traffic, was lately visited by traders from Bucharia, a distance of near three thousand miles, with shawls, which are the manufacture of the finest wool of the goats of Thibet and Cashmere. It is said that in Bucharia the Jews have been very numerous, ever since the Babylonian captivity, and are very remarkable for their industry and manufactures. The above traders exchanged their shawls for

*From the Colonial Churchman.*

woollen cloths of such colours as are esteemed in the east. There is no doubt that these people, who have established themselves in this region, although remote from their original country, are the descendants of the long-lost ten tribes, concerning the fate of which so little is yet known. In the 17th chapter of the second book of Kings it is said,—"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the prophets, it is said that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria unto this day." In Esdras ii. 13, it is said that the ten tribes were carried away beyond the river Euphrates, and so they were brought into another land, when they took counsel together that they would leave the country of the heathen, and go forth into another multitude, where never man dwelt; that they entered in at the narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even in a year and half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

It is some time since I saw in a paper an account of a Mr. Sargon, who, in the year 1822, feeling very desirous of obtaining all possible knowledge of the condition of these people, undertook a mission for this purpose to Cananore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochín, and consequently that they were a remnant of the long-lost ten tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochín and Bombay, the north of Persia, among the hordes of Tartary, and in Cashmere; and there is every probability that the Beni-Israel resident of the west of the Indian peninsula, had originally proceeded from Bucharia, the country that those who have lately visited Leipsic came from.

The following particulars are collected from Mr. Sargon's account of their moral and religious character:—In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. Some of them read Hebrew; they have a faint tradition of the cause of their original *exodus* from Egypt. They observe the great expiation day of the Jews, but not the sabbath, or any feast or fast days. They use on all occasions, and under every circumstance, the usual Jewish prayer—"Hear, O Israel, the Lord our God is one Lord." They have no cohen (priest) or Levite among them under those terms, but they have a *kasi* (reader) who performs prayers, and conducts their religious ceremonies; and they appear to have elders and a chief in each community who determine in their religious concerns. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

These particulars can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view, to all those who are desirous of knowing the present state and condition of God's ancient people, of whom so much is spoken in the Old Testament. We find them, on account of their sins and iniquities, entirely forsaken of the Lord. How sorely have they been visited with those heavy judgments which the Lord declared unto them, by the mouth of his prophets, should surely come to pass, if they forsook his laws and did not keep his command-

ments. As we read in the 28th chapter of Deuteronomy—"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee." After enumerating all the curses, the prophet goes on to say—"The Lord shall bring thee and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood, and stone. And thou shalt become an astonishment, a proverb, and a byword among all nations, whither the Lord shall lead thee." We read in Jeremiah xvi. the reason why God brought all these judgments upon them. "Because," the prophet goes on to say, "your fathers have forsaken me, and have walked after other gods, saith the Lord, and have served them, and have worshipped them, and have forsaken me, and have not kept my law. And you have done more than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. Therefore will I call you out of this land, into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night, where I will not show you favour."

How awful is the condition of that people from whom the Lord has withdrawn his gracious presence, as we find in the present state of the Israelites. They were, at one time, the favoured of heaven—"God's peculiar people." Ought we not to take warning by their example, to live as becometh the people of the Lord—we who live in the clearer light of the gospel—we who enjoy gospel privileges and gospel mercies. Every Christian should seriously reflect what a dreadful thing it is to live in a state of alienation from God.

### The Cabinet.

**THE FOOLISH VIRGINS IN THE PARABLE.**—Matthew xxv. 1—13. The foolish virgins represent all those, who, in a country like ours, though they profess and call themselves Christians, make no real, or no sufficient preparation against the great day. They do indeed make profession of religion; they attend its ordinances; they acknowledge an expectation of judgment, and of the world to come: and it would be a grievous offence, if any one questioned their sincerity now, or their safety hereafter. But they "take no oil in their vessel with their lamps." They have the outward profession without the inward principles. Instead of desiring and asking "the inward renewal of their souls day by day" through the power of the Holy Spirit, they resist his grace by sin, or quench it by carelessness. Perhaps they argue, that their lamps need no oil; their hearts are pure, and burn brightly of themselves; they "have need of nothing." Or their lamps were lighted at their baptism in the morning of their lives; they have not extinguished them by apostasy, or any heinous wickedness: what more can they require? Yes—more, much more is required; or we shall be among those who have the "form," but not the "power of godliness," who "have a name to live, and are dead." The lamp must be supplied by the Spirit of Christ; for it is written, "If any man have not the Spirit of Christ, he is none of his." The heart and the practice must be kept pure; for "without holiness no man shall see the Lord." There must be a sincere and ardent love of our fellow-creatures: this is the proof that we are disciples of Christ. The same mind which was in Christ Jesus must be created in us; the same self-denying spirit, the same lowliness and meekness, the same patience and long suffering.—*Bishop of Chester's Exposition of the Gospels.*

**THE PREVALENCE AND DANGER OF SELF-DECEPTION.**—Though we value ourselves upon our discretion, in not confiding too implicitly in others, yet it would be difficult to find any friend, any neighbour, or even any enemy, who has deceived us so often as we have deceived ourselves. If an acquaintance betray us, we take warning, are on the watch, and are careful not to trust him again: but, however frequently the bosom traitor deceive and mislead, no such determined stand is made against his treachery; we lie as open to his next assault as if he had never betrayed us; we do not profit by the remembrance of the past delusion to guard against the future. Yet if another deceive us, it is only in matters respecting this world; but we deceive ourselves in things of eternal moment. The treachery of others can only affect our fortune or our fame, or, at worst, our peace; but the internal traitor may mislead us to our everlasting destruction. We are too much disposed to suspect others, who probably have neither the inclination nor the power to injure us; but we seldom suspect our own heart, though it possesses and employs both.—*Mrs. Hannah More.*

### Poetry.

#### THE PARACLETE.

(For the Church of England Magazine.)

"Why art thou so cast down, O my soul? and why art thou so disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance, and my God!"—*PSALM xlii. 11.*

In the hour of thine anguish, when sorrows oppress,  
And when the heart sinks 'neath its weight of distress,  
O let not thy soul be cast down or sad;  
But trust in thy God, who shall yet make thee glad.

When thy destiny's star shall bid thee remove  
From friends whose affection first taught thee to love;  
And fear whispers, better it were to remain,  
To share in each grief and lighten each pain;  
O trust them to him who the sparrows hath fed;—  
To him who hath numbered the hairs of thy head.

When the last look of love from that bright orb is fled,  
Which once by the light of thine own eye was fed;  
When thou weep'st to think of the joys that are flown,  
And deem'st thyself in the wide world alone;  
O banish the thought, for thy God is thy friend;  
He loved from the first, and he loves to the end.

And when fortune upon thee no longer shall smile;  
When men shall deceive thee—by falsehood and guile—  
Shalt mark thee their victim, and treat thee with scorn,

And seek to behold thee unpitied—forlorn,  
O heed not the world, there's a better above,  
Which glorified spirits inhabit in love.

When the curse of mortality makes thee repine,  
And poverty, sickness, and sorrow are thine;  
When ills of humanity press thee around,  
And dark carking cares of the morrow abound,  
O think of the birds—though they toil not, nor sow,  
God feeds them, and clothes all the lilies that grow.

Then, then in thine anguish, when sorrows oppress,  
And when the heart sinks 'neath its weight of distress;  
O let not thy soul be cast down nor sad,  
But trust in thy God, who shall yet make thee glad.

EMILY DAMANT.

## A GOOD PASTOR.

Give me the priest these graces shall possess—  
 Of an ambassador the just address;  
 A father's tenderness; a shepherd's care;  
 A leader's courage, which the cross can bear;  
 A ruler's awe; a watchman's wakeful eye;  
 A pilot's skill, the helm in storms to ply;  
 A fisher's patience, and a labourer's toil;  
 A guide's dexterity to disemboil;  
 A prophet's inspiration from above;  
 A teacher's knowledge, and a Saviour's love.

BR. KEN.

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 Miscellaneous.

**SLAVERY.**—Dreadful were those scenes which I witnessed in the markets of the east, where human beings of both sexes, young and old, are bought and sold just like cattle; but no pen can draw a proper description. The spot for this devilish traffic is a large court in the form of a quadrangle, with a range of apartments around, elevated 20 feet above ground, to which access is by a stair-case at one end, and a platform in front, and in these dens are they stowed, squatted on the ground, and turned out to intended purchasers, when they are stripped, their tongue, feet, joints, arm-pits, &c., are narrowly examined, just as a butcher would feel a calf; and any defect diminishes the value of the object, even the want of a tooth makes a slave several mohameds (18s.) or paras (a farthing) less in point of price. Should they not appear to be cheerful, to quicken a sale, they are flogged. Gracious God! What! is it to be tolerated, that human beings should be sold as beasts of burden? I ask, are they, of the same common parents, formed by the same God, and redeemed by the precious blood of the same Saviour, to become the chattels of others? And does not Christianity instruct us that all men are brethren, and one in Christ Jesus? (Gal. iii. 28). Again is this fulfilling the law of that glorious character, who was himself love, and doing to others as we wish them to act toward us, yea loving our neighbours as ourselves? If we do love them, can we for a moment consent to make them bondmen, and refuse to bring them into the glorious liberty of the children of God? In conclusion, where can I possibly find language sufficiently strong to express an abhorrence of what is an outrage on the first feelings of humanity, and so deeply culpable in the sight of him whose grand and chiefest attribute is mercy, which extends over all his works? and further, is it not, I ask, a most daring violation of the divine law, which is most specially directed against man stealing? (Exod. xx. 15. Id. xxi. 16. Levit. xix. 1).—*Rae Wilson's Travels in the East.*

**ICELAND CLERGY.**—All ecclesiastical benefices are in the gift of the government in Norway, the younger clergymen are first appointed to the remote livings and after some six or seven years' residence in the hyperborean regions, are transferred to other parishes, more desirable in point of climate. Some parishes, however, are not so bad in regard to revenue. The living of Talvick, in which Kaafjord is situated, produces, in years when the fishery succeeds, about 3000 specie dollars, equivalent to 600*l.* a-year. My new acquaintance had begun his career by the lowest step of the ladder, for his parish is the most northern in the world. Happening to ask him, whether he did not find his duty very laborious, "My parish," said he, "is probably larger than many German principalities. The North Cape and Koutokelno, which are 240 miles apart, are both within its limits; my life resembles much that of a skipper, for I am more than

half the year away from my family, travelling over deserts, and living amongst half savages." Yet with all these disadvantages, he seemed a contented, and was certainly a very good-humoured, gentleman.—*Hon. A. Dillon's Winter in Ireland.*

**BISHOP HILDERSLEY.**—The immediate successor of bishop Wilson was Mark Hildersley, and a worthy successor of the immortal Wilson he truly was. It was Hildersley who obtained from the venerable Society for the Promotion of Christian Knowledge the translation of the scriptures, and bishop Wilson's "Form of Prayer for the Herring Fishery," in the Manx language; and, by the prudent suggestions of that society, a fund has been preserved to the present time for the same purpose; but the Manx language is rapidly wearing out, and even the humbler classes have imbibed a notion that it is a vulgar thing to discourse in their native tongue. This is a singular notion, but it is an effective one in banishing this very ancient language (the ancient language of Gaul) from off the very face of the earth. It is related that bishop Hildersley had this work so much at heart, that he often said, "He only wished to live to see it finished, and then he should die happily." He received the last part of the bible on Saturday, Nov. 28, 1772; and emphatically said, "Lord, now lettest thou thy servant depart in peace," in the presence of his family; on Sunday he preached a Sermon on the uncertainty of human life, stating how many instances were constantly happening in which people were deprived of their senses in a moment; and on Monday, after dining cheerfully, he was seized with a stroke of the palsy, and remained senseless until the Monday following, when he died. He was, at his own request, buried near the tomb of bishop Wilson, and the tombs of each may be seen at this day in excellent preservation. The Manx people owe an unspeakable debt of gratitude to this Christian prelate, and to the clergy who made the translation of the holy scriptures at a time when their vernacular tongue was the conversational medium of the whole island; and this debt should be readily paid to the present successors of those clergy, and especially should they all the more rejoice in the late retention of the bishopric of Sodor and Man, when about to be annexed to the see of Carlisle.—*Fraser's Magazine.*

**WORSHIP OF SAINTS.**—The worship paid by the Greeks to saints is most extravagant, and the number of those who receive these honours great. The festival days, on which their memory is celebrated, are so numerous, that it proves a serious impediment to industry and prosperity; and the evil has gone to such a height, that a report is in circulation in Greece, that it is the intention of government to reduce the number of holy-days. In some parts, St. Demetrius, St. Nicholas, and St. George, claim a superiority of attention; in Corfu, St. Spiridon is the patron saint; Cefalonia, St. Gerasimo; and in Zante, St. Dionysius. A physician complained to me, when called to visit a patient, he usually found, that, for the purpose of recovery, vows had been paid to St. Nicholas, or some other saint. If a cure was effected, the whole credit of the return of health was awarded to the saint, and his vows were infallibly fulfilled; but to the physician no thanks were given, and often his bill not paid!—*Rev. J. Hartley's Researches in the Levant.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE ORIGIN OF FEAR, AND ITS ANTIDOTE.

It must, indeed, have been a paralyzing change that crept over the mental and physical constitution of our first parents, at the moment of sin's first commission. The placidness of innocence, which, till then, they had enjoyed, gradually lost itself, as their thoughts began to be tainted, and pollution extended to their desires, their words, and ultimately to an act of open disobedience. None beside has felt such confusion as theirs must have been, when they first beheld each the other's blush of shame, and saw each the other's trembling of fear. But what, let me ask, was their first-fruit of sin? Could it have been the knowledge of their woeful condition in his sight, who is, and ever was, and will be, "of purer eyes than to behold iniquity" without disapprobation, and visiting because of it? Or was it a sense of shame, quickly absorbed by fear, accompanied by sorrow? We believe that these emotions must have had a simultaneous origin, or have followed each other in quick succession, like the undulating reverberations of an awful thunder-clap to an ear quite unacquainted with so strange a sound. Knowledge, obtained from a forbidden source, wrought instant shame—and shame, augmenting with the consciousness of guilt, wrought fear of punishment—and fear wrought woful forebodings, the beginning of sorrows (Gen. iii. 6—10). Thus slavish fear began amongst the first-fruits of the fall; it is Satan's chief engine of torture, and must at last engulf the guilty soul in utter despair, unless subverted by the powerful agency of God himself. It forms the fetter

by which the spirit of evil has encompassed humanity; from which we can be delivered by him alone, who led captivity captive. It is the last envenomed arrow hurled by the wicked one against the soul of the departing believer, which can be quenched by nothing but the "shield of faith" in him who took the sting from death.

Man, unregenerated by the Holy Ghost, is "all his life-time subject to bondage, through fear of death." He dreads it as itself an evil, but the more so as the prelude to evils greater still—the everlasting punishment of unrepented sin. The Christian, however, who is such, not in name only, but in deed and in truth, can fear death only by the remains of the natural man within him, and in no other respect than as the last of those evils, consequent to the first of sins, to which he can be exposed; for his soul is safe in the keeping of him with whom he has entrusted it until the day of the Lord. Death, even to the saint, come when it will, must be, in a certain sense, an evil, because it terminates the work in which he has loved to be engaged for an unearthly master, and because it separates him from those friends and associations which have been sanctified to become the legitimate objects of his dearest earthly love. But the Spirit by which the good man is actuated, and which has guided him alike through all the evils of mortality, will effectually remove all fear of this worst of mortal evils, and enable him, in his "time of need," to gain by faith a joyful victory over this his "last enemy." Thus strengthened, thus guided, by that Holy Comforter who is with him always, he will pass through the grave and gate of death, with a

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hope full of immortality. Love of the Saviour, who "first loved him," and wrought his free salvation, will fill his faithful heart; and, as it dilates within his expansive soul, it will absorb every fibre susceptible of holy affection, and every conscious chord will vibrate to its utmost tension, touched by the saving power of love divine; and, in the heart so full of mighty love, there can be no remains of fear, for "perfect love casteth out fear." In this blessed condition, to take, when invited, a short journey, that will lead him to the house of his "Father who is in heaven," will be a privilege indeed; and, though needing to anticipate nothing but the love of the Saviour, to render the expected transition one of ineffable happiness, his hope may perhaps be further animated by his being permitted to foresee a renewed association, amongst the saints in light, with friends beloved for the Redeemer's sake.

T. C.

## CHURCH PATRONAGE.\*

"HAST thou seen this, O son of man?" asked the mystic voice of the prophet Ezekiel. "Turn thee yet again and thou shalt see greater abominations than these." One only of these abominations, indeed, will I further mention, one which is not confined to those who are by profession traffickers in spiritual merchandise, and which will of itself be sufficient to prove what advances we have made in the downward path since the first appearance of the "pastoral care"—I allude to the practice of enhancing the value of the living set up to sale, not only in consideration of the incumbent's age or infirmities, but of his present sickness, and accelerating or retarding the completion of the bargain, according to the reports of the physician. Circumstances of sufficient notoriety, but into which, for obvious reasons, I forbear to enter, have made it but too palpable that no dignity of rank, no sense of responsibility, no remembrance of parental example, will deter an unconscientious patron from the atrocity of this cold-blooded and calculating meanness; and, however, in such cases, the letter of the law may remain inviolate, he must be a dextrous casuist who can distinguish, to his own satisfaction, between the moral turpitude of putting up a living to sale while the incumbent is supposed to be dying, or after he has actually expired. The fact is, that, though the reproach is to the gospel, the offence is by the law. The expectation held out to the purchaser, that the benefice will shortly be open, is simony by anticipation; and if, on the ground, either the sale be accelerated or the price enhanced, I see no way of evading the responsibility that is incurred, but a denial of the

omniscience of God, or, what would scarcely be less monstrous, an assumption that it is the law which makes the principle, when surely it is the principle which ought to make the law.

It can avail but little, however, to denounce a practice which few will attempt to vindicate on any better or higher ground than that vested interest have now made it a necessary evil. To provide a remedy, indeed, would task an ability equal to that of bishop Burnet, and an authority far superior. It may nevertheless be worth while to inquire whether this abuse, if it cannot be abolished, might not be mitigated and restrained. It were an act well worthy of a Christian legislature, to redeem to itself on payment of a fair equivalent, all rights of lay patronage, and transfer them in trust to the several dioceses under conditions derived, not from the theories of modern legislation, but the practices and usages of the early church. And the experiment might recently have been tried, at least upon a small scale, in regard to the advowsons formerly held by corporate bodies. The auspicious moment, however, was suffered to pass unimproved; and now, whatever might have been the abuses in the patronage of these municipal bodies, we have seen them removed by a remedy quite as bad as the disease; the sale of livings has been legalised and sanctioned by act of parliament; if, accordingly, it be in vain to expect any grand healing measure in times like these—if the national funds are to be preferably expended on prisons, penitentiaries, police, and penal colonies—if men will only serve their God of that which costs them nothing—at least it would be practicable without the expenditure of a single shilling materially to diminish an evil, which has been, and still is fraught with incalculable mischief to the church; and this, not by redeeming to the state the right of patronage, but by defining more strictly the terms on which it shall be exercised by individuals. However acquired, patronage is a trust; the state has a right to provide that it shall be properly discharged. Where would then be the difficulty, or where the injustice, of enacting, that from and after a given date, no clerk shall be admissible for institution to a benefice who has not ministered as licensed curate in some one diocese for the term of seven, or at least five years? This would at least prevent young and inexperienced men obtruding themselves into the most onerous and responsible stations in the church, and pretending to teach others while themselves neophytes or novices in the ministry, if not in the faith. For, if patrons ought to consider themselves under strict obligations in this matter, how much more ought they to lay the sense of the duties of their functions to heart, who have, by solemn vows, dedicated themselves to the work of the ministry? What notion have they of running with-

\* From the preface of a new edition of Bishop Burnet's *Pastoral Care*, edited by a member of the university of Cambridge, with a prefatory Address, by the Rev. Thomas Dale, M.A., vicar of St. Bride's, Fleet-street. London: H. Washbourne, 1840, pp. 186. This is a very correct edition, and rendered particularly valuable by Mr. Dale's remarks and cautionary hints to the student.

\* This principle has been recognised in the Ecclesiastical Duties and Revenues' Bill, as applicable to the disposal of any caputular living which shall devolve by lapse to the bishop of the diocese. The bishop "shall, within the next three calendar months, collate, or license thereto, a spiritual person who shall have actually served within such diocese as curate or incumbent, for five years at the least." If this provision be necessary in the case of episcopal, is it not far more so in that of lay patronage? Is it too much for the church to require, or for the legislature to grant?

out being sent, who tread in those steps!—do not they say, according to what was threatened as a curse on the posterity of Eli, “Put me, I pray thee, into one of the priests’ offices, that I may eat a piece of bread?” Can they not trust God, that, if by a motion of his Spirit, he calls them to holy orders, he will put it into the heart of some one or other to procure them a suitable post, without their own engaging in that sordid merchandise, or descending to any, though less scandalous methods, which bring with them such a prostitution of mind, that they who run into them cannot hope to raise to themselves the esteem due to the sacred function which is the foundation of all the good they can do by their labours? Were such sentiments as universally adopted as they must be admitted to be appropriate and just, the good bishop would have pointed out the remedy, which can only be found in that exalted view of the duties and responsibility of the pastoral charge which he so emphatically recommends. Meantime the measure which we have proposed would be at least a palliative; and it would be still more so, if the whole of the crown patronage were, as it ought to be, transferred to the several dioceses in trust for the most deserving curates in their dioceses of more than seven years’ standing; a measure which would be obviously useful, and, I doubt not, highly popular; and, what with some would be quite as much to the purpose, not without a precedent in our own history.\* Thus having the statute of simony as open to violations of its spirit and tenor as it is now, the traffic in livings would be greatly reduced; some, and those the most opulent, and often the least deserving, of the spiritual speculators, would be excluded by the condition of the previous service. Patrons, who really desire to have the parish church the seat of an effective ministry, would be better able to attain their end; and, above all, the connection between the bishop and his clergy would be strengthened and endeared, a consideration of peculiar importance at a time when two important steps have been taken towards a real and effectual church reform, the abolition of episcopal translations, and the limitation—may it be no distant day!—the extinction of pluralities; for until these blots and blemishes, which are no integral part of our system, but rather innovations on it, or deviations from it, be removed, we cannot expect, even by our sound doctrines and scriptural formularies, to convince the gainers, or to reclaim the separatists. “It is not our boasting,” observes the bishop, with that candour which forms the chief grace in his natural character, “it is not our boasting that the church of England is the best reformed, and the best constituted church in the world, that will signify much to convince others; we are too much parties to be believed in our own cause. There was a generation of men that cried, ‘The temple of the Lord! the temple of the Lord!’ as loud as we can cry, ‘The church of England! the church of England!’ while yet by their sins they were pulling it down, and kindling the fire that consumed it. It will have a better grace to see others boast of our church from what they observe in

us, than for us to be crying it up with our words while our deeds do deny it. Our enemies will make severe inferences from this, and our pretensions will be thought vain and impudent things, so long as our lives contradict them.”

## LECTURES ON THE HISTORY OF THE CHRISTIAN CHURCH.

### VI.

A review of the heresies of the latter part of the second century, and the power of divine truth compared with the wisdom of men.

It is a melancholy sign of the perversity of human nature, that error should be so much more easily and rapidly diffused than the truth, and that, perhaps, not because the mind is enamoured of wrong, but because it is incapable of discerning truth in its simple garb; from the alluring form in which its opposite is generally presented, there can be no doubt that many minds allow themselves to be deceived, whether it be for the purpose of adjusting their circumstances with an established order of things, or of appeasing the not-yet defiled conscience, by lowering the standard of principle: but we cannot well conceive that the will should ever consent to receive erroneous impressions on the mind, knowing them to be such. There may be a compromise made between an upbraiding conscience and a wrong course of action, by shifting the standard of right and wrong, and maintaining the position by appeals to the example of others; but no man can really see the truth, and allow that which he knows to be error to take possession of his mind at the same time: even if he acts upon the known principle of wrong, he does not consent to think by it; so that, for the principle of error to make progress, the mind must really be seduced, that is to say, it must really have the notion, that what it receives and consents to is truth; and it is the facility, with which this is brought about in the mind, that causes error is spread so rapidly: but if there be this facility, it is chiefly owing to the materials which the enticing words of error have to work upon; for, as the element of fire will only spread quickly on that which is combustible, so will error only encircle and devour the mind, which is capable of seduction: we find the real cause, then, in the materials or susceptibilities of the human mind itself; but not the mind as God made it, upright, but as it has subsequently made itself, by seeking out many inventions. The moral depravity of our nature is not more closely connected with the loss of our moral rectitude of thought, than the disorder of our intellectual faculties is connected with the loss of our mental discernment; for either to be restored to rectitude or harmony, there must be a power applied, superior to any the mind possesses in itself. It is this power, in demonstration of which St. Paul’s preaching, and the Corinthians’ faith, stood; and they were enabled to distinguish it from the academical teaching by this very operation, for they felt it to be the restorer of their ruined understandings, the influence which put the thinking powers in harmony within; whereas the enticing words of the philosophers had no such demonstration; they had only an alluring influence, from which the restored mind turned away with pity and contempt, being enabled to distinguish truth from error. There were many, however, who had no such spiritual discernment, both in that age and subsequently; and therefore, when a teacher rose up in the bosom of the church, and mingled with man’s wisdom some of the most important revealed truths, his words became even more enticing; for, if error, without any mixture of truth, allures, it is even more seducing when embodied with truth. It was much more difficult for the professing Christian of the East to withstand the enticing

\* See British Magazine, Jan. and Feb. 1840, and previous numbers, “On the Disposal of Higher Church Preferment.”



words of a Marcion, or a Montanus, than to turn away their ears from an Aristotle, or a Zeno; and therefore, considering these things, we shall not so much wonder at the success of those heresiarchs of the second century, who rose up with words more enticing than the philosophers of Greece; for, by the Greek, the preaching of the cross was denounced as folly, but, by the oriental doctor, it was generally acknowledged, although so fearfully distorted that it ceased to be useful; and not the less in our day, should we avoid the intricacies of a false philosophy. If, in wishing to follow the subtle spirit of the age, we wander beyond the warrant of God's word, there is the danger of leaving plainness of speech for the enticing words of human wisdom; and consequently, there is the danger of losing that demonstration of the Spirit and of power, by which your faith may stand in the power of God.

The examples which I have yet to produce of the progress of error in the second century, will tend to illustrate the truth of these observations. The fiery trial which the saints of God underwent at the hands of their cruel persecutors, we have already considered: the miraculous manner in which the inspired writings were preserved and brought together, has also occupied our attention, and we are now inquiring into the treatment which the pure doctrines of Christ met with from the perverse disputings of men in the second century. It will be recollected, that I spoke of the Valentinians and Marcionites, the two sects which (branching out from the corrupt source of Gnosticism) attracted the attention of the fathers in the age of the Antonines; and it will be further remembered, that we were enabled to evolve the orthodox faith out of the intricacies and obscurity of the tenets of the Gnostics; and it now remains to pursue this history of Christian doctrine until the close of the second century. After Valentinus, we find a person who obtained great celebrity about the year 177, and his name was Bardesanes: he was learned in all the science of the Chaldeans, spoke the Syriac language, composed some dialogues against Marcion and others, wrote a treatise upon fate, which he presented to the emperor: he was a native of Edessa, and a friend of Agbar, king of that country. Apollonius of Chalcedon, who had been the tutor of Marcus Aurelius, desired to persuade Bardesanes to abandon the Christian faith, but he answered, that he did not fear to die for it, and must even resist the emperor, if he should make a similar demand. In his treatise upon fate we have some excellent testimonies, both to the extent and moral influence of Christianity. Speaking of the customs of different nations, which, he maintains, proceed from no influence of planets or irresistible destiny, but from man's own will; "What shall we say," he says, "of the sect of Christians of which I am one? are not they scattered in great numbers over every clime? The Christians of Parthia have not a plurality of wives, although they are Parthians. Those of Media cast not their dead to the dogs; those of Persia do not marry their daughters, although they are Persians. The others, that dwell between the Bactrians and the Gauls, break not the marriage vow; the others of Egypt, worship not the calf Apis, nor the dog, nor the goat, nor the cat. In whatsoever part of the world they are, they give themselves not up to the civil laws and customs of the place; nor are they constrained to these things by any star which presided over their birth; they support infirmity, and poverty, and suffering, and every thing that is esteemed disgraceful among men." And then he reasons further on the power of destiny. This testimony, as coming from a man who lived in Mesopotamia, is valuable; but Bardesanes was infected with the oriental doctrine of the two principles; he adopted much of the system of Valentinus, agreed with him in denying the resurrection of the body, and

believed Jesus to have been a mere phantom: he acknowledged, however the whole of the New Testament, and he held strictly the unity of God: he believed that God, who was the Father of Jesus Christ, created the world; and he held, further, that the Word, or the Son of God, was present, and co-operated in this creation. These tenets are so far removed from the ravings of the Gnostics, that we cannot but regret that Bardesanes should have given way to his abstruse speculation upon matter and evil: some of his former errors, we learn, he retracted. That charity, which hopeth all things, may well suppose, that whilst the unsubstantial fabric which he reared upon the foundation must suffer loss at the day which is to try every man's work whatsoever it is, he himself shall be saved, yet so as by fire.

We come now to the more pernicious sect of the Montanists. There lived in Mysia Phrygia, in a town called Ardabus, a neophyte cunuch, named Montanus, at the time when Gratus was proconsul of Asia. Desiring ardently to be distinguished, and having, as Eusebius expresses it, listened to the suggestions of the devil, he became all on a sudden possessed with an evil spirit, and began to speak like a man that was mad; his language was of the most extraordinary kind, and he chiefly uttered prophetic sayings against the church and all established order. Some, who heard him, had no doubt but that he was possessed by an evil spirit, and they despised him; but others began to say it was a true spirit, and the gift of prophecy, which had come upon him, and he, being thus encouraged, went on to speak and cry out without any restraint. There were presently joined to him two females, possessed, as Eusebius further states, with the same spirit: they spake, like Montanus, without any order, and in a language incoherent and unheard-of. A few of the Phrygians were captivated by the promises held out to them by these frantic women, who are said to have been both noble and rich; their names were Prisca or Priscilla, and Maxilla, and in consequence of the pretended gift of prophecy, they had abandoned their husbands. Montanus said, that he and his prophetesses had received the fulness of the Spirit of God, which had been but imperfectly bestowed upon others: he supported this assertion by the words of St. Paul,—"We know in part, and we prophecy in part:" and he affirmed, that now the perfection of the Spirit had come, in the persons of himself and the two gifted sisters. Montanus further instituted a new order of fasts, and imposed three Lents in the year; he gave the name of Jerusalem to two small places in Phrygia, and ordered all persons to assemble there; he pronounced it unlawful to avoid martyrdom by flight, and refused to restore to the communion of his church any one who, however penitent, had been guilty of grievous sins. His followers in the beginning were not numerous: several meetings were held in Asia Minor, to take his pretensions into considerations, and they were condemned by the general consent of the churches.

In the course of a few years the Montanists became divided into two parties; at the head of one was Æschines, who held doctrines derogatory to the Holy Trinity; the chief of the others was Proculus, who was orthodox upon that point. Praxeas, the next name of celebrity that appears in the annals of heresy, was originally of the party of Proculus, but after going over to that of Æschines, he finally abjured Montanism, and became himself the head of another party. He was at Rome towards the end of the second century, and, it is said, had a conference with Victor, the bishop. After a time he became an opposer of the doctrine of the Trinity. He taught that the Father, Son, and Holy Ghost, were merely three different names for as many various modes of operation, but that it was one and the same God. He uses almost the very language of the modern unita-

rians by charging the orthodox Christians with a belief in two or three Gods, arrogating to himself the doctrine of the unity.

Tertullian was the great writer who assailed the doctrines of Praxeas, and he exposes, in an energetic manner, the fallacy of his argument about this confusion of Persons in the Trinity. He shows that the reasoning of Praxeas would lead to a belief that the Father was born of the Virgin Mary, and that he suffered on the cross, and was himself Christ Jesus. But, if such a belief be contrary to the declaration of scripture, there is no other method but making a distinction of Persons, just as our creed expresses it, "neither confounding the Persons nor dividing the substance." The treatise of Tertullian against Praxeas is one of the most important defences of the true faith that is preserved to us from so remote antiquity. The heresy of Praxeas, however, did not extend to the utter denial of Christ's divinity; it was rather an involving of the plain declarations of scripture in inexplicable mystery; but Theodotus of Byzantium, went to the full extent of Socinianism. This man was a tanner, and came to Rome about the year 190; at the siege of his native city, it is said that he escaped martyrdom by denying Christ, and, when he was reproached for his apostasy at Rome, he answered that he had not denied God, but a mere man. Victor, the bishop of Rome at that time, expelled him from the communion of the church.

It is of consequence to point out the appearance of this Theodotus, because it is almost universally agreed that he was the first who taught that Jesus Christ was a mere man. Previous to his heresy there had been various speculations; we have seen the extraordinary notions of the Cerinthians and Ebionites, who fancied that Christ was an emanation from God, whilst Jesus was a human being. We have considered the distinctions and subtleties of Valentinus and Marcion, and even the confusion of Praxeas, but none of these professed to believe that Jesus Christ was a mere man. We may therefore consider Theodotus of Byzantium, as the prototype of Faustus Socinus, and these chilling doctrines of unitarianism, which have taken consolation from many a weary and heavy-laden sinner, may here find their origin in no other authority than the tanner of Byzantium; but the universal church of Christ rose up against the impety of the false teacher, and Rome saw, perhaps, for the first time a heresy so fatal springing up in the midst of the church; for Valentinus and Marcion, and others who had brought their errors from the East, had already propagated them and made a public declaration of their tenets before they came to Rome, but Theodotus produced and matured his heresy in the very capital of the West. One thing, however, he believed, which the modern Socinians reject—that is, the miraculous conception of our Lord. A host of followers soon attached themselves to the doctrines of Theodotus, and the teachers paid especial deference to logic, mathematics, and several branches of the metaphysical science; they further resembled the modern unitarian in this, that they had great pretensions to criticism and learning, and much extolled the use of reason; but when we consider the withering influence of those doctrines, the easy way which they open to *deism* itself, when we reflect upon the freezing aspect which they put upon the whole scheme of Christianity, the annulling of the Spirit's influence, and the privation of almost every animating hope, we ought to feel thankful that it has not been our lot to listen to the heresy of a Theodotus, nor resign to a precarious dominion of reason the sweet simplicity of the gospel of Christ. And if ever any of my readers should be tempted to lend an ear to the enticing words of man's wisdom in this respect, I would say, recollect the origin of this spurious Christianity, and refer the rationalist to Theodotus of Byzantium.

I shall not think it necessary to enumerate all the false teachers and puny sects which swell the lists of heresies in the second century; for the most part they are all referable to the system of gnosticism, which I have already explained, or else to some speculation upon the two-fold nature of Christ, or finally, to some spirit of enthusiasm or imposture, like that of the Montanists; and if the human mind, in the abstract study of any subject, presents a great variety, we cannot wonder that, when it is exercised on the subject of religion, it should almost expand its views to infinity; the intensity with which some of those heresiarchs studied the mystery of godliness, the ardour with which they enforced the result of their lucubrations, entitle them rather to our pity than our condemnation. They were themselves deceived, their minds were confused in attempting to be wise above that which is written. They may afford an instructive lesson to us if ever we feel disposed to depart from the simplicity of the gospel. We are further admonished by their example, that there is such a thing as a zeal which is not according to knowledge; and although an ardent desire to communicate to others that which we think to be true is a necessary ingredient in the essence of a true faith, it is not the criterion by which to judge of the truth as it is in Jesus; for the most burning zeal that ever animated a human breast may be found, after all, to stand in the wisdom of men. We are such children of impulse and emotion; we clothe with such facility the naked truth with our fancy costume, we love so much to strew the walks of nature with the flowers of our imagination, that we are ever in danger of mistaking fiction for reality, and when the ideas are strongly impressed upon the mind, or, to use a more common phrase, when the mind is once made up, it is not easy to efface the impression which has now become, as it were, a portion of our mental existence. It is thus that error rears a throne for itself in our inmost thoughts, and then it is capable of inspiring as ardent, though not as pure a zeal, as the truth itself. The zeal we respect, in spite of ourselves, but the heresiarchs of the second century may warn us against sparing the error, and then again we may take an example from the unwearied diligence of the corrupters of Christianity. See how they compassed sea and land—we cannot but admire their activity in passing from one part of the world to another in so short a time. Valentinus and Marcion fly from Antioch and Alexandria to Rome, Bardesanes roves over Mesopotamia, Montanus runs through Mysia and Phrygia, even the cold Theodotus awakens the attention of the church of Rome; and the anchorites of Egypt would make all our zeal and personal sacrifices look altogether insignificant! What, then, are our impressions of the truth less vivid than were theirs of error? We are surely less convinced of the reality of our faith, than they of their rhapsodies. O! how cold must be these hearts of ours which, receiving the impression, of a true seal, allow them to be effaced more quickly by the fictitious stamps of others. It is true that we have the still brighter examples of those early Christians who yielded not to erroneous impressions; and, whilst the examples of the heretics exhort, those of the faithful may encourage us to persevere; they, I mean, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and finally received the promise of an eternal inheritance through Christ Jesus. Leaving, therefore, the special account of individual leaders of error, I shall for a moment finally direct my readers' attention to the new features which in Egypt especially were impressed upon outward Christianity, toward the end of the second century.

Alexandria was the seat of learning, whither the philosophers from every part of the earth resorted.

Amongst the various schools there established, the doctrines of Christianity were often discussed by the side of Plato's and Aristotle's philosophy. A new sect arose which professed to adhere to the wisdom of Plato, but made many significant changes in his system. They pretended to great modesty and candour in delivering opinions and decisions; being wearied with the arrogance of the Greek sects they professed to be of no particular sect; they called themselves, indeed, Platonists, but at the same time declared themselves at liberty to adopt any other opinion that seemed to them consistent with truth; they therefore selected dogmas out of all systems, and on this account were called eclectics. In process of time they became better known under the title of New Platonists. The Christians of Alexandria, who had given way in many respects to the enticing words of this plausible philosophy, fancied it would increase the dignity of the Christian faith, and recommended it to the notice of the learned if they joined as much of this eclectic philosophy as they approved to the doctrines of the gospel. There were, indeed, many things in it that they might properly approve. It is said that Athenagoras, Pantenus, Clement, and all those of the Alexandrian school, thought this philosophy might be made subservient to Christianity; this, however, required more discrimination than the human mind is capable of exercising in matters of this nature; the danger of attempting to select from human wisdom any thing to mingle with revelation is great, and the only way in which the fruits of genius and talent can with safety be made subservient to the gospel, is by using them for the purpose of illustration; but unfortunately the eclectic Christians of Egypt joined their doctrines too closely with the tenets of the younger Platonists, and hence a corrupted system of theology was bequeathed to future generations: we cannot wonder that they should have preferred Plato to all the other philosophers, but the very first attempt of Ammonius Saccas, who established this new system of teaching, shows how we ought ever to keep asunder the wisdom of men and the power of God. Ammonius founded his system chiefly upon the Egyptian philosophy; the following are his sentiments upon God and Jesus Christ. He turned all the subject of the divine nature into allegory, and he maintained that the beings honoured by men were celestial ministers, to whom a kind of worship was due, but inferior to that which is reserved for the Supreme Being. He recognised Jesus Christ to be an excellent man, the friend of God, the admirable Theurgus; but he denied that it was his design to abolish entirely the worship of demons, and other ministers of Providence, or, as by a change of terms we may say, of angels and saints. He maintained, on the contrary, that God had only in view the purifying of the ancient religion, and that Christ's followers had evidently corrupted his doctrine. But besides these profane, and old wives' fables, we find this spirit of worldly wisdom ranging over the inscrutable mysteries of processions, emanations, and the like. They also entered minutely upon the subject of a state of separation of the soul and body, on which Christ and his disciples had been almost silent. Plato had taught that the souls of heroes and great men went immediately to the region of light, but that those of the gross and vulgar had to be purged; the Platonising Christians seized the idea, applying the former to the martyrs, and the latter to more ordinary beings.\*

These corruptions of Christianity were growing up in the East at the period we are about to leave our subject; and they impressed a new feature on the theology of the church. Well is it for us that the oracles

many vicissitudes that we may yet examine for ourselves, and ascertain whether our faith stands in the wisdom of men or in the power of God. If ever any portion of this eclectic Christianity was transferred to the West, if ever the simple declaration of God's word became lost in the clouds of human wisdom in that section of the globe in which our lot has been cast, it was at a period much beyond the end of the second century, which therefore lies without the limits of our present inquiries. These corruptions of Christianity, which were of rapid growth in the east, were admirably resisted by the church which was at Rome; the heresies of the second and the following centuries obtained no footing, and the faith of the Romans, as in the days of Paul, was still worthy to be spoken of throughout the world. If, for a moment, in closing our review of the second century, we look at the extent and prevalence of Christianity we shall have an additional testimony, that neither at Rome nor at Alexandria did it yet stand in the wisdom of men. The Spirit of the living God was still the great agent in spreading the light of the glorious gospel. There is evidence that it had been preached in Arabia and Persia, and even in Bactria and India, and we have already seen the witness which Bardesanes bears to the moral conduct of its professors. The degraded African had heard the joyful sound, and the church of Carthage was established, which subsequently produced men worthy of the apostolic times; the whole northern coast from Egypt to the Atlantic, contained Christian communities; and Europe, Italy, Spain, and Gaul, if not a part of Britain, knew the blessings of redeeming love. Thrace, and the parts of Scythia, to the east, a portion of Germany, Dacia, and Sarmatia, had heard the word; and this, in spite of the awful persecution we have traced; this, in spite of the attacks of a Celsus or a Porphyry, and in the face of all opposition from the arts of a cruel, licentious pagan priesthood. Here, then, is the glory of the Lord revealed; it is hardly too much to say, in the language of the prophet, all flesh saw it together. It is allowable to use the words of Paul; "Their sound went out into all lands, and their words unto the ends of the earth;" and surely this was not effected by the enticing words of man's wisdom, but in demonstration of the Spirit and of power.

I have often taken occasion to remark, that, in the age in which we live, it is highly desirable to have clear and definite, I would almost add, critical notions of the faith that was once delivered to the saints; at the same time, I have not ceased to urge, that no knowledge of the head is a substitute for the power of divine truth upon the heart; but, inasmuch as we have the treasure in earthen vessels, it is our duty to guard against the errors of men, and to see that there be no profane mixture of man's wisdom with the pure word of revelation; the light of the gospel should be as the light of the sun, which, descending from the glorious luminary to this polluted earth, and penetrating the remotest corners thereof, still loses nothing of its "quintessence pure," although in actual contact with all our imperfections. It is true, that by human contrivance it may be excluded from the abodes of men, or, loving darkness rather, they may retire to the gloomy dens and caverns of the earth; but if ever the thought should return of seeking for the enjoyment of its cheering influence, the eye must be turned anew towards it, and its glory must be beheld over the fair face of creation. It may indeed be granted, that in the study of church history (I speak of the early ages) there arises some perplexity, and a mind which is not in some degree regulated, hardly does well to trust itself in the mazes of error; but if in these mazes it has discrimination enough to trace every human invention to its source, there is nothing which will more contribute to strengthen the faith than a proper knowledge of eccle-

\* This is the origin of the Romish purgatory; but the lectures being delivered at Rome, it would not have been prudent to draw the conclusion. [Our respected correspondent must excuse us if we dissent from this opinion.—ED.]

of truth still remain faithfully preserved through so classical history. The reformed church to which we belong has every thing to gain, and nothing to lose by an appeal to the primitive belief; every heresy laid open and exposed will show her in greater purity; every grand truth developed by a review of the catholic faith of the first ages will be an accession to her spiritual authority.

#### EXECUTION OF MARY QUEEN OF SCOTS\*.

AT supper, though she sat down to table, she ate little. Her mind, however, was in perfect composure; and, during the repast, though she spoke little, placid smiles were frequently observed to pass over her countenance. The calm magnanimity of their mistress only increased the distress of her servants. They saw her sitting amongst them in her usual health, and with almost more than her usual cheerfulness: yet they knew that it was the last meal at which they should ever be present together; and that the interchange of affectionate service upon their part, and of condescending attention and endearing gentleness on hers, which had linked them to her for so many years, was now about to terminate for ever. Far from attempting to offer her consolation, they were unable to discover any for themselves. As soon as the melancholy meal was over, Mary desired that a cup of wine should be given to her; and, putting it to her lips, drank to the health of each of her attendants by name. She requested that they would pledge her in like manner; and each, falling on his knee, and mingling tears with the wine, drank to her, asking pardon at the same time, for all the faults he had ever committed. In the true spirit of Christian humility, she not only willingly forgave them, but asked their pardon also, if she had ever forgotten her duty towards them. She besought them to continue constant to their religion, and to live in peace and charity together, and with all men. The inventory of her wardrobe and furniture was then brought to her, and she wrote on the margin, opposite each article, the name of the person to whom she wished it should be given. She did the same with her rings, jewels, and all her most valuable trinkets; and there was not one of her friends or servants, either present or absent, to whom she forgot to leave a memorial.

These duties being discharged, Mary sat down to her desk to arrange her papers, to finish her will, and to write several letters. She previously sent to her confessor, who, though in the castle, was not allowed to see her, entreating that he would spend the night in praying for her, and that he would inform her what part of scripture he considered most suited for her perusal at this juncture. She then drew up her last will and testament; and, without ever lifting her pen from the paper, or stopping at intervals to think, she covered two large sheets with close writing, forgetting nothing of any moment, and expressing herself with all that precision and clearness which distinguished her style in the very happiest moments of her life.

On the morning of Wednesday, the 8th of February,

\* From "Life of Mary Queen of Scots, by H. G. B. P. Esq." A new edition. Whittaker. The above extract, interesting as it is, is hardly written in the impartial spirit in which we should wish to see such a subject treated.—Ed.

Mary rose with the break of day, and her domestics, who had watched and wept all night, immediately gathered round her. She told them that she had made her will, and requested that they would see it safely deposited in the hands of her executors. She likewise besought them not to separate until they had carried her body to France; and she placed a sum of money in the hands of her physician to defray the expenses of the journey. Her earnest desire was, to be buried either in the church of St. Denis, in [near] Paris, beside her first husband, Francis, or at Rheims, in the tomb which contained the remains of her mother. She expressed a wish too, that, besides her friends and servants, a number of poor people and children from different hospitals should be present at her funeral, clothed in mourning at her expense, and each, according to the catholic custom, carrying in his hand a lighted taper.

She now renewed her devotions, and was in the midst of them, with her servants praying and weeping round her, when a messenger from the commissioners knocked at the door, to announce that all was ready. She requested a little longer time to finish her prayers, which was granted. As soon as she desired the door to be opened, the sheriff, carrying in his hand the white wand of office, entered, to conduct her to the place of execution. Her servants crowded round her, and insisted on being allowed to accompany her to the scaffold. But contrary orders having been given by Elizabeth, they were told that she must proceed alone. Against a piece of such arbitrary cruelty they remonstrated loudly, but in vain; for, as soon as Mary passed into the gallery, the door was closed, and, believing that they were separated from her for ever, the shrieks of the women, and the scarcely less audible lamentations of the men, were heard in distant parts of the castle.

But Mary was resolved that some of her own people should witness her last moments. "I will not submit to the indignity," she said, "of permitting my body to fall into the hands of strangers. You are the servants of a maiden queen, and she herself, were she here, would yield to the dictates of humanity, and permit some of those who have been so long faithful to me, to assist me at my death. Remember, too, that I am cousin to your mistress, and the descendant of Henry VII.; I am the dowager of France, and the anointed queen of Scotland." Ashamed of any further opposition, the earls allowed her to name four male and two female attendants, whom they sent for, and permitted to remain beside her for the short time she had yet to live.

The same hall in which the trial had taken place, was prepared for the execution. At the upper end was the scaffold, covered with black cloth, and elevated about two feet from the floor. A chair was placed on it for the queen of Scots. On one side of the block stood two executioners, and on the other, the earls of Kent and Shrewsbury; Beal and the sheriff were immediately behind. The scaffold was raised off from the rest of the hall, in which Sir Amias Paulet, with a body of guards, the other commissioners, and some gentlemen of the neighbourhood, amounting altogether to about two hundred persons, were assembled. Mary entered leaning on the arm of her

physician, while Sir Andrew Melvil carried the train of her robe. She was in full dress, and looked as if she were about to hold a drawing-room, not to lay her head beneath the axe. She wore a gown of black silk, bordered with crimson velvet, over which was a satin mantle; a long veil of white crape, stiffened with wire, and edged with rich lace, hung down almost to the ground; round her neck was suspended an ivory crucifix; and the beads which the catholics use in their prayers were fastened to her girdle. The symmetry of her fine figure had long been destroyed by her sedentary life; and years of care had left many a trace on her beautiful features. But the dignity of the queen was still apparent; and the calm grace of mental serenity imparted to her countenance at least some share of its former loveliness. With a composed and steady step she passed through the hall, and ascended the scaffold; and, as she listened unmoved, whilst Beal read aloud the warrant for her death, even the myrmidons of Elizabeth looked upon her with admiration.

Beal having concluded his task, the dean of Peterborough presented himself at the foot of the scaffold, and, with more zeal than humanity, addressed Mary on the subject of her religion. She mildly told him, that, as she had been born, so she was resolved to die, a catholic, and requested that he would not annoy her any longer with useless reasonings. But finding that he would not be persuaded to desist, she turned away from him, and, falling on her knees, prayed fervently aloud, repeating, in particular, many passages from the psalms. She prayed for her own soul, and that God would send his Holy Spirit to comfort her in the agony of death; she prayed for all good monarchs, for the queen of England, for the king her son, for her friends, and for all her enemies. She spoke with a degree of earnest vehemence, and occasional strength of gesticulation, which deeply affected all who heard her. She held a small crucifix in her hands which were clasped, and raised to heaven: and, at intervals, a convulsive sob choked her voice. As soon as her prayers were ended, she prepared to lay her head on the block. Her two female attendants, as they assisted to remove her veil and head-dress, trembled so violently, that they were hardly able to stand. Mary gently reproved them:—"Be not thus overcome," she said, "I am happy to leave the world and you also ought to be happy to see me die so willingly." As she bared her neck, she took from around it a cross of gold, which she wished to give to Jane Kennedy, but the executioner, with brutal coarseness, objected, alleging that it was one of his perquisites. "My good friend," said Mary, "she will pay you much more than its value;" but his only answer was, to snatch it rudely from her hand. She turned from him to pronounce a parting benediction on all her servants, to kiss them, and bid them affectionately farewell. Being now ready, she desired Jane Kennedy to bind her eyes with a rich handkerchief, bordered with gold, which she had brought with her for the purpose; and laying her head upon the block, her last words were—"O Lord in thee I have hoped, and into thy hands I commit my spirit." The executioner, either from a want of skill, or from agitation, or because the axe he used was blunt, struck

three blows before he separated her head from her body. His comrade then lifted the head by the hair, which falling in disorder was observed to be quite gray, and called out, "God save Elizabeth, queen of England." The earl of Kent added, "Thus perish all her enemies." Overpowered by the solemnity and horror of the scene, none were able to respond "Amen!"

#### CONFIRMATION, ITS SCRIPTURAL WARRANT AND SPIRITUAL BENEFITS:

##### A Sermon,

BY THE REV. THOMAS SNOW, M.A.,

*Rector of St. Dunstan's in the West, London.*

Acts, viii. 14, 17.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for, as yet, he was fallen upon none of them; only they were baptized in the name of the Lord Jesus: then laid they their hands on them, and they received the Holy Ghost."

THE history of this event is this:—After the ordination of the seven deacons, to assist the apostles in Jerusalem, the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith, and Stephen, full of faith and power, did great wonders and miracles among the people.

From all these circumstances the enemy was stirred up, and a dreadful persecution arose, in which Stephen, calling upon God, was put to death; and the church was scattered abroad throughout Judea and Samaria, with the exception of the apostles. These, as we suppose, under some awe imposed on men, touching their sacred persons, remained together uninjured at Jerusalem.

But St. Philip, whose work of deacon was by this dispersion ended, being under the divine power of the Holy Ghost commissioned to be an evangelist, went down to Samaria, and preached Christ unto them; and there was great joy in that city, on the hearing of the glad tidings of the redemption of the world, by our Lord Jesus Christ. These are glad tidings to us, even to our hearts, every time we hear them, as revealing to them our hope of glory; and so they were to the people of Samaria; for many believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ; and such as did so were baptized, in order to the remission of their sins, both men and women. Thus were they admitted into the church of Christ, therein to be instructed, and sanctified, and built up in the faith, and prepared for the eternal inheritance with their Lord.

It was at this juncture that the event described in my text took place, the words of which I again read to you.

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost (for, as yet, he was fallen upon none of them; only they were baptized in the name of the Lord Jesus): then laid they their hands on them, and they received the Holy Ghost."

I wish you to recollect that this, in the records of the primitive church, is an inspired description, intended to be left on record for ever, with respect to the constitution of the church of God in Samaria. These inspired records are invaluable, and, as we have not many of them (the book of the Acts of the Apostles being the only inspired church history we have), we ought to make the most of them, and study them with the most devout attention. The most marked particulars of this history, which I should like to have thoroughly impressed on your memories, are these:—the first, that Philip the evangelist, when, under the power of the Holy Ghost, he went down to Samaria, and preached Christ unto them, admitted all those that believed into the church by baptism; so that, before they were baptized, they were none of them in the church, though afterwards they were. Things were just so there, as they had been at Jerusalem, when St. Peter preached on the day of Pentecost; when the multitudes were pricked in their heart, and said to the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Then they that gladly received his word, were baptized, and the same day there were added unto them, that is, added to the church, through this great baptism, about three thousand souls. Before they were baptized, they were not added to the church, nor admitted into that garden enclosed, but after they were baptized they were. And here I cannot but put it to the consciences of men, to inquire how, in the face of scripture, and in a Christian country, they can imagine they belong, in any sense, to the Christian church, or can be admissible to the heavenly provisions of divine grace that are therein, without being baptized? I have very little question, that there are now as many as thirty or forty per-

sons in this congregation, at all events a considerable number, who have not been baptized, that is, who have not been admitted into the Christian church, in the way in which God commands. I should wish any such persons to speak to me on this subject, which they can do, on any Wednesday or Friday morning, here; for, it may be, such persons, wearied of sin, and desirous of heaven's mercies, and of a holy rest in God, may be willing to enter into the ark of Christ's church, and that, repenting and believing in Christ's death for their transgressions, they may be ready against Easter Sunday to be baptized, in the name of Jesus Christ, for the remission of all their sins, and that, being "buried with him, by baptism, into death, like as Christ was raised up from the dead by the glory of the Father," they might henceforth walk in newness of life, and, as our most dear brethren in Christ, increase our joy in him, whilst we nourished theirs. These persons being so baptized by Easter, might be ready for confirmation a few weeks after.

But I must return to the consideration of the church of Samaria, where one thing, then, is certain, that all those who believed St. Philip, and to whom, and to their children, the promise of the Holy Ghost belonged, were admitted into the church of the Lord Jesus by baptism. But now observe another fact—let not this by any means escape you—and that is, that, after these persons had been brought to the faith, and baptized by St. Philip the evangelist, it was deemed necessary by the apostles (whose remaining in Jerusalem was so important, that the fiercest persecution could not move them thence) that two of these, and two of the chiefest (in order to attach consequence to this act), viz., St. Peter and St. John, were to go away from Jerusalem in those perilous times, and go down to Samaria, to perform a certain act towards those persons who had been baptized there, by one of the inferior ministers, viz., St. Philip the evangelist. And what was that certain act, but, after praying for them, that they might receive the Holy Ghost? the act of laying their hands on them, by and through which action, a rich and spiritual benediction for the confirmation of their faith was actually bestowed upon them.

Brethren, so surely as your eyes are open, and you read this history, you will see that I am not handling the word of God deceitfully, but describing things as they were actually done, in the primitive church, by the apostles of Jesus Christ, whose high office it was to give an example for the ages to come, of the way in which things were to be ordered, when they were dead, in the Christian church, for-

ever. This was all they could do; to order things rightly whilst they were alive, and leave the record of what they did for us; although, I will certainly allow, that, if they planted many churches, and consecrated many bishops, who had personal communications with them, and ordained things in the churches, whilst the apostles were alive, and in connection with them, after the very pattern which we think can be made out from scripture, and did always continue the holy rite of the laying on of hands after persons had been baptized by inferior ministers; then have we a strong confirmation, in that practice of theirs, that we interpret the scriptures rightly, in keeping up the same practice among ourselves even to this day.

And this is to be proved from history. About eighty years after St. John, lived Tertullian, who mentions the custom of confirmation as universal; these are his words: "After baptism, is laying on of hands by blessing, and prayer, inviting the Holy Spirit." About sixty years later, lived St. Cyprian, bishop of Carthage; and, alluding to the Samaritans, who, having been converted and baptized by St. Philip the evangelist, received imposition of hands from St. Peter and St. John, he remarks, "And this is our present practice, with regard to such persons as are baptized in the church, who are brought before the bishops, and so receive the Holy Ghost by our prayer over them and the imposition of our hands upon them, and thus at length are perfected with the seal of our Lord." These are his words, in the last of which he seems to refer to that passage in the epistle to the Ephesians, where it is written, "In whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise." I think it would be very difficult to shew how the Ephesian converts could have been said, at any given time after they had been baptized, to have been sealed with the Holy Spirit of promise, if it had not been through the laying on of hands, according to the rite which we are now advocating. The knowledge of the establishment of this rite, by the apostles, for the impartation of the Holy Ghost, makes this passage very intelligible, which otherwise would be difficult. In St. Jerome's account of this rite, we might almost imagine we saw a description of the custom of modern times: "I do not deny," he says "that this is the custom of the church, that when persons are baptized in lesser cities by priests and deacons, the bishop uses to travel far, that he may lay hands on them for the invocation of the Holy Spirit;" and he says, "do you demand where we find our authority for it, I answer, in the Acts of the Apostles." It is true, he adds, that

without this he should have considered the universal practice of it, in the whole church, that came out from the apostles, binding in such a matter; but he expressly says, the book of the Acts of the Apostles is the authority for this.

Now then, if we do clearly see, in the inspired word, things ordered in this way, at the beginning, and find the church doing after this manner now, and, on referring to the history of the primitive churches, founded in the apostles' days, see that they, with the benefit of the advice of those who were the contemporaries of the apostles, did the very same; and that the church, through good times and bad times, has never omitted this, to what an extraordinary defiance of reason, and of religion, of antiquity and inspiration, and all order and authority, both human and divine, must men have come, who can disregard this holy rite, and live and die without desiring the blessing of it! But do I suppose that there was any actual inherent virtue in the flesh and skin, and bones of the apostles' hands? I have no such notion "in me," said he who was not a whit behind the very chiefest of the apostles; "in me, that is in my flesh, dwelleth no good thing:" neither can we doubt but that God could have imparted the Holy Ghost to these Christians at Samaria, without the intervention of the laying on of the apostles' hands. It had been as easy to him, who is the fountain of all grace, to have given the Holy Ghost, even in that extraordinary power with which, in those days, he wrought, without the laying on of the apostles' hands, as with it.

The apostles' hands had nothing whatever to do with the procuring of the Holy Ghost, to those on whom they laid them; the gift was procured through the death of the Son of God upon the cross: and it seemed good to God to impart it, through the laying on of the apostles' hands, to endear the authority of their rulers to those, who, through their instrumentality, found themselves so graciously enriched; just as it would make men love, as well as revere, their bishops now, if they actually believed, as they ought to do, that to themselves, coming in faith to Godward, and in prayer, to the laying on of hands, there would be imparted a spiritual benediction, such as they could not in any other way obtain; and which would be able to confirm, and continually increase them in the Holy Spirit, more and more, until they should come to the heavenly kingdom.

And is it urged, because, in the laying on of the apostles' hands, the Holy Ghost was given, in the power to speak with tongues, and work miracles, that, when this ceases



being either suspended or withdrawn, therefore the laying on of hands is needless? Are there no other spiritual gifts of the Holy Ghost, but those which men term miraculous? If we were to argue that the laying on of hands is no longer to continue, and to be made a blessing, because it is not accompanied by sensible and miraculous manifestations, as it was at first; we might, for the same reason, say the preaching of the gospel was no longer to continue; for that was accompanied with signs and wonders and divers miracles of the Holy Ghost, and yet has enriched myriads of the human race, by its divine mercies, long since the accompaniment of mighty miracles has ceased—and so has confirmation too. What though with us there be none of that amazing pomp and splendour in our common and humble confirmations, that were manifested for the honouring of the apostles of the Lord Jesus, when they laid their hands on men; and the laws of nature seemed for a time changed and suspended, and the Holy Ghost visibly in his majesty and glory descended to their assemblies; and the sick were cured as they passed along, and blasphemers were struck with blindness, and the dead raised up; in our inferior conditions, God can still bless us, and when multitudes assemble from various places, and of all classes, led by their respective pastors, and go to God's house in his fear; and the bishop after exhortations lays his hands on them, and prays for their confirmation by the Holy Ghost the Comforter, and their pastors standing by, are offering up their prayers too; and themselves are praying; where is our reason gone, and our faith gone, and our religion gone, that we should question that through the laying on of hands, a spiritual blessing may be given, as surely, as in the early church, seeing it is as much needed, and as truly promised?

"Such holy rites as these only become forms, when unhappy men have ceased to believe that there is any thing divine about them. They only then become external ceremonies, when men have killed their internal power to themselves, by disbelieving that it is there. If we had but faith, the church would be all activity, and spirit; and her rites would be full of life, and gifts to men". What extent of blessing of the Holy Ghosts for purposes of after obedience, and holiness, may be received through the laying on of hands in confirmation, dutifully attended to, I cannot say—nobody can say, and it is best not to attempt to say too much; but what we do know is, that God's gifts have a depth and fulness inexhaustible—to the bottom of which

we can never come, and an adaptation to the recipients' necessities, such as infinite wisdom only could provide. Is it not lawful for God by an instrument of his own, however weak, such as the laying on of the hands of a chief pastor, to impart the highest spiritual benedictions? "It is easy," says a great bishop of the church, "for profane persons to deride these things, as they do all religion that is not conveyed to them by sense, or natural demonstrations; but the economy of the Spirit, and the things of God are spiritually discerned." The Spirit bloweth where it listeth, and no man knows whence it comes, and whither it goes; and the operations are discerned by faith, and received by love, and by obedience.

Besides, I know not wherefore it is so, but it has been the will of God, throughout the whole history of his church, to grant blessings through the laying on of hands; it was not peculiar to the apostles' days, but our Lord himself blessed little children in this way, for he took them up into his arms, and put his hands upon them, and thus blessed them. It was through that very action, that he saw fit to bestow upon them that spiritual life and benediction, which made them truly blessed. He might have done this by his own word and will only, but he chose to do it through the laying on of his hands. He laid hands upon the sick too, for their recovery; it is expressly recited sometimes, that, in healing all the sick, "he laid his hands on every one of them." In the Old Testament, from the days of the patriarchs, we can find this laying on of hands to be the ritual for the impartation of blessings. See the wonderful manner in which this is exemplified in that scene, when Israel was upon his death-bed, and Joseph brought to him his two sons (Gen. xlviii.). These two lads were rather more than seventeen years of age, when Joseph brought them into Jacob's presence, "and Israel strengthened himself, and sat upon the bed, and he kissed them and embraced them, and Joseph took both of them, Ephraim in his right hand, and Manasseh in his left hand, and brought them near unto him, and Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first-born, and he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads. And when Joseph said of Manasseh, this is the first-born, put thy right hand upon his head, and held up his father's hand to remove it, his father refused, and said, I know my son, I know,

\* Tract on Confirmation, by Rev. F. W. Faber.



Manasseh also shall become a people, and he also shall be great, but truly his younger brother shall be greater, and he blessed them that day;" and we cannot doubt—we are sure of it—that, from that day of the pronouncement of blessing in the laying on of hands, Joseph saw that Ephraim was fixed upon, was divinely constituted, to be higher than Manasseh, though both were blessed. And when Joshua was to succeed Moses, God commanded him to appoint him, to his rule, in this way as we see in Numbers xxvii.; as if those hands, that had been lifted up so much in prayer, were to be used for the impartation of a blessing. "And the Lord said unto Moses, Take thee Joshua, a man in whom is the Spirit, and lay thine hand upon him, and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." In this manner was Joshua divinely appointed to be the leader and commander of Israel. And from all these facts combined, is it not abundantly clear, that, in the days of patriarchs, and of Moses the great lawgiver of the ancient church, and of Christ the founder of the new, and of the apostles after him, and in the church after their days, down to this, a peculiar blessing through the laying on of hands, was ordained to be given to men from God? And I confess in reading some tracts on confirmation, where many things are practically so well said, to see the laying on of hands, just hinted at, because it could not possibly be avoided, but slurred over, as if the less that was said about it, the better, is enough to make one fearful, lest the spirit of the age should be gradually pervading the sanctuary, and striving to banish from it every thing that transcends reason, and is revealed to faith, and is obnoxious to the profane.

In the 20th article of the church, where the authority of the church is treated of as to rites, there is a holy and most wholesome limitation of that authority, viz., that it must not decree any thing that is contrary to God's word written; so that if confirmation were only not contrary to God's word written, the command "obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief," would have made it obligatory in us to submit to it—even then, by virtue of this command, if only confirmation were not contrary to God's word, the right-minded would feel bound to obey the call to it, and be blessed in their teachable, and reverent, and obedient minds: but so far is it from being contrary to God's word, that, as I have shown you, every thing in God's

word harmonizes with it, and hence I press it upon every man, and every woman, who reverences the authority of the church, and the supreme authority of God's word, to prepare for confirmation; and that, not only if they are of the right age, but if they have long passed it. For be it well remembered, in the account we have in my text, of this laying on of hands by the apostles, they were not young persons only, who came to this divine rite, but they were men and women, as the 12th verse teaches: and those who would receive all blessings should honour all the appointments for conveying blessings—if at the right time, well; but if they have overpast that, at any other time—when the thing is practicable, that they may supplicate the blessings of their God, and look for them through every channel that he has appointed to convey them. And if Christians would only see, (Heb. vi. 12), what the inspired list is of those six things, which are said to constitute the first principles of the Christian religion, they would see "the doctrine of baptisms, and of the laying on of hands" to be two of these—*mark, two of those things, which are for ever to be reckoned among the first principles of the doctrine of Christ.* It is impossible that any Christians, that are laymen, can come to the laying on of hands there spoken of, as a part of Christianity for ever, unless they do so in obedience to a call to confirmation. Let me, then, exhort all those who have not been confirmed, all persons of sixteen years old and upwards, to come to confirmation, and whereas they were baptized in infancy, and in the persons of others made a solemn vow, promise, and profession, they are now called upon to ratify the same in their own persons, and to wait upon God for that confirming blessing, which may settle their hearts in his service, and prepare them to come to the holy communion of the body and blood of Christ, which, by the divine permission, I purpose to administer to all those who have been confirmed, on the first Sunday after that sacred service, hoping that solemnized, and blessed, and penitent, and believing, and overshadowed by the Holy Spirit, they may come to meditate on their Saviour's sufferings, and death, thinking intensely upon him, with earnest prayer that they may dwell in Christ, and Christ in them, for ever; and be one with Christ, and Christ with them for ever.

And to any who are moved by what I say, and I trust that many are so, I would say that I shall be glad to see such, be they but sincere, be they but religiously and devoutly disposed, though it were now for the first time. I shall be glad to see such, and talk with them of the melancholy years, that the

hitherto thoughtless have wasted, and teach them the doctrine of repentance, and remind them of the parable of the prodigal son, who, having spent all his substance, was yet on his return to his father so graciously and lovingly received, and converse with any, or all, if that were possible, who have not been confirmed; and they may come to me on Wednesday or Friday morning next, between eleven and twelve o'clock, or else may write to me to invite me to their own houses, which, in many cases, I should prefer. But you should remember always that it is God with whom you have to do, much more than man that is a worm, and the son of man which is a worm; and that repentance for your sins past, and a lively and stedfast faith in Christ our Saviour as having died for the sins of the whole world, and a desire from the heart to obey him, are essential to a right application to the means of grace. May numbers come, in a spirit of repentance, faith, and obedience to God, and they will find a blessing! It is beautifully said by a modern writer, that "religious truths, as well as rites and doctrines, have many meanings and many gifts, which they keep unfolding as they are wanted in the church. She never shifts her ground in combating the world; but she is perpetually varying her attitude; and, as she turns, the sun falls here and there upon the precious stones that are set so thickly in her priestly dress, and causes them to give a different colour, and to be seen under new aspects, while the depth and strength of their colours is in our eyes altering continually. Thus, the importance of particular portions of her creed and ritual keeps rising and falling, according as her warfare assumes a new character;" and God's blessing appears now to rest in a remarkable manner on this rite of confirmation. I am sure I have seen it so in this parish; and whilst I wrote, I remembered that, not many hours previous to my writing, I had visited a young person, dying rapidly, but settled and confirmed in Jesus; resting on him with the sweetest peace, and hearing the world's movements out of doors, as happy to have done with them, and to be withdrawn from them, for communion with him who can make a dying bed softer than a downy pillow. I asked her to tell me if, at any period, she could remember that her sense of sin, and her value for Jesus Christ, had been more especially deepened, and she, without a moment's hesitation, told me it was through the confirmation here, some four years since, that the blessing came, through which her heart perceived the unspeakable value of Christ's salvation.

\* See Tract on Confirmation, by Rev. F. W. Faber.

O! my brethren, rouse yourselves and your households, to a consideration of this blessed rite, and, that I may show you its peculiar suitableness to these times, in other respects than those, whereby men may be strengthened through it in all times, let me briefly point out to you three particulars, in which especial benefits may be looked for from it.

As it promotes love to rulers.

As it tends to unity in the church.

As it exhibits a broad mark of distinction between the church and all the sects.

1. As it promotes love to rulers.

And, first, it brings men into direct communication on high and heavenly things with their pastors. It must do so; they cannot possibly be confirmed without this, and when they come to know their pastors, they find them caring for their eternal interests, and tender, considerate, and patient, under their defective knowledge; and thus a link is bound that is dear and comforting to both, and the relation, as of a spiritual father with his children, is realized, and felt for the first time. And then, likewise, how is it calculated to call forth their love towards their bishop, who is their chief pastor, when they hope and believe, as they ought to do, that God himself will bless them, through the laying on of his hands upon them, and in answer to his prayers; and that God has ordained that they should have a blessing, yea, a real blessing in this way, rather than any other, on purpose that they might love the bishop as God's instrument, by which he blesses them. He could bless them directly just as well—he can do all things—but he chooses to bless them so, that they may love their rulers. And, we must say that, important as are the services of the bishop of this diocese at this day, in his efforts to build ten new churches in one parish, these services are of a less high and exalted character than those whereby, through the laying on of hands, as called thereto by God's appointment, he is made his instrument for conveying the graces of the blessed Spirit, to the confirming and refreshing of his servants that wait upon him.

But, further, this rite of confirmation, tends, in a most remarkable manner, to promote the unity of the church; yea, so tends, that, were men but more considerate, and had they faith in God, not as to one or two particulars, but as to the whole system of the Christian religion, it would infallibly secure that unity; for, if men knew that one peculiar and confirming blessing was ordained to be imparted through the laying on of hands, and that, too, the hands of the chief pastor, they would not dare to separate themselves from the bishop, because they would lose

that blessing—yea throw away that blessing which they might receive if they would, but must receive in the way in which God chooses to give it.

Another especial benefit of this rite (I mean beyond the chief one) is that the distinction of the church from all the modern sects is remarkably shown out by it; and this is an exceedingly great benefit—the more marked that distinction is the better—and not one of the modern sects pay the least regard to this rite at all. Though they profess to take their system from the scriptures, they set aside this laying on of hands, with respect to all Christians altogether, and consider that *which was instituted by the apostles, and (as you have seen) practised in the church at Samaria, a remnant of Popery!!* As one mark of distinction of the church from all other bodies, this holy rite may be considered as an unspeakable blessing; pointing out to men, amongst other marks, that fellowship to which they, belonging to it, are bound to cleave, or certainly lose a blessing; and pointing out to those who are in other fellowships, one mark whereby they may know whither they should return; for it is good in rough tempestuous and stormy seas, and seasons, near shores where hidden rocks are numerous, that beacons should be discernible to guide men back again to their haven.

Let me exhort the thoughtful to consider what I say, to let it be thoroughly weighed in the balances of the sanctuary, that its harmony with the scriptures may be seen, and felt, and frankly acknowledged—and let the more unlearned, and the simple still hear this; that the laying on of hands, after persons had been baptized was shown to be needful in the church, by the twelve apostles sending down St. Peter and St. John to establish this rite, which was instituted and divinely sanctioned by the effusion of gifts of the Holy Ghost—let them understand that that rite has been observed ever since, and that they are now called to receive the ministration of it with its substantial blessing.

In coming to be confirmed, you virtually say, I was baptized in infancy, and at the time I knew nothing of it; now that I am of age I come to give my consent to that baptism—my consent to be a Christian; so far am I from being ashamed of this that I rejoice. I set my seal to the covenant that was made in my name, I repent of my sins, I desire to be confirmed and strengthened by the Holy Ghost. With such thoughts as these you should come; and, in coming so, may God Almighty bless you with the blessings of his heavenly religion, through which you may live devoutly and obediently, and

hereafter die in peace, and awake in eternity to enjoy all that blessedness for which all the services of the church on earth were instituted to prepare you!

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### The Cabinet.

**PROVIDENCE.**—There are some links in the chain of Providence that seem not well to hang together; and yet even these are so ordered by the great Artificer, that they most forcibly draw in one the other. And, as we see the wheels of a clock or watch move all with contrary motions to each other, and yet by these contrary motions they make it go right; so, likewise all the contrary motions and revolutions that we see in those inferior engines are so nicely contrived by the first Cause and Mover of them all, that, however odd and perplexed they may appear, yet they are all subservient to each other, and to the regular proceeding of God's design: the great machine of the world would not go right, if they should move otherwise.—*Bishop Hopkins.*

**HOLINESS.**—Our holiness is not the cause of our salvation, but yet it is the way thereunto. He who, by any wasting or presumptuous sin, putteth himself out of that way, must by repentance turn into it again, before he can hope to find out heaven; for "without holiness no man shall see the Lord." He who is an hundred miles from his own house, notwithstanding his property in it, shall yet never actually enter therein, till he have travelled over the right way which leads unto it.—*Bishop Reynolds.*

**PRAISE.**—All the benefit which arises from the duty of praise redounds to us, and none to God; his glory is infinite, and eternally the same; there is not, and there cannot be, any accession to it by all our praises. When a glass reflects the brightness of the sun, there is but an acknowledgment of what was, not any addition of what was not. When an orator makes a speech in praise of some honourable person, he does not infuse any drachm of worth into the person, but only sets forth and declares that which is to others. A curious picture praises a beautiful face, not by adding beauty to it, but by representing that which was in it before. The window which lets in light into a house does not benefit the light, but the house into which the light shines. So our praises of God serve to quicken, comfort, and refresh ourselves, who have interest in so good a God, or to edify and encourage our brethren, that they may be ambitious to serve so honourable a master; but they add no lustre or glory to God at all.—*Bishop Reynolds.*

**SPIRITUAL DARKNESS.**—What avails it us to live in the noonday light of the gospel, if our hearts be still shut against it, and so within we be nothing but darkness? as a house that is close shut up, and hath no entry for light; though it is day without, still it is night within.—*Archbishop Leighton.*

**SCRIPTURE DIFFICULTIES.**—I recollect that when I stood on the summit of Etna, and darted my gaze down the crater, the immediate vicinity was discernible, till, lower down, obscurity gradually terminated in total darkness. Such figures exemplify many truths revealed in the bible; we pursue them until, from the imperfection of our faculties, we are lost in impenetrable night. All truths, however, that are essential to faith, honestly interpreted, all that are important to human conduct, under every diversity of circumstances, are manifest as a blazing star.—*Coleridge.\**

**METHOD OF SALVATION.**—Let us notice, that in

\* The above passages are from "Pictures of Religion;" an elegant selection of emblematic and figurative passages from eminent writers, with texts of scripture prefixed, by the Rev. J. E. Riddle, M.A. London: Burns, 1840; a beautifully printed little book.

method of salvation, the whole glory is given to and yet the sinner is kept watchful and obeys he is not saved for his works, and yet he is not without them. When Jesus said, "Stretch thine hand," the man endeavoured to stretch it but his eye was kept on his Lord. So now the man knows that it is only in the path of obedient happiness is to be found, yet he feels that in wellet he no good thing, and that he is not content of himself to think even a good thought. Therefore keeps the eye of his faith steadily fixed on Jesus; and from his fulness he receives strength and against his enemies, and to follow in the steps of his Saviour. Thus Christ is glorified, and man is saved, and he is prepared on earth to sing that song which shall be sung perfectly in heaven, unto him that loved us, &c. (Rev. i. 5).\*

MERCY OF GOD VOUCHSAFED TO OUR COUNTRY.—And let me here ask, upon what land has the righteousness shone with such unclouded glory? Has the bible more abounded? or purer forces of religion been established? These are the full blessings to us as individuals; for we are brought within the sound of salvation. We are, while others are left in ignorance, our need of our; the glad tidings of the gospel are sent to us, and Jesus Christ is exalted as a sufficient Saviour, evidently, as it were, crucified before us. The invitations of divine mercy come even to us, the promise of the Holy Spirit is made; so that, if we yet remain destitute and dead, it must be because we turn our back upon God, and by our own perverseness we reject his blessings, which I say we have in abundance. In any other nation, are noble proofs of God's love towards us; they shew, indeed, that he has dealt with us after our sins, neither rewarded according to our iniquities. They are in value far above all merely temporal mercies. But with temperance, too, our cup has been well filled. Our country has been distinguished herewith from every other. For example, to the history of nations since the last century began. When the tide of desolation a few years back, over Europe, where did it strike? At the white cliffs of Britain. Those surges against her rocks in vain, and retreated thence, the silent murmurs to overwhelm less-favoured lands.

And when the din and devastation of war over other lands, Britain sat majestically upon her throne and viewed at safe distance the horrid strife; when, when the time was come, she sent forth her sons—the God of battles marched before them bound the universal conqueror, and gave, like, peace unto the wasted world. Was it for us that the Lord protected her, and gave her when other lands were famished, and quiet other lands were troubled, and honour when other lands had disgrace, and victory when other were captive? Was it for this, that she should have the hand that held her, and the mercy that saved her, and rebel against her Creator, and scorn on her Redeemer, and sully her fair name?

\* "Notes and Recollections of Sermons preached by the Rev. John George Breay, B.A., minister of Christ Church, Hampstead, and prebendary of Lichfield." London: Hamilton and Co.; Simpkin, Marshall and Co. Birmingham: 1840, pp. 332. The decease of Mr. Breay was a source of grief, not merely to his congregation, but to the inhabitants of Birmingham at large, as well as to his private friends. Of this volume has performed his task, no very easy sedulously well.—ED.

\* "The Mercy of God a Call to Repentance:" a sermon preached in St. John's Chapel, Downshire-hill, Hampstead, on June 21, 1840, the day appointed for a thanksgiving for God for his late merciful preservation of the queen from an atrocious and treasonable attempt against her sacred person. By the Rev. John Ayre, M.A., minister of the chapel, and domestic chaplain to the right hon. the earl of Roden. Burns.

## Poetry.

### HYMN.

"I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments.—PSALM CXIX. 176.\*

Alas whither dost thou stray  
Thou foolish sheep, and why,  
From this safe fold away,  
And from thy Keeper's eye?  
Canst thou a shepherd kind,  
And pleasant pastures find  
As thou hast left behind?  
Return, return, and let this arm once more  
Thee to my flock, rash fugitive, restore.

Saviour, and dost thou speak  
Such gracious words to me?  
Dost thou the wanderer seek  
Who basely fled from thee?  
Wilt thou my footsteps guide  
To where thy sheep beside  
The living streams abide?  
I come, I come, with shame and grief oppress,  
Thy feet embrace, and shelter in thy breast.

REV. J. N. PEARSON.

### CHRIST'S AMBASSADORS.

FAIR are the feet which bring the news  
Of gladness unto me:  
What happy messengers are these  
Which my bless'd eyes do see!  
These are the stars which God appoints  
For guides unto my way,  
To lead me unto Bethlehem town,  
Where my dear Saviour lay.

These are my God's ambassadors,  
By whom his mind I know—  
God's angels in his lower heav'n—  
God's trumpeters below.

The trumpet sounds, the dead arise  
Which fell by Adam's hand;  
Again the trumpet sounds, and they  
Set forth for Canaan's land.

Thy servants speak, but thou, Lord, dost  
An hearing ear bestow;  
They smite the rock, but thou, my God,  
Dost make the waters flow;  
They shoot the arrow, but thy hand  
Dost drive the arrow home;  
They call, but Lord, thou dost compel,  
And these thy guests are come.

Angels that fly, and worms that creep,  
Are both alike to thee;  
If thou mak'st worms thine angels, Lord,  
They bring my God to me:  
As sons of thunder first they come,  
And I the light'ning fear;  
But then they bring me to my home,  
And sons of comfort are.

\* From "Psalms and Hymns selected by the Rev. J. N. Pearson, M.A., incumbent of the district church, Tunbridge Wells. Hatchards, 1840." We beg to recommend this as a very pleasing selection.—ED.

Lord, thou art in them of a truth,  
That I might never stray;  
The clouds and pillars march before,  
And show me Canaan's way:  
I bless my God, who is my guide;  
I sing in Zion's ways:—  
When shall I sing on Sion's hill  
Thine everlasting praise?

REV. JOHN MASON.

### Miscellaneous.

**MODERN GEOLOGISTS\*.**—Let it not be forgotten that all proceedings with which the socialists desecrate the sabbath and outrage revelation, invariably open with a lecture on geology, in which the concessions of philosophers are triumphantly re-echoed, as if the foundations of revealed truth were shaken, and the authenticity of scripture given up. Now, what are ingenious, and, to the geologists themselves, satisfactory explanations, are infidel sneers to the socialists, and disheartening alarms to the great body of believers. Hence we are tempted to tremble for an edifice where the supporting pillars are thus shaken, and to exclaim with the psalmist (Ps. xi. 3), "If the foundations (of our holy faith) be destroyed, what can the righteous do?"

**THE ESCURIAL†**—a village and royal residence, fifteen miles north-west of Madrid, Spain. It is the largest and most superb structure in the kingdom, and one of the finest in Europe. The word Escorial is Arabic, meaning "a place of rocks." The motive for erecting the palace was to commemorate a victory which Philip II. obtained over the French, at St. Quintin, on St. Lawrence's day, in the year 1557. The Spanish description of the structure forms a considerable quarto volume. The whole building was, according to Marianna, completed in something less than thirty years. The Spaniards call it *la octava maravilla*, the eighth wonder. Philip, before the commencement of the battle of St. Quintin, vowed, that, if successful, he would build the most magnificent convent in the world, in honour of the saint whose name should be found that day in the calendar. The battle being won, it was ascertained that San Lorenzo (Saint Lawrence) was the lucky patron, and means were taken for the fulfilment of the vow. It was discovered also, that, according to the legend, this saint had suffered death by being roasted on a gridiron, and the architect, Juan Baptista de Toledo, at once determined to build the convent in the form of that culinary instrument. "With this view," says the author of a *Year in Spain*, "he represented the several bars by piles of buildings, the handle by a portion of the church, and even the feet of this singular model, by four insignificant towers which rise at the corners. Indeed, the only poetic license which

he was guilty of was in supposing his gridiron to be upside down." Mr. Inglis says that, "it is confessedly the most wonderful edifice in Europe, whether in dimensions or riches." Perhaps the reader may form some idea of its greatness, when told that it has 1,880 rooms, 12,000 windows and doors, eighty staircases, seventy-three fountains, forty-eight wine-cellars, eight organs, and fifty-one bells. It contains also 1,500 oil-paintings, and the frescos, if all brought together, would form a square of 1,100 feet. Its circumference is 4,800 feet—nearly a mile. The church is a wonderful structure: Mr. Inglis says that it certainly exceeded anything which he had previously imagined. "The riches of Spain," he says, "and her ancient colonies are exhausted for the materials, marbles, porphyries, jaspers of infinite variety and of the most extraordinary beauty, gold, silver, and precious stones; and the splendid effect of the whole is not lessened by a nearer inspection: there is no deception in glitter—all is real. The whole of the altar-piece in the Capella Major, upwards of ninety feet high and fifty broad, is one mass of jasper, porphyry, marble, and bronze gilded; the eighteen pillars that adorn it, each eighteen feet high, are of deep red and green jasper, and the intervals are of porphyry and marble of the most exquisite polish, and the greatest variety of colour. It is, in fact, impossible to turn the eye in any direction in which it does not rest upon the rarest treasures of nature, or the most excellent works of art."

**FIRST EARL OF CHATHAM.**—Few men, perhaps, living so constantly amidst the storms of political life, have been enabled to withdraw from them into retirement so gracefully, or have enjoyed so much social happiness. Of his deep piety and reverential feelings we have many evidences, but none stronger than those which are furnished by a collection of detached sentences found in his own hand-writing—"The great end of religion is to make us like God, and conduct us to the enjoyment of him." "That without faith it is impossible to please God, because without faith it is impossible to live a life of virtue, or to do such actions as are there recorded; and that by faith is meant an active vital principle, moving us to behave ourselves agreeably to faith." "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." We hope the day is not far distant when British statesmen, with feelings strong as Chatham, and with ability scarcely less, shall, like him, make it their boast that our constitution is free, because protestant—that liberty and protestantism were established by the same hands, secured by the same charter, held by the same tenure—and that the blow which destroys the supremacy of the one will undermine the sincerity of the other. And we do hope—why should hope be denied us?—that the people of this empire will yet send counsellors to the legislature, who will not only forbear to scoff when the name of the Deity is uttered, but who will devoutly acknowledge his over-ruling Providence, recognise his power in directing the course of nations, giving honour to him in times of success and prosperity, and deprecating his wrath when the national prospects are overclouded.—*The Britannia*.

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\* From "Sketches in Divinity, by the Rev. Johnson Grant, M.A., Minister of Kentish Town Chapel. London: Hatchards, 1840." This work contains answers to three hundred examination questions for holy orders. It is, therefore, of course, desultory and unconnected; but there is much valuable information in it which may render it useful as a book of reference. We are bound, however, to say that we are not satisfied with some of Mr. Grant's answers, and we were grieved in the very first page to find a statement that St. Mark had been "mistaken." Such blemishes we cannot overlook. We hold that though the sacred books may have, in the process of transcription, through so many ages, contracted here and there a slight inaccuracy, they yet proceeded perfect from the pens of their writers whom the Holy Spirit guided in every sentence without error into truth.—ED.

† From notes to "La Bruja: The Witch; or a Picture of the Court of Rome; found among the manuscripts of a respectable theologian, a great friend of that court." London: Hatchards, 1840; 12mo, pp. 180.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## CORRUPT COMMUNICATION.

BY THE REV. CHARLES WILDBORE,

*Vicar of Clee, Lincolnshire.*

THERE never was a system of morality which took such a wide, such an extensive range, as that which Jesus Christ, the founder of our religion, has inculcated and enjoined. It is not confined to restrictions upon actions only, but penetrates to the very springs of actions, the inmost thoughts, the recesses of the heart. It forbids us not only to commit any outward act of a sinful nature, but even to think any thing which savours of impurity and uncleanness. It declares a man to be guilty of sin, not only when he has done that which is sinful, but even when he has permitted the thoughts of evil to engage his mind and excite his passions (Matt. v. 28). Purity of heart is the standard by which it tries its professors. A man may, indeed, be pure as to his outward and visible conduct; may be just, honest, decent, and moral, in the face of the world; but, could we direct our eyes to his heart, and see its desires, impulses, and passions, as plainly as we can view his outward form, such a scene of impurity and iniquity might be there displayed, as would shock and disgust every beholder. More abominations might there be found than Ezekiel, in vision, saw in the temple of Jerusalem (Ezek. viii). Too many, even of those who profess the name of Christ, and their obligations to conform to his precepts, display in a gross and glaring manner the uncleanness of their hearts by their "corrupt communication." "For out of the abundance of the heart the mouth speaketh" (Matt. xii. 12, 34). Such communication as plainly shews

the impurity of his heart from whose mouth it proceeds, as if we could look into it, and view it with our eyes. Whenever, therefore, we hear corrupt communication from the lips of a man, we may not unjustly infer that that man's heart is unclean. "His speech betrayeth him" (Matt. xxvi. 73). For, were the fountain of the heart clean, the bitter and turbid waters of impurity could not issue from it. The stream must be clear and pure, when the spring is clean.

Man is the only earthly creature which the Lord has endowed with reason, and with the God-like faculty of imparting to his fellow-beings those ideas which his reason generates. He alone can make known his wants, declare his wishes, and express his feelings. He alone can form the least conception of that Being who giveth him "life, and breath, and all things" (Acts xvii. 25). He alone can say "Many, O Lord my God, are thy wonderful works, which thou hast done; and thy thoughts which are to us-ward" (Psalm xl. 5). He alone can "render the calves of his lips" (Hos. xiv. 2). He alone can praise his God, and ascribe unto his name the honour due unto it. Should not man then exult in this supereminent blessing of the Lord? Should he not regard it as his choicest natural gift? Should he not consider it as the noble faculty which exalts him above all other creatures an earth; as that alone which enables him to approach the footstool of his Maker, and hold sweet communion with him in prayer and praise? Should not, then, this precious gift be devoted to that use for which the gracious Donor designed it? Should it not be employed in the service of its Maker? Should it not contribute to his glory and exalt his honour? Should not its "speech be always with grace

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seasoned with salt" (Col. iv. 6)? But is this **always the case with the tongue** of those who style themselves Christians? Is its speech always "with grace," calculated to excite in the minds of its hearers pure and chaste thoughts, to inspire feelings of piety and devotion? Is it always "seasoned with salt," preserved from the corruption of impure expressions by that heavenly seasoning of divine knowledge, which embues every word with "the savour of life unto life" (2 Cor. ii. 16)? Alas! no; to the **disgrace and shame of too many must it be said**, that their communication is corrupt; that the fountain of their hearts is unclean, and consequently the streams that issue from it are tainted with that impurity which there prevails! How many are there of professing Christians whose tongues are the trumpeters of their shame! How many, who not only commit that which is evil, but delight in detailing their career of vice to those who, alas! listen but too attentively, and imitate but too readily! How many, who are not content with corrupting themselves in the ways of uncleanness, but must also vitiate others by their "corrupt communication!" How many who take delight in pourtraying the scenes of lewdness in which they mix, in all the pleasing and alluring attractions which words can command, and enticing others, by their examples, to follow the same licentious course! How, too, do they rejoice, when they have ensnared the virtuous youth! How do they pride themselves upon the force of their eloquence, when they have, by its assaults, broken down the barriers of modesty, and caused vice to storm that breast, where piety was fostered and virtue esteemed! With what glowing language can they recommend the pleasures of sin; with what lovely charms can they depict the siren, vice; how engaging can they render her appearance, how fascinating her form! How speciously can they pourtray the ways of sin as ways of attractive pleasantness; the paths of religion as paths of repulsive gloom!—the one presenting every thing to delight the body and charm the senses; the other nothing but mortification and austerity! How many, too, are there of professing Christians whose communication is corrupt in low ribaldry, in indecent jokes, in obscene puns! How many, whose delight it is, to excite the loud laugh of the ignorant and foolish by indelicate, but what they deem, witty, expressions; to cause an impious grin by irreverent allusions to sacred things; to jeer the pious by sarcastic gibes; and to expose them to the ridicule of the giddy and profane! How corrupt, too, is the communication of many in the levity of their common conversation; in the indeli-

cate subjects they introduce, in the impure topics on which they delight to dwell! How fearfully corrupt, too, is that of those who injure the innocent by false accusations; who ruin their characters by slanderous reports; who rejoice in retailing the imperfections of their fellow-creatures, in exposing their foibles, in exaggerating their faults, and in ridiculing their conduct! How corrupt are they who are ever anxious to catch at something which they may tell to others, reflecting on the character of a neighbour; who love to hear news which they may propagate with exaggeration; who court the favour of the invidious by reviling and slanderous those whom they cannot blame with truth! How blasphemously corrupt, in short, is the communication of some, who can utter the awful name of the God of heaven in the most irreverent manner; can exclaim, upon every trivial occasion, upon every slight surprise, O God! O Lord! and, what increases their condemnation, can couple that holy name with the flaming oath, and call down curses on themselves and others, by wishing that God may damn them! Ah! little do these rash, these profane swearers know, little do they reflect, that by this horrid imprecation, which they so often repeat, they are indeed calling upon God to damn them for ever in "everlasting burnings," to consign them to all eternity to the writhing agonies of that worm that never dies! O, dreadful, corrupt communication! more fitted for the mouths of the devil and his angels, already condemned to endless misery, than for those to whom the Lord waiteth to be gracious, and would bless for ever in happiness!

I would, then, Christian readers, have you banish this corrupt, this filthy communication out of your mouths. I would have you employ your tongues in promoting the glory of God and the good of your fellow-creatures. I would have you seriously consider whose you are, whose name you bear, and who it is that has endowed you with the noble faculty of speech; and to regard yourselves as dishonouring, when you pervert it, the generous Donor. In your communication with each other, I would exhort you to let your yea be yea, and your nay be nay; to express yourselves in a mild and courteous manner to all, even to the meanest: but ever to take care that, when you affirm by "yea," it be as you say, in truth, "yea;" and when you deny by "nay," that you rigidly also observe the truth. I would have you pure in mind, sincere in heart, "without guile and without hypocrisy." I would have your tongue never to belie your heart; never to express words alien from your sentiments. Duplicity is the father of lies; and the communication

of a lying tongue is corrupt indeed. I would not have you tell a lie even in joke; for when the tenderness of conscience becomes once indurated by what are deemed harmless falsehoods, you will too frequently lapse, without any sensitiveness or compunction, into those which are more sinful and pernicious. Let the stream of your speech flow from a pure fountain; never let the heart be corrupted by impure and vain thoughts. Is the communication we generally hear from the mouths of those with whom we mix and associate, pure and clean, and "good to the use of edifying" (Eph. iv. 29)? Is, indeed, our own at all times? I fear not. But as professing Christians, we should endeavour, with the help of God, to render it so. We should not, indeed, have religious subjects constantly on our lips, and introduce them on every occasion, however unseasonable; that would be, indeed, "casting our pearls before swine" (Matt. vii. 6). But we should ever keep the door of our lips with all diligence. We should ever cause the words that issue from them to carry with them some savour of godliness; to be free, in every respect, from indelicacy and impurity, to be replete with meekness, charity, and truth. We should never let them betray a censorious, haughty spirit, a malicious, invidious heart. They should ever be, to use the beautiful and expressive language of Solomon, "like apples of gold in pictures of silver" (Prov. xxv. 11). All our conversation should display the purity and loveliness of our heart; should indicate the cleanness and brilliancy of the inward diamond of the soul. It should always be, indeed, "with grace," such as would manifest that the "Spirit of glory and of God resteth upon us" (1 Pet. iv. 14); such as would shew that we are not Christians by profession only, but Christians also "in spirit and in truth;" that we "know him whom we have believed," and carry with us a reverential regard for him in our intercourse with the world. It should be such as would never excite an impure thought in the minds, never inflame an unchaste desire in the breasts of those who hear us. It should never raise the light and empty laugh of the thoughtless by "jesting which is not convenient" (Eph. v. 4). Were we constantly to keep sober thoughts of the God of heaven upon our minds, and the love of him in our hearts, much less frequently would "the lust of the flesh and the lust of the eye" (1 John ii. 16) poison the fountain and pollute the stream of our speech. If our "bodies were, indeed, the habitation of God through the Spirit" (Eph. ii. 24), our communication would then, indeed, be "seasoned with salt" (Col. iv. 6); such as would edify those with whom we mixed, and

instead of irritating and corrupting, would "minister grace unto the hearers" (Eph. iv. 29). There would be such a heavenly savour breathing from our conversation, as must conciliate and win all those who do not willfully oppose themselves. On every suitable occasion the Lord of heaven would be our theme; the blessings and mercies redounding to us from the sacrifice of the Son of God, would engage our tongues. We should delight in praising the Lord, whom we ourselves have "tasted to be gracious" (1 Pet. ii. 3), and rejoice in bringing others to "the knowledge of his will" (Col. i. 9). And when we could not introduce this theme of our delight, with any probability of glorifying God and benefiting our fellow-creatures, we should beware that not a word we uttered should betray any levity of mind, or indicate the least impurity of heart; least we should bring dishonour on that holy name by the which we are called. Every word should be calculated to reflect a lustre on our profession, and to cause all men to "report that God is in us of a truth" (1 Cor. xiv. 25).

Such, then, Christian readers, should our conversation be; thus should our communication be "good to the use of edifying." Is it, then, of this heavenly description? Is it thus pure, thus holy, thus "convenient?" Or, is it corrupt, filthy, and inconvenient? Do we use the noble faculty of speech in dishonouring that Being whom it was given us to glorify and honour? Do we delight in abusing it, in giving utterance to impure and indelicate thoughts? Is it used in the practice of deceit, in leading our companions into sin, in enticing them to scenes of vice? Is it employed in falsehoods, in swearing profane and blasphemous oaths? Do we use it in retailing flying reports, in carrying news? Do we by it slander our neighbours, censure and ridicule our acquaintance, and talk disrespectfully of those whom we ought to reverence and obey? Is it, in short, employed in the service of the world, in transacting our worldly business, in advancing our worldly interests, and seldom or never in the more necessary service of God, in promoting the welfare of our souls and securing "an inheritance among them that are sanctified" (Acts xxvi. 18)? Alas! if this be the case with any of us, how corrupt, how offensive, how displeasing to God must be our communication! What need have we to pray to God with "strong crying and tears" (Heb. v. 7) to purify our corrupt and unclean hearts, to cleanse our foul and polluted tongues! How ought we to beseech him to pardon the filthy and corrupt communication that has hitherto escaped our lips; and to enable us, by his Spirit, to keep our future communication



pure. And if, by our former corrupt communication, we have vitiated any, and led them astray into the paths of impurity, how ought we to strive, with earnest prayer to God, for his blessing on our endeavours, "to recover them from the snare of the devil" (2 Tim. ii. 26). How zealously should we shew them the folly, the sin, and the fearful end to which such communication will lead. How diligently should we teach them, by the most efficacious of all teaching, by our reformation and good example, to honour and praise that God, whom their tongues have so often dishonoured and blasphemed. Acting thus, and thus only; can we diminish the destructive effects of our former corrupt communication, and glorify our God here, that we may, through Christ Jesus, be glorified hereafter.

### Biography.

PIETRO CARNESECCHI, SECRETARY TO POPE CLEMENT VII.\*

OUR blessed Lord, in addressing his faithful servants at Pergamos, notes it as a distinguished honour to them that there, where the strong-hold of his great enemy was, they had boldly maintained his cause. "I know," says he, "thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Under such circumstances the power of the gospel is most strikingly displayed; and the strength of that principle is proved, which, in spite of danger and difficulty, holds on steady and unshaken. And the distinguishing grace of God is herein manifested that out of the den of the lion the prey is taken—yea, that from the secret council of the foe a champion is found victoriously to overthrow him.

I have often been much struck with reflections of this kind when musing over the annals of the Italian martyrs; and I have admired the wisdom and love of God in selecting out of the very Vatican some of the witnesses for his word. To be sure, the flame which was kindling was speedily quenched in blood; and the anti-christian power, braved in his palace, succeeded to the eye of the world in crushing the rebellion raised against him: nevertheless there were multitudes who in that conflict gained, individually, a crown of life, and who, although they failed in freeing their country, left a legacy of faith and love to their posterity, to be claimed, as we trust, in better times. For the Christian can hardly doubt that the prayer of our national poet will find acceptance:

Their martyred blood and ashes sow  
O'er all the Italian fields, where still doth sway  
The triple tyrant; that from these may grow  
A hundred fold, who, having learned thy way,  
Early may fly the Babylonian woe."

I have, on a former occasion, drawn the attention of the readers of the Church of England Maga-

\* Information respecting him will be found in Dr. M'Crie's History in Italy.

zine to one or two of the reformers of Italy.\* I propose to lay before them at present a few facts relative to a very distinguished person of that country, Pietro Carnesecchi. He was a Florentine by birth, of good family and liberal education. His person was fine, his judgment penetrating, his manners affable yet dignified. He speedily attracted the notice of the leading men of his time, and is mentioned, while yet young, with the highest praise by cardinals Sadolet and Bembo. He had attached himself to the party of the Medici, and therefore, when Clement VII. of that family occupied the papal throne, he was patronized and preferred by him. He held an abbey in Naples, and another in France; he was made secretary and then apostolical protonotary to the pope; and, indeed, such was his influence, that, during that pontificate, it was commonly said that "the church was governed by Carnesecchi, rather than by Clement." I need not recount the events of those stirring times—every reader of history knows the difficulties, the calamities, of Clement VII., who saw Rome sacked, and was confined for some months as a prisoner. It may therefore be readily perceived that the conduct of affairs was then no easy task: but such was the prudence and propriety of Carnesecchi that he drew upon him neither envy during the period of his power, nor disgrace when it was terminated by the pope's death.

To one so gifted, the path to the very highest honours might have been open. But an unexpected cause kept him back from honour. His close connexion with the papal court had not closed his heart against the reception of the truth. And when, upon the decease of Clement, he travelled through Italy, confirming his intimacy with the learned, and adding to his stock of knowledge, he formed at Naples a friendship with Juan Valdes, a Spanish knight, secretary to the viceroy there, by whose conversation his mind was enlightened. Of a candid and inquiring spirit, he daily, as he meditated on the reformed doctrines, perceived more clearly their truth, and more cordially embraced them. His intimates were now those like-minded with himself. He made one of the party that, in cardinal Pole's better days, met for religious exercises at that prelate's house at Viterbo. But Carnesecchi was not a man like the individual just referred to, having put his hand to the plough to look back; and when one of his dearest friends, Marco Antonio Flaminio, too timid to overstep the limits prescribed by the Romish church, shrunk from the full doctrine of the reformation, he addressed him in an admirable letter which is still preserved. An extract or two from it shall be produced. "Nor does the universal agreement of the Catholic church concerning ceremonies—of the Greeks, the Armenians, the Indians, and, if you please, the Ethiopians—help the matter; for the frequency or extent of a corrupt practice will never justify it. It is evident that the purity of religion has been deeply injured in every nation, through the carelessness of those to whom it was entrusted, through ignorance of the polite arts, and the turbulency of the times. Consider, I pray you, what is now the universal opinion concerning a

\* See Nos. cxxxi., cxxxi., cxlii.

barbarous style. Shall we condemn those men who have exploded the rude diction long in use, and introduced a purer and more elegant one in its room? In your letter you censure, with great severity and justice, the obstinacy of those who remain blindly attached to their own opinion, cloak their pride under a false zeal, arrogantly accuse general and established customs, and as you add, are actuated by fears of losing their worldly dignities and emoluments. All these are bad things. I grant that general and ancient custom ought to be retained, lest the foundations be sapped; but this is the very question in dispute, and it remains still undetermined, who have transgressed or are opposing the catholic agreement?"

Carnesecchi was made an useful instrument in spreading the truths of the gospel. His talents and the distinguished position he had occupied in the court of Rome, contributed to the influence with which he urged the reformed doctrines. The spread of these at Venice, among other places, was much through his instrumentality. But he was not long to pursue his path in peace. He incurred the violent suspicions of those who were appointed to track out heresy, and in 1540 was cited to Rome. The charges against him, investigated by cardinal de Burgos, one of the inquisitors, were that he had corresponded with heretics who had fled from justice, that he had supplied suspected persons with money to enable them to retire to foreign parts, that he had given testimonials to school-masters who, pretending to teach the rudiments of knowledge, had poisoned the minds of youth with their heretical catechisms, and that he had recommended to the duchess of Trajetto two apostates, whom he had extolled as apostles sent to preach the gospel to the heathen. These charges would perhaps have been fatal to another, but Carnesecchi had friends who were ready to protect him, and the pope himself, Paul III., was not disinclined to mildness. The matter was therefore accommodated; still, he found it necessary, as much odium was in consequence of the prosecution raised against him, to quit his native land. He first visited Margaret of Savoy, a favourer of the reformed doctrines; and then passing on into France was kindly received by Henry II. and his queen, Catherine of Medicis. While thus a wanderer for conscience' sake, he met with many foreign protestants, by whom his spirit was refreshed, and his faith strengthened. One remarkable characteristic of those times seems to have been the bond of union which drew closely together brethren in Christ, of whatever nation they might be. I am not ignorant that Satan was acting then, as ever, upon his favourite maxim, "divide and conquer," and that he succeeded too frequently in sowing dissension among those who ought to have recollected that they were one in their common Lord; but yet there was much Christian kindness and brotherly intercourse, very cheering to the poor exiles who had left father, and mother, and house, and lands, for the gospel of Christ. Many Italian fugitives found a home in England; and, when the storm of persecution burst over Britain, her outcasts were cherished in the cities of Germany and Switzerland. And doubtless it contributed much to the progress of the truth in each respective country to know that they stood not alone, that their brethren elsewhere

had trial of like temptations, and found the grace of Christ sufficient. There is much to soothe and encourage in the communion of saints.

In 1552 Carnesecchi returned to Italy, residing chiefly at Padua, in the Venetian territories, where he was in less danger from the court of Rome. But shortly after the accession of Paul IV. to the papal throne a process was commenced against him; he was summoned at Rome and at Venice, and, as he did not of course choose to go voluntarily into his enemy's power, he was excommunicated in 1559, declared a contumacious heretic, and ordered to be delivered over to the secular power. But Paul did not long survive; and Carnesecchi, who, as I have already said, had attached himself to the family of the Medici, was favoured by Cosmo, their head, duke of Florence, afterwards grand duke of Tuscany. He contrived to interpose all the legal delays possible, by letters of commendation, prorogations, and attestations of infirmity, until the pontiff was himself called to render his account before the tribunal of a just and incorruptible Judge. He was succeeded by Pius IV., of the house of Medici, from whom a remission of Carnesecchi's sentence was procured, without his being required to abjure his opinions. He had thus a little breathing time, and an interval of preparation for that final struggle which doubtless he saw clearly must one day come. Doubtless he was setting his house in order, preparing, like his divine Master, at his call to witness a good confession. During this interval he kept up his correspondence, the papists complained, with heretics in Naples, Florence, Venice, and other places both within and without Italy. He sent also supplies of money to several who had fled to Geneva. He recommended, they further said, on all occasions the writings of Lutherans, while he depreciated those of the Catholics. These things were urged, besides their intrinsic guilt, as proofs of shameful ingratitude in one who had been so leniently treated.

In 1566 Michele Ghisleri was elected pope, and assumed the name of Pius V. This stern prelate had been president of the inquisition, and all the severities of the two preceding pontificates were attributed to his influence. His elevation was the signal of a hot persecution wherever his power extended. In Bologna persons of all ranks were promiscuously subjected to the same imprisonment, tortures, and death. In Geneva students of the university were arrested, or obliged to fly. "In Rome," wrote an individual residing at that time on the borders of Italy, "some are every day burnt, hanged, or beheaded: all the prisons and places of confinement are filled, and they are obliged to build new ones. That large city cannot furnish gaols for the numbers of pious persons who are continually apprehended." And another contemporary writes, "we know not what becomes of people here: I am terrified every morning when I rise lest I should be told that such and such a one is no more; and, if it should be so, we durst not say a word." Such were the cruelties committed under the authority, under the eye, and by the special command of one who called himself Christ's vicar upon earth—the minister of that meek and lowly One "who, when he was reviled, reviled not again, when he suffered, he threatened not." Such, however, was the estimation in which

the doings of Pius V. were held, that he was afterwards canonized, and is now known by the title of St. Pius. He is the last pontiff so distinguished.

Under the reign of this persecutor it was hardly to be expected that Carnesecchi could escape. He had retired to Florence, where he hoped for some protection from the grand duke Cosmo; and it appears that he intended to proceed to Geneva, but from confidence in Cosmo he delayed his purpose till too late. A conclave was held at Rome for the special purpose of concerting measures to secure his person; and the means employed were as treacherous as they were cruel. Both the pope himself and one of the cardinals wrote letters to the grand duke, praising his zeal for the holy see, and with flattering words charging him to deliver up a heretic who had long laboured to destroy the catholic faith, and corrupted the minds of multitudes. The example, it was added, would draw after it the most important consequences in which his highness (Cosmo himself) might share. The master of the sacred palace was sent to Florence with these credentials. When he arrived, Carnesecchi was sitting at table with the grand duke, and that perfidious prince, as soon as he had read the papal misave, commanded his guest to be seized and carried as a prisoner to Rome. And this abominable baseness received the commendations and thanks of the pope!

On his arrival the captive was immediately proceeded against before the inquisition, and thirty-four articles, comprehending all the peculiar doctrines held by protestants in opposition to the papists, were exhibited against him. One who had formerly been his secretary, Achilles Statius, a Portuguese, was his accuser. But neither the treachery of friends, nor the virulence of foes, could shake the victim's constant mind. He admitted that the articles contained generally the true statement of his opinions. "With hardened heart," says a popish historian, "and un-circumcised ears, he refused to yield to the necessity of his circumstances, and thus rendered the admonitions and the often repeated delays granted to him for deliberation, useless; nor could he, by any means, be induced to abjure his errors and to return to the true religion, according to the wish of Pius, who had resolved, on the appearance of penitence, to visit his past crimes with a more lenient punishment than they merited." Doubtless every effort—but let the reader judge whether from the *leniency* of the pope—was made to overthrow the faith of a person so distinguished as Carnesecchi. His submission would have been a notable triumph to the apostate church. Cosmo, it is said, perhaps from some remorse at his perfidy, tried to move the clemency of the pope and cardinals, but his efforts were rendered vain by the "fanaticism,"—that is the word—of Carnesecchi. No: he knew whom he had believed, and by the grace of God he was not to be moved from his avowed steadfastness.

At length, August 18th, 1567, his sentence was pronounced, and September 21st, publicly read with those of other victims. He was condemned as an incorrigible heretic, deprived of all honours and dignities, and delivered over to the secular arm; after which being degraded, he was clothed with a *sandemito*

painted with flames and devils. Still, however, hoping to prevail over him, they delayed his execution a few days, and placed a capuchin in his prison with him to induce him to recant. But every effort was useless; and therefore October 3rd Carnesecchi was beheaded, and his body was cast into the fire. His noblest panegyric is furnished by a foe. "His fanaticism sustained him to the very last moment. He went to execution as to a triumph, and appeared with new linen and gloves, and his inflamed *sandemito* did not admit of his wearing any other piece of apparel." Could not this historian perceive that something more than fanaticism would be required to sustain such a man at such a moment? Could he not see that the church he belonged to was "drunken with the blood of the martyrs of Jesus?" Alas! how the god of this world must have prevailed to blind the eyes, and harden the hearts, of those who pretended by axe and by stake, by fire and by sword, to honour Christ.

If it were possible to feel any amusement in such a subject, it would be excited by the anxiety of the Italian writers to avoid any praise of a condemned heretic. The celebrated Muretus was just then publishing a work which was to contain a poem in praise of Carnesecchi. The martyrdom intervened in an unlucky moment, and Muretus had a curious debate with himself whether he should lose his ode or risk his safety. His caution conquered his vanity, and the ode was suppressed. Nor was this a solitary example. So lately as 1743, when a new edition of the poems of Flaminio was published, the editor deemed it prudent to suppress those—some were exquisitely beautiful—addressed to Carnesecchi. 8.

## POSTHUMOUS PAPERS OF ISAAC EMERSON.

### INTRODUCTION.

I VENTURE to offer to the Church of England Magazine a few papers which came some time ago into my possession in the following manner. When I accepted the curacy of E—, I happened (as there was no parsonage house) to occupy lodgings in which a former curate had once resided. After I had been there two or three months, my landlady, one day, accosted me, "O, sir, here is the bundle which the quiet minister left when he went away; I have never known what to do with it; I think, if you please, sir, you had better take it." I inquired whom she meant by the "quiet minister." "It was the gentleman, sir, that was curate here for about four years. He went, last Christmas was two years, to another place, and we heard, a while after, that he was dead. He thought he took every thing away when he left; and so did we; and it was a long time before I found this bundle at the bottom of his closet, and we wanted to send it to him, but my husband just then saw his name among the deaths in the newspaper, and we could not find out that he had any relations to send to. And so, sir, if you like to look at his papers, you would perhaps find out what to do with them; though I fancy they are only some of his sermons." I took the packet and opened it, just with the intention of discovering, if I could, the name of some friend to whom I might forward it. But in this I was disappointed.

It consisted chiefly, as the good landlady had surmised, of sermons: but, among them, were some papers intended, as it would seem, for publication. At least, I gathered this from a few sentences inscribed on the cover which inclosed them. It will, therefore, I trust, be seen that I violate no confidence in thus laying before the public the few fragments I have selected; especially as many years have now elapsed since the circumstances related.

I felt so much interested in perusing what had fallen into my hands, that I collected, as far as I possibly could, the particulars of the writer's life. They are, indeed, but few: but they may serve to give some notion of the "quiet minister's" character. He was, I learned, of an ancient, but decayed family. He was early destined for the church, and, after receiving his education at Cambridge, he took orders. I question if, at this time, he had any very proper sense of the solemn duties of his sacred office; at least he seemed, with too much of a worldly spirit, to be looking for preferment from the great ones of the earth. Into the houses of some of the nobility he had access, and received many professions of regard. But he received nothing else; and, as Mr. Emerson was not formed to be the supple dependent on any man's caprice, he departed from his noble patrons with a pride, perhaps, equal to their own. He could trace up his lineage as far as they; and, though they were rich and he was poor, he saw no reason why that accidental difference should cause him to be esteemed as an inferior being, to whom kindness was a sort of ostentatious condescension. He had also met with trials from his own relatives. One in particular, with whom he at that time lived, was of an ungainly, discontented temper, little careful to consult her brother's domestic comfort; she might, perhaps have done some great thing, but, in the ordinary offices of kindness and attention, though supported in a great measure by him, she was sadly deficient. Disappointed and disheartened, he took the resolution of going abroad, and was for some years English chaplain in a continental town. Returning at length to his native country, he became curate of E—. He was now an altered man. The blighting of his earthly hopes had induced him to seek a hope on high. He had humbled himself before God in deep contrition of spirit; he had looked, by faith, to the Saviour's atonement; and he had found therefrom a peace passing the pleasures of the world. He, therefore, set himself to preach the simple gospel of Christ, and laboured assiduously to lead men to the cross. But his natural temper was reserved; and perhaps a tinge of his former pride still coloured his character. He did not seek society; and society sought not him. He was just one of those persons of whom people generally speak well, as most respectable, but whose friendship they feel little desire to cultivate. The surrounding gentry, therefore, he scarcely knew; and even his clerical brethren he met but seldom. He was fond of study, and was particularly well read in the works of our elder divines. Hours were daily spent by him over his favourite volumes; and he might often be seen, when he went out, treading the least frequented paths, with a book in his hand. But his studies never induced him to neglect his flock. In fact, it was

chiefly for their profit that he read. And his delight in the authors of the reformation had imparted to his pulpit ministrations a simple richness, which rendered them most acceptable to his hearers. He took the scriptural wealth of those writers for his model, and shunned not to declare the whole counsel of God. And, though his seclusion from society had procured him, among the rustics of his village, the appellation of the "quiet minister," yet they knew that his heart was not shut against them. They consulted him in all their difficulties, and were aware they might assuredly reckon on his help. There was no cottage at which he was a stranger; he counselled the parents, he instructed the children; he cheered, with the consolations of the gospel, the chamber of the sick and the dying. Many, many, will, through eternity, praise God that Mr. Emerson was ever sent to minister at E—. After four years labour there, his health failed, and he was advised to remove to a milder air. It was with reluctance that he gave up his charge; and deep was the grief felt at E— when it was known that the "quiet minister" was about to leave. His simple congregation wept when he addressed them for the last time; and, on the morning of his departure, presented him with a bible, which they begged him to keep in memory of them. He received the gift with deep emotion, assured them that their spiritual welfare would never be absent from his thoughts, and that he looked forward to a time when he should present many of them with joy, as the children God had given him, before the eternal throne.

On leaving E—, Mr. Emerson went to reside in a healthy spot in the south-west of England. But, in spite of the salubrity of the air, and the rest he had from toil, his health was not re-established. In fact, as the spring advanced, instead of mending, he gradually declined, and it was evident to those around him that ere the summer's sun should beam upon the earth, his body would be mouldering in the cold grave. His relatives were all now either dead, or in a distant land. But he was affectionately tended by a faithful servant, and enjoyed the friendship of a neighbouring clergyman. His last days were, therefore, peace. He was reposing a sure trust on that Saviour in whose righteousness he sought to stand; and he found richly the consolations of the Holy Spirit. As the outward man decayed, the inward man was renewed day by day.

About a week before his death, his clerical brother saw him for the last time. Mr. Emerson was not able to quit his bed-room, but sat, propped up with pillows, in an easy chair. "I thank you," he said to his friend, "for all your kindness towards me. You will rejoice to know that the nearer I approach to the tomb, with the less apprehension do I view it. And, though nature will sometimes shrink, yet I can, I thank God, say I have a desire, a strong desire, to depart and be with Christ, which is far better than this earthly life." "Emerson," said Mr. Peters (that was the clergyman's name), "I could almost wish to change situations with you." "No, my friend," replied the dying man, "your work is not finished; and you must wait your Master's time. Be assured, that what chiefly grieves me now is, that I did not, more diligently than I have done, labour in his vine-

yard. It is his mercy that spares you for longer usefulness. But," he added, clasping his hands with eager emotion, "my God has, I trust, pardoned me all my unrighteousness and unprofitableness, through the atonement of my Redeemer. And be assured that I think a minister who reaches heaven has reason to raise there the *loud* song of praise: for he has had the most forgiven. His talents and responsibilities have been greater than those of most other men. His faults have carried with them a greater mischief. And, therefore, when he is saved, I regard it as the highest triumph of divine grace." His earnestness had now exhausted him, and he was able to say little more. But, in parting, he feebly pressed Mr. Peters' hand and whispered, "we shall meet again."

Mr. Peters was obliged, next day, to go on business to some distance; and, on his return, a week afterwards, he found that his friend had slept in Jesus. He had sunk, soon after the conversation recounted, into a kind of lethargy, from which he seemed scarcely at all to recover to consciousness. On the evening, however, of the sixth day, as his attached servant was watching him, the last beams of the setting sun, breaking from behind a cloud, streamed into his chamber, and lighted up the sick man's features. He awoke from his slumber, opened his eyes, and just saying in a low but joyful tone, "O, glory, glory—a saved sinner, a sinner saved!" he sunk back upon his pillow, and, in a few minutes, had ceased to breathe. His remains were, that day week, deposited in the sequestered church-yard of S —; where a humble stone records his simple memorial, "The mortal part of Isaac Emerson, late curate of E —, reposes here, in hope of a joyful resurrection. He was born July 4, 1778; he died April 15, 1823."

These are the particulars I obtained of the "quiet minister's" history. They were communicated to me partly by his servant, and partly in a letter by Mr. Peters, who, soon after his friend's decease, had quitted England to be a chaplain in India; where, after a laborious but brief career, he, too, entered into his rest. Having thus given an account of the individual from whom the papers in my possession proceeded, I shall next lay before my readers some of their contents. I.

#### THE PEACE OF JESUS.

##### A Sermon,

BY THE REV. H. B. MACARTNEY,

Rector of Creagh, Diocese of Ross.

JOHN XX. 19.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

PLACED as a link between the spiritual and material creation, enjoying the enlarged desires, the endless capabilities, of a spiritual being, yet imprisoned in a material body, and fettered even by the mightiest of his physical powers, man, viewed only as a so-

journier here, must of necessity be the most miserable of the sentient beings which inhabit our globe. What might have been the effect produced by this union between flesh and spirit, had man never fallen, neither reason nor revelation give us opportunity to judge; what is the effect, man having fallen, lies open to our every-day observation. Philosophers may descant upon the enjoyments of mind—upon the superiority which reason, reflection, intellect bestow on man above his fellow animals; but the song of the drunkard, the madness of the gamester, the laugh of the scorner, nay, the very speculations of the philosopher himself, prove to us that man delights to rid himself of this boasted superiority, and is most in pleasure when most in forgetfulness, and that in very deed, a mind without a God to occupy it—desires without a God to satisfy them—a heart without a Saviour to fill it—may be boasted as a distinction, but are inwardly lamented as a curse. The animals around us may, like us, be visited by the pangs of sickness, pain, or want, but the pang of to-day is not heightened by the anticipated sufferings of to-morrow; they may endure the overflowings of passion, or the cravings of appetite, but they know not the stings of remorse for the past, or the fearful looking-for of judgment for the future, and each moment of rest is to them an eternity of peace; while the mind of man perpetuates the pain of his body, and his body inflames and subjugates his mind; the one points tremblingly to the uncertainties of to-morrow, or the remembrance of yesterday, while the other imperiously enforces the demands of to-day. This, my brethren, is the true state of man, while alienated from the God who made him, and this the true estimate of his boasted superiority.

It has been well remarked by a celebrated writer, that natural religion is like the stars, which shew us there is a heaven, but give no light to guide our way, but revelation is like the sun, which shews us heaven in its glory, and earth in its beauty. But he knows little of his wants, who imagines that light is all we need. "I see the right, but yet the wrong pursue," was the confession of the heathen; "The good that I would I do not, but the evil which I would not, that I do," the lament of an apostle; and therefore it is that the law of God, which is holy, just, and true, proved insufficient to lead one wanderer into the paths of holiness, or give one sinner justification and peace.

But "what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and

for sin," at once condemned sin in the flesh, and opened to the condemned sinner the roll of his pardon.

To man thus alienated from God, so that, his blessings being perverted, his very superiority became a curse, his God came down clothed in our likeness, submitting to our wants, taking on him the human nature, that he might make us partakers of the divine nature, delivering us from the corruption that is in the world through lust. He came, that he might shew us the law; not in the dead letter of an unwelcome precept, but in the living example of a holy life, to shew us that our God is not like the scribes and pharisees of old, who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but will not themselves move them with one of their fingers, but that he is willing fully to share the burden with us, to share the obedience with the holy, to share the suffering with the guilty.

But while the life of the Saviour amongst us thus brings inestimable consolation to the heart of the believer, all that he valued there sinks into insignificance, compared with the love his death displays. There he bore alone the unmitigated wrath of God; there, were the accumulated sins of the whole world laid upon his head, and there he became a curse for us, not merely according to the ceremonial defilement of the Mosaic law, but patiently endured the cross, despising the shame of that cross, the reproach of which is not even to this day removed. He was made "sin for us who knew no sin, that we might be made the righteousness of God in him." This, then is the gospel, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." And that gospel comes not in word only, but also in power. We are not called to look upon a Saviour once suffering like us, once dying for us, and now passed away into the heavens, who has purchased for us a pardon which we cannot find, and granted us privileges which we know not how to claim. No! those whom he calls he also justifies, and those whom he justifies he also glorifies; according as it is written, "As many as received him, to them gave he power to become the sons of God, even to as many as believe on his name." Here, then, is an object to occupy the mind, a sinless being dying for sin, the Lord of all becoming in severe reality, a servant—God becoming incarnate. Here may we approach to him who can satisfy all our desires, in whose presence is fullness of joy, at whose right hand there are pleasures for evermore, and seeing whom we may exclaim with the psalmist, "I shall be satisfied when I awake

with thy likeness;" and here we may find what the world never can bestow, a friend that can fill the heart—"greater love hath no man than this that a man lay down his life for his friends"—and, while angels desire to look into the mysteries of divine grace, and the devils believing tremble, the humble Christian in some measure passes by the wisdom, and the glory, and the power which redemption manifests, that he may dwell upon its love. He loves the Saviour because the Saviour first loved him, and his most earnest desire is "to know the love of Christ, which passeth knowledge."

It was this, the love of Christ apprehended by faith, that supported the first Christians through persecution, fire and sword; it was this that led them not to forsake the assembling of themselves together, though pains and penalties, and death itself, might be the consequence of their meeting, because they believed the promise, and loved the person of him who had said "Where two or three are gathered together in my name, there am I in the midst of them." It was this that, where nominal Christianity mingled itself with heathenism, preserved a remnant that mourned for these abominations, a few who had not defiled their garments; it was this, the faith that worketh by love, that led them to prefer the mountain side and the barren vallies of the Alps, to the fruitful plains of Italy. It was this that enabled our first reformers to shake off the bonds of superstition, of prejudice, and early associations, and boldly in the face of opposing kings, and priests, and people, to uphold the truth as it is in Jesus, and, when called to the stake or to the scaffold, to go "rejoicing that they were counted worthy to suffer shame for his name." It is this same faith which induces many in the present day, forsaking friends, country, home, and all the enjoyments of civilized and Christian society, to go forth to proclaim among the heathen, the unsearchable riches of Christ; and it is this which has enabled hundreds in our own land, disregarding the fear of man, and, harder still, his love, to incur the resentment of those most dear to them, the secret opposition, or open violence of their own households; to be set up as the object of the scorn and detestation of one party, and of the cold, suspicious, half-hearted welcome of the other, because they have felt they must come forth out of Babylon, if they would not be partakers of her plagues, that they must confess with their lips that Saviour, whom in their hearts they loved.

There are two points in the passage before us, which peculiarly call for our consideration: the humiliation and the glory of the then existing church. When the disciples

had seen their Master exposed to a shameful death, and that death seemed to threaten those who followed him, when their hearts failed within them, so that the expression of their sinking faith was "we trusted that it had been he which should have redeemed Israel;" when conscious that from one end of the earth to the other, there was none found to enter into their feelings, or sympathize with their sorrow, but that on the contrary their bitter disappointment was the source of scornful triumph to their enemies, and in that name the world was included; when their hearts were so deadened, so dulled by despondency, that the report of those who had been at the tomb, scarce roused their spirits, or excited their hopes; when conscience told them that they had not done honour to the cause they had embraced, but that, even should their Master return triumphant, their unfaithfulness must expose them to reproach and shame; when the sad consolation of pouring out their sorrows into each other's bosom, was hardly granted them, and the doors were shut for fear of the Jews, for fear of insult and mockery, perhaps of open violence; when faith failed, when hope was extinguished, their Master gone—the promised Comforter as yet unknown—enemies without, and fears within—then was the hour of the church's deepest humiliation; but then it was that Jesus stood in the midst and said "peace be unto you." Then, indeed, was death swallowed up in victory, then did that small, guarded chamber, with its trembling inmates, exceed in glory the majestic temple which Jehovah honoured by his presence, for then was that presence manifested, not by the mysterious glories of the Shechinah, or in the symbolical figures of the tabernacle, which none could fully understand, though all could look on; but in the person of Jesus Christ, manifested unto them as it is not unto the world. What was then to them the reproach of men? their God was with them, and the doors, which were barred to exclude the world's revilings, now held the world's Lord within them. Their betrayed, deserted Master was here to pardon them, their Creator to support, their Judge to speak to them peace; for Jesus stood in the midst, and said "Peace be unto you."

Now, my brethren, nothing can be more contrasted than our present situation, outwardly at least, is with that of these few disciples. Then, no man cared for their souls, there was none to wish them God speed, or to say "the Lord prosper you, we wish you good luck, in the name of the Lord." Now, every prayer the Christian breathes he is conscious is echoed by spiritual worshippers, by brethren in spirit, heirs of the same hope,

from the rising of the sun to the going down thereof; then, was the name of Christian the signal for reproach and persecution and abhorrence, now, the appellation needful to ensure respect; then, was the whole visible church on earth assembled in one upper room, while the doors were shut for fear of the Jews; now, is the sound of the gospel re-echoed from shore to shore, and from pole to pole. Kings are the nursing fathers of the church, and queens their nursing mothers; the single chamber is converted into innumerable and splendid places of Christian worship, and here, even in an obscure corner of an impoverished island, has the benevolence of our rulers raised for us a structure such as the united wealth of Christians for the first hundred years could scarcely have erected\*. And are these things blessings, or are they not? Unquestionably they are. When the evangelist, who well knew how to appreciate the effects of temporal prosperity, tells us, "Then had the churches rest throughout all Judea, and Galilee, and Samaria," he adds "and were edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

But while, in contrasting the humiliation of the church, with her present blessings, we delight in the providential mercies of our God, we ought with earnestness and self-examination, to ask ourselves, is there as great a contrast in that which constituted her glory? have we lost in spirituality what we have gained in temporal prosperity? is Jesus in the midst of us, as he was of them? does he speak peace to us as he did to them? We cannot open our eyes without seeing that it is possible for the cross to be exalted, while the spirit of the cross is trampled under foot; that it is possible for the name of Jesus to be sounded and bowed before, while yet the gospel of Jesus is obscured or forgotten. The very building we are now in stands upon the ruins of a place where once, in all the pomp of external magnificence, the worship of God was celebrated, but where pomp held the place of truth, and the eyes were charmed while the heart was uninstructed; and our establishment has chosen such spots to build her churches, as though she would say to her children, "Be not high-minded, but fear; fear, lest ye also should lose the simplicity that is in Christ, lest you also should become enamoured of forms and shows, lest you also should imagine that outward splendours are the insignia of the bride of Christ, and lest giving heed to seducing spirits, you should be found not holding the Head, from which

\* The church was built by a grant from the then existing Board of First Fruits.

all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

O, my brethren, we are called on to examine ourselves whether we are in the faith, the faith of Christ, whether our faith is that of the first Christians, that of the bible. This faith is directly opposed to the cold, uninfluential religion of those who call themselves rational Christians, and who, of all persons, have least claim to the appellation; for what can be more irrational than for a man to confess truths of the most awfully tremendous import, and yet to deem it absurd to be excited by them? You confess yourself a sinner, a hell-deserving sinner—reason, conscience, scripture, force you to the confession; is it, therefore, upon your own showing, irrational to tremble at the consequences of sin, to shrink from the worm that never dies, from the fire that never shall be quenched? You acknowledge that the eternal Son of God for your sakes lived, for your sakes bled and died; and is it enthusiastic, is it irrational, to love him who thus first loved us, to be ready to devote our lives to him who bought us with his own blood? You admit faith as a reasonable principle of action in all the common affairs of daily life; you eat, drink, sleep, buy, sell, and exert yourself in various ways, in the faith that these things will be beneficial in their effects; and yet in heavenly things you deny the reasonableness of acting on this, I will say, only motive which man can have to guide him. You acknowledge the equality of the Son to the Father, as God over all blessed for ever; and yet you will presume to offer your puny and confessedly imperfect obedience, as more acceptable to God than the all-perfect righteousness of his co-equal Son, or necessary to eke out the finished work of the incarnate God. You acknowledge the unity of the Holy Spirit with the Son, and yet persuade yourselves that a soul may be united by faith to the Son, and destitute of the graces of the Spirit; or, in other words, that a man may be a believer in Christ, and yet an unholy liver, and, therefore, charge with licentiousness those who would proclaim the free, unlimited, grace of God; or, you clog with inventions and conditions the peace-speaking gospel of Christ, making the works of men more acceptable to God than the righteousness of Christ, and the fear of torment more influential on the mind of men than the power of the Spirit. If this be rational, a line of reasoning and acting must be rational in religion, which would be absurd and inconclusive, applied to any other thing; and, if it be not rational, beware lest while you are saying to yourself, "Soul, thou hast much goods laid up in store for

many years,"—stores of righteous acts, stores of well laid theories,—your God may say to you, "Thou fool, this night shall thy soul be required of thee." Scoff not, then, when I put the question, Is Jesus in the midst of you? Is he speaking peace to *your* souls? But equally, on the other hand, is the peace of the gospel opposed to the grovelling of superstition, or the flights of enthusiasm. It has been well remarked that Christianity is the only religion that appeals to the understanding; the disciples of Mahomet or Confucius, the worshippers of Juggernaut or Bud-dhu, may feel their moments of excitement, of enthusiastic but sincere devotion, but the Christian alone can say, in the calm retirement of his closet, while his reason accords with the affection of his heart, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." The devotion of the Christian is sober, while it is ardent; he has received not romantic fancies, but life-giving realities, and he will watch over the ebullitions of an unholy ardour and a fanciful spirit, with as much care as over the decline of spiritual affection, or the risings of unbelief; when, therefore, you would answer the question, Is Jesus in the midst of you? appeal not to your feelings or your fancies, but bring yourselves to the standard of God's word, and judge by it.

To you who form the stated congregation here, I would now, more peculiarly, address myself. The day which we have so long desired is arrived, and a Protestant church is at length opened among you. You have looked forward to this event, I trust, not merely as affording you a more convenient shelter during the hours of service, or feeding your eyes, or gratifying your pride, but you have looked to it as a pledge of the continuance of a gospel ministry among you, and of all the ordinances of worship.\* But remember that it is not possible for the benevolence, the foresight, or the piety of men to secure to you that best of all earthly blessings, a faithfully preached gospel; it is the Lord of the harvest only that can send forth labourers into his harvest; it is he who formed man's mouth alone, that can so open the lips of his messengers that their mouth shall show forth his praise. We may, indeed, without this, have a church of stone and mortar, but we cannot expect to have that "house of God, which is the church of the living God, the pillar and ground of the truth;" we may have the ordinances of worship, but it is much to be feared

\* The parish church had been in ruins from the time of the Reformation, and no Protestant service had been performed till within the preceding four years, when a gentleman gave his hay-loft for that purpose.



it will soon degenerate into a carnal worship; we may have the form without the spirit, the shadow without the substance, a name to live, while yet in very deed we are dead.

It is not enough for the purpose of securing an efficient ministry, that the guardians of our church should be men that fear the living God; it is not enough that your immediate minister should be able to speak of the mercies of God in Christ from his own personal knowledge; what watchman over the house of God was like the faithful Paul? Who could, like him, so richly testify of the things of God from his own delighted experience? Yet thus he casts himself upon his people's prayers, and urges them to aid him in this most efficient way; praying always "for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel," "that therein I may speak boldly as I ought to speak." Pray for us, my beloved brethren, and assuredly the prayers of the people for their minister, shall return in blessings on their own heads.

But if prayer for a gospel ministry be so important a duty on all who value that gospel, on all who love our Lord Jesus Christ in sincerity, most peculiarly does that duty lie upon us, as consistent members of the church of Ireland. Without presuming to dictate to the consciences of others, or to cast censure upon their views of scripture or of expediency, we deem it neither scriptural nor expedient for the people to have the choice of their own ministers. We deem it unscriptural, because we do not find an instance or a hint of such a practice throughout the whole bible; and we deem it inexpedient because we know the natural tendency of the heart to "say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits;" and we therefore shrink from the dangers and temptations awaiting a ministry dependent on, or indebted to, the flock he is appointed to guide; we shrink from the worldly feelings, the canvassings of an election, all which, we conceive, savour more of carnal policy than gospel simplicity. Our church has taken the precaution in her scriptural liturgy, for which we cannot be sufficiently thankful, that no unfaithful minister should lead the thoughtless congregation to offer up in, so called, prayer, the blasphemous thanksgivings of self-righteousness, or as blasphemous claims on the uncovenanted mercy of our God; she has provided that her congregations shall not assemble without the word of life being largely read to them; but more than this she could not do; she could not, as some pretend, transmit the Holy Ghost by her authority;

there is no power vested in human hands to secure a succession of faithful men; while she may give the outward call, it is God alone can supply the inward power.

If you then desire to have the truths delivered in the reading-desk, confirmed from the pulpit; if you desire to have the scriptures read in the one place, expounded in the other; if you would have the preaching of the Sabbath adorned by the practice of the week—brethren, pray for us; let the voice of your supplication be heard on high, and then we shall not fear for ourselves, or for our successors; but we shall feel assured that he, who heareth and answereth prayer, will provide a preached gospel among you, not only till this building shall crumble into ruins, but till heaven and earth shall pass away; and then shall that promise be fulfilled to you: "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Remember, as I said before, that, as consistent members of a church which denies the right of popular election, prayer is your only, but remember also it is your all-sufficient, weapon; it is like the sword of Goliath, there is none like it, and I would cast away every other weapon, every other dependence, every looking to man whose breath is in his nostrils, to rest on that alone. "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength."

But O, my brethren, while we are talking of the provision of spiritual food for future ages, are we starving ourselves? Are we living individually ignorant of, or uninfluenced by, that gospel of which we speak, and rejoice, and speculate? This building will, probably, stand to see successive ages baptized, taught, comforted within its walls, and at last laid silently around them—and then itself be laid low like the crumbling walls without; but we each bear within us that which cannot decay, but must live in an unchanging eternity, in increasing sensibility to enjoyment or to misery. Let us think for a moment: but a few more years must pass away till another generation shall assemble here, while we are sleeping in dust; and again, but a few generations shall pass away till these solid walls shall sink, and their place be found no more, and yet we shall live, no nearer our being's end. Is then our sojourn here so short, yet our existence infinite, and shall we trifle away these precious moments? Remember, time is as nothing compared to eternity, but time is everything as leading to eternity. With whom would you wish to rank at the last great day, with the kings, the conquerors, the wise, the mighty of the earth,

or with that little persecuted band, in the midst of whom the Saviour stood and said, "Peace be unto you?" But if you would be found with them then, you must be found with them now, waiting for the consolation of Israel, waiting for the teaching of the Spirit, waiting on the ordinances yet not trusting in them, listening to the Saviour's message, following the Saviour's steps; so shall you be indeed a people blessed of the Lord, a part of that church of God which he hath purchased with his own blood, and with whom he has established his covenant of peace.

May he, whose are the sheep, be with us now, may he make this house a blessing to the souls of all who assemble here, may he watch over and instruct the teachers who shall here stand up in his name, may his gracious Spirit descend on them and on their hearers, and, when we meet together, may it be witnessed that God is with us of a truth—that Jesus stands in the midst of us, and says, "Peace be unto you!"

#### CRUELTY AND CHARITY.\*

Is so large a family as that of Mr. T—— there was a good deal of sewing to do, and out of charity the work was taken from a seamstress who had sewed for the family some time, and given to a poor widow woman with several small children. Ostensibly only was this charity. Really, it was to save a few more pennies. How could this be? some one will ask. Let me sketch a little scene; premising that this poor woman's husband was just dead, and she left, helpless and friendless, with no apparent means of support. Besides, she was in very feeble health. By accident, Mr. T—— had heard of her distressed situation, and, at the suggestion of the individual who named her case to him, told his wife that he thought it would be charity to give her some sewing.

"I think it would, indeed," says Mrs. T——.

"Our sewing costs us a great deal," responds the careful husband, "and in this thing we may benefit ourselves, as well as do a deed of charity. No doubt this woman is rather an indifferent sewer, in comparison with Miss R——, and therefore her work will not of course be worth so much. And she will no doubt think one half the price Miss R—— gets, a good one."

"No doubt," chimes in the frugal partner.

Mrs. —— was sent for. After she was seated, the following conversation ensues.

"Can you do plain sewing?"

"Yes, ma'am, as well as most persons."

"What is your price for fine shirts?"

"I haven't set any price yet, but I will work as low as any one."

"But, you know that, to get work, you will have

to do it a little lower than ordinary. People don't like to change."

"Well, ma'am, I am in want, and I will work at almost any price for my children."

"I suppose you will make fine shirts for a quarter (of a dollar)?"

"Yes, ma'am!"

"And calico dresses for the same?"

"Yes, ma'am!"

"Well, that's reasonable."

"Boys' common shirts you will not charge over eleven-pence for?"

"No, ma'am."

"That's reasonable, and I'll do all I can for you. It gives me pleasure to help the poor. Come down to-morrow, and I'll have some work ready for you." The widow departed.

"Well, wife," says Mr T——, bustling in when he saw the woman depart; "at what price will she work?"

"At just half what Miss R—— charges."

"Well, that's something like. It gives me pleasure to befriend any one who is willing to work at a reasonable price. Why, this will save us almost a dollar a week the year round."

"Yes, it will so; and if I keep her at it, or some one else, at the same price for a year, you'll let me have a fifty dollar shawl, won't you?"

"Yes, if you want it."

"Well, I'll do my best. It's shameful what some of those seamstresses do charge."

It is often well to reverse a picture. Suppose we look at the other side of this.

Mrs. —— had always been delicate. When a girl she could never sew long at a time without getting a pain in her side. She married a hard-working, industrious mechanic, whose trade was not very lucrative, yielding barely enough for support. Her health, after her marriage, was but little improved, and when, with several small children, she was left a widow, she yielded, in her first keen anguish of bereavement, to despair. But a mother cannot long sit in idleness when her dear babes are about her. She could think of no way of getting a living for them but by her needle, and, as she was a neat sewer, she hoped to get work, and earn food and scant clothing at least. But she could get no work. No person knew her who wanted sewing done. She applied to several, and was still without the means of earning a dollar when the last one was spent. Just at this moment, the fact of her destitution becoming more known, Mrs. T—— sent for her.

As she carried home her work the day after the interview, she was glad at heart with the thought that now there was a way of escape at least from starvation. But little more her yearning heart could promise her. Boys' shirts at twelve and a half cents were her first pieces of work. Two of these, by hard work, she managed to get done in a day. Had they been made plain, she could have finished them early, and had time to give many necessary attentions to her children. But the last words of Mrs. T—— had robbed her of that chance. "You can stitch the collars of these any how—you can afford it, I suppose, and they iron better when that is done." The simple and touching "Yes, ma'am," but in a sadder tone than usual, was the only response.

Next morning she was up early, though her head ached badly, and she was faint and weak, from having sat so steadily through the whole of the preceding day. Her children were all taken up, washed and dressed; her rooms cleaned, and a scanty meal of mush and milk prepared for the little ones, and a cup of tea for herself. Her own stomach refused the food which her own children partook with keen appetites, and she could only swallow a few mouthfuls of dry stale bread.

It was near ten o'clock when she got fairly down

\* We quote this from "The Females' Friend," No. 5; published by W. Edwards, Ave Maria Lane: a work calculated, we think, to do great good. As for the moral of the simple statement above, it can scarcely but be obvious. How many instances of a similar character present themselves perpetually to the observation of our readers; some of whom may think it hardly worthy of notice in the pages of our work, but we are of a contrary opinion. The poor are often placed under most painful circumstances, from mere inconsideration on the part of their employers, who would be much grieved were they to know the consequences of that inconsideration. Reader, if you employ a poor man, give him ready money for his work.—ED.

to work, her head still aching and almost blinding her. Some how or other, she could not get on at all fast, and it was long past the usual dinner hour before she had finished the first garment. The children were impatient for their dinner, and she had to make great haste in preparing it, as well for their satisfaction, as to gain time.

"Mother, we are getting tired of mush and milk," said one of the little ones. "You don't have all the good things now you used to. No pies, nor puddings, nor meat."

"Never mind, dear, we'll have some nice corn cakes for supper."

"You'll have supper soon, won't you, mother?" said another little one coaxingly, her thoughts busy with the nice corn cakes.

"And shan't we have molasses on them?" said another, pushing away her bowl of mush and milk.

"No, dear, not to-night, but to-morrow we'll have some."

"Why not to-night, mother; I want some to-night."

"Mother ain't got money to buy it with to-night, but to-morrow she will have some," said the mother, soothingly.

"O we'll have 'lasses to-morrow for our cakes," cried a little girl who could just speak, clapping her hands in great glee.

After dinner, Mrs. — worked hard, and in much bodily pain and misery, to finish the other shirt, in which the last stitch was taken at nine o'clock at night.

Soon after breakfast, next day, she took the four shirts home to Mrs. T——, her thoughts mostly occupied with the comfortable food she was to buy her children, with the half dollar she had earned. For it was a sad truth that she had laid out her last dollar for the meal with which she was making mush for her little ones.

After examining every seam, every hem, and every line of stitching, Mrs. T—— expressed approbation of the work, and handed the poor woman a couple of fine shirts to make for Mr. T——, and a calico dress for herself. She did not offer to pay her for the work she had done; after lingering a few moments, Mrs. — ventured to hint that she would like to have a part of what she had earned.

"Oh dear! I never pay seamstresses until their bills amount to five dollars. It is so troublesome to keep account of small sums. When you have made five dollars I will pay you."

Mrs. — retired, but with a heart that seemed like lead in her bosom. "When shall I earn five dollars? not for a whole month at this rate," were the words that formed themselves in her thoughts.

"We shall have the molasses now, mother, shan't we?" said two or three glad little voices, as she entered her home.

For a few moments she knew not what answer to make. Then gathering them all about her, she explained to them, as well as she could make them understand, that the lady for whom she had done the work did not pay her, and she was afraid it would be a good while before she would; and that, until she was paid, she could not get them any thing better than what they had.

The little things all stole silently and without a murmur away, and the mother again sat down to her work. A tear would often gather in her eye, as she looked up from the bright needle, glistening in her fingers, and noted the sadness and disappointment pictured in their young faces. From this state of gloomy feeling she was roused by a knock at the door, and a pleasant looking young lady, somewhat gaily dressed, came in with a small bundle in her hand.

She introduced herself by saying that she had just

seen some pretty shirts at Mr. T's, and that she was so well pleased with the work, that she had inquired for the maker. "And now, having found you," said she, "I want you to make and fit this calico dress for me, if you do such work."

"I shall be glad to do it for you," said she, encouraged by the kind and feeling manner of the lady.

"And what will you charge?"

Mrs. — hesitated a moment, and then said—

"Mrs. T—— gives me a quarter of a dollar."

There was a bright spot for a moment on the cheek of the lady.

"Then I will give you three quarters," said she with warmth.

Mrs. — burst into tears, and she could not help it.

"Are you in need?" inquired the strange lady, hesitatingly, but with an air of feeling that could not be mistaken.

For a moment the widow paused, but the sight of her children conquered the rising emotions of her pride.

"I have nothing but a little corn meal in the house, and have no money."

A tear glistened in the stranger's eye; her breast heaved with strong emotion. Then, again, all was still.

"I will pay you for this dress beforehand, then; and I want it done very nice, and I will pay you a dollar for making it. Can I have it the day after to-morrow?"

"Certainly, ma'am, to-morrow evening, if you want it."

The dollar was paid down, and the angel of mercy departed. More than one heart was made glad that morning.

### The Cabinet.

FAITH ALONE RENDERS PREACHING EFFICACIOUS.—The apostle Peter, writing to the converted Jews dispersed in divers countries, many of whom had not seen Christ in the flesh, commends their love and faith for this reason, that it did not depend upon bodily sight, but was pure and spiritual, and made them of the number of those whom our Saviour himself pronounced "blessed, who have not seen, and yet have believed." You saw him not when he dwelt amongst men, and walking to and fro, preaching, and working miracles. Many of those, who did then hear and see him, believed not; yea, they scoffed at him, and hated, and persecuted him, and at last crucified him. You that have seen none of all those things, yet, having heard the gospel that declares him, "you have believed" (1 Pet. i. 8). Here observe, that the working, or not working of faith, doth not depend upon the difference of the external ministry and gifts of man. For what greater difference can there be that way, than betwixt the Master, and the servants, betwixt the great Prophet himself and his weak, sinful messengers? And yet many of those that saw and heard him in person were not converted, believed not in him; and thousands that never saw him, were converted by his apostles, and, as it seems, even some of those that were some way accessory to his death, yet were brought to repentance by this same apostle's sermon (Acts ii). Learn, then, to look above the outward ministry, and any difference that in God's dispensation can be there; and know, that if Jesus Christ himself were on earth, and now preaching amongst us, yet might his incomparable words be unprofitable to us, "not being mixed with faith" in the hearers. But where that is, the meanest and the most despicable conveyance of his message, received with humility and affection, will work blessed effects.—*Archbishop Leighton.*

**SELF-DENIAL.**—Abraham, by venturing to lose his son, saved him; and he that will venture, on a parallel occasion, to lose even his life in this world, shall save it to life eternal. In the meantime let him consider for his comfort, that every instance of self-denial will be found by experience to be much lighter than it at first appears. There may be difficulty and terror in the precept which enjoins it, but it shall vanish in the performance, as it did with Abraham. There was indeed a loss of life: but how different, how far inferior to that which he had dreaded! After he had expected to see the blood of his son streaming on the altar, and the flames consuming the object of his affection, he at last saw a brute animal expiring in his stead. And while we are fearing that our peace, our comfort, our happiness, our life, must all be sacrificed in obedience to the divine precepts, their severity will at last fall only on the brutal parts of us: that which is most dear and valuable to us will be preserved; and that only will be lost which is not worth saving. This part of the moral is so elegantly touched by St. Bernard, that I shall give it to the reader:—"Thou, therefore, if thou hearest the voice of the Lord within, in thy mind, and it be said unto thee that thou offer up Isaac—that thou sacrifice to God whatever forms thy chief joy (for Isaac is interpreted joy or laughter), be not afraid to obey faithfully and firmly. Be at ease—not Isaac, but a ram shall die. The joy of thy life shall not perish, but its disobedience." This is the life of the righteous: as sorrowful, yet always rejoicing; as dying, yet behold we live!—*Rev. W. Jones (of Nayland).*

**THE ALL-SEEING EYE OF GOD.**—But while many have too much reason to tremble at the thought that God's eye is upon them, there are others to whom this consideration is a source of joy and comfort. There are some who remember and acknowledge God in all their ways. There are some, in particular, who, though living by constraint amongst the ungodly, and surrounded by temptations to neglect and sin against God, do yet witness an open and honourable confession for him, and, by their godly fear and consistent Christian conduct, condemn the conduct and conversation of the wicked, who therefore dislike and persecute them. Such witnesses for God may rejoice in the assurance that God sees them. There is not a sigh which they heave, nor a tear which they shed over their own lamented infirmities, or over the perverse wickedness of others whom they wish to lead to the knowledge of God, but is registered before God. He counts their sighs and hears their groans, and puts their tears into his bottle: and, however they may now be maligned and aspersed as hypocrites or enthusiasts, being really upright before God—he will in due time bring forth their righteousness as light, and their judgment as the noon-day. He saw righteous Lot in Sodom. He saw Daniel in Babylon. He saw a few even in Sardis who had not defiled their garments; and in many an ungodly neighbourhood he sees a little flock: yea, in many an ungodly family, he sees a single individual, who has held fast his name, and has not denied his faith: and on that one, if he be but one, his eye is fixed for good; and no fiery trial, to which he may be exposed, shall by any means hurt him, but all things shall work together for his good.—*Lectures on Jonah, by the Rev. M. M. Preston.*

**UNIVERSAL AUTHORITY OF RELIGION.**—Religion extends its authority to every thing; to the most worldly, the commonest, the lowest things; and bids us to behave reasonably, decently, humbly, honourably, meekly, and kindly, in them all: and that interfering so far, instead of being a hardship, is a great blessing to us, because it interferes always for our good.—*Abp. Secker's Letters to bishop Hildesley.*

### Poetry.

#### BISHOP LATIMER'S PRAYERS IN PRISON.

(For the Church of England Magazine.)

BY MISS M. A. STODART.

1.

ON dungeon floor, day after day,  
The mitred captive knelt to pray—  
'And in that cold and dark abode  
Poured out his soul before his God;  
A light from heaven around him beamed,  
Fresh glory o'er his spirit streamed,  
And brightened in his faded eye,  
With more than earthly ecstasy.

2.

One theme his aged bosom felt,  
On which his suppliant spirit dwelt;  
Dark mists of Rome the land o'erspread,  
And truth, obscured, had bowed her head;  
He prayed that he might serve his Lord,  
And pour his heart's blood for God's word,  
And that o'er England truth might reign  
But once again! but once again!

3.

And blended with the kindling thought,  
A royal maiden's name was brought;  
He asked 'mid plottings dark and deep,  
That maiden's steps the Lord would keep;  
Strong from his heart the entreaty brake,  
Oft was it urged for Jesus' sake,  
That yet Elizabeth might stand  
A blessing to a wearied land.

4.

God is a God that heareth prayer,  
Strong is his arm, and swift his ear;  
The steadfast bishop felt his power,  
And firmly stood in trying hour;  
The clouds of popery rolled away,  
On England beamed resplendent day;  
And, far beyond the suppliant's thought,  
Rich blessings by that maid were wrought.

5.

God is a God that heareth prayer,  
The deeds of old his power declare.  
Then let us kneel before his throne,  
And make our wants and wishes known:  
Firm to his truth may we be found!  
May gospel-glories beam around!  
And for our queen—O let us prove  
The might of prayer that springs from love!

#### WORK WHILE IT IS DAY.

(For the Church of England Magazine.)

BY MISS M. A. S. BARBER.

UP, Christian, up! and sleep'st thou still?  
Daylight is glorious on the hill!  
And far advanced, the sunny glow  
Laughs in the joyous vale below;  
The morning shadow, long and late,  
Is stretching o'er the sundial's plate.  
And are thine eyes, sad waker, say,  
Filled with the tears of yesterday?  
Or, lowers thy dark and anxious brow  
Beneath to-morrow's burden now?

New strength for every day is given—  
Daily the manna fell from heaven!

Link by link the chain is made,  
Pearl by pearl the costly braid;  
The daily thread of hopes and fears  
Weaves up the woof of many years:  
And well thy labour shall have sped,  
If well thou weav'st the daily thread.

Up, Christian, up! thy cares resign!  
The past, the future, are not thine!  
Show forth to-day thy Saviour's praise,  
Redeem the course of evil days;  
Life's shadow, in its lengthening gloom,  
Points daily nearer to thy tomb!

### Miscellaneous.

**MATRIMONY.**—I shall always endeavour to make choice of a woman for my spouse who hath first made choice of Christ as a spouse for herself; that none may be made one flesh with me who is not also made one spirit with Christ my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God as the best portion I can receive with her. These are excellences, which, though not visible to carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot but be enamoured with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. If I should court and marry a woman for riches, then, whensoever they fail, or take their flight, my love and my happiness must drop and vanish together with them. If I choose her for beauty only, I shall love her no longer than while it continues, which is only till age or sickness blasts it; and then farewell at once both duty and delight. But if I love her for her virtues, and for the sake of God, who has enjoined it as a duty, that our affections should not be alienated, or separated by any thing but death, then, though all the other sandy foundations fail, yet will my happiness remain entire. If ever, therefore, it be my lot to enter into the holy state of matrimony, I beg of God, that he would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity—such a one as will so live, and pray, and converse with me upon earth, that we may be both entitled to sing, to rejoice, and be blessed together, for ever in heaven.—*Bp. Beveridge.*

**EASTERN TREADING-FLOORS.**—"These nations (of Barbary, &c.) continue to tread out their corn after the primitive custom of the east; instead of becses they frequently make use of mules and horses, by tying in like manner by the neck three or four of them together, and whipping them afterwards round about the nedders, (as they call the treading-floor the *Libyæ aræ*. Hor.) where the sheaves lie open and expanded in the same manner, as they are placed and prepared with us for thrashing. This, indeed, is a much quicker way than ours, though less cleanly. For, as it is performed in the open air, (Hos. xiii. 3.) upon any round level plot of ground, daubed over with cows dung, to prevent as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain: at the same time the straw, which has been taken notice of as their chief and only fodder is thereby shattered to pieces; a circumstance very pertinently alluded to, (2. Kings xiii. 7) where the King of Syria is said to have made the Israelites like the dust by thrashing. After

the grain is trodden out, they winnow it, by throwing it up against the wind with the shovel; the *ροτρον*, (Matt. iii. 12 Luke iii. 17) there rendered a fan too cumbersome a machine to be thought of. Whereas the text should rather run, (whose shovel, or fork the *οργανον οδοντικον*, as my learned friend Mr. Merriek, translator of Tryphiodorus, &c. rather takes it to be) which is a portable instrument, is in his hand; agreeable to the practice that is recorded (Isa. xxx. 24) where both the shovel and the fan are mentioned, as the chaff, that is thereby carried away before the wind, is oftener alluded to (Job xxi. 18. Ps. i. 4. Is. xxix. 5. and xxxv. 5. Hos. xiii. 3.) The broken pieces of Nebuchadnezzar's image particularly are very beautifully compared, (Dan. ii. 25) to the chaff of the summer threshing floor, carried away by the wind."—*Shaw's Travels.*

**COBBETT'S OPINION OF THE CHURCH.**—I was a sincere churchman, because experience had convinced me that an uniformity in the religion of my country, was a most desirable thing, because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and performed all its useful labours, should have a church, a church-yard, a minister of religion, and all religious services performed for them at the expence of those who did possess the houses and land. In a word, in the church and its possessions, I saw the patrimony of the working people, who had neither house nor land of their own private property. An established church—a church establishment on Christian principles—is this: it provides an edifice sufficiently spacious for the assembling of the people in each parish; it provides a spot for the interment of the dead; it provides a teacher of religion to officiate in the sacred edifice, to go to the houses of the inhabitants, to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, (hence our parish schools) and particularly to initiate children in the first principles of religion and morality, and to cause them to "communicate," that is, by an outward mark to become members of the church of Christ.

**METAMORPHOSES.**—Our mythologists tell us of many metamorphoses, of men turned into beasts, birds, trees; wherein, doubtless, they had moral allusions. Let me tell you of a metamorphosis as strange as theirs, and as true as theirs is fabulous. They tell us of men turned into swine by vice, I tell you of swine turned into men; when drunkards and obscene persons turn sober and well governed. They tell you of men turned into stones, and of stones turned into men immediately upon their deluge; I tell you that of very stones sons are raised up to Abraham. They tell us of a Lycæon turned into a wolf; I tell you of a wolf turned into man; when a ravenous oppressor turns merciful. They tell us of men turned into oaks, and rocks; I tell you of the oaky, rocky, flinty hearts of men turned into flesh, as Ezekiel speaks. They tell us of an Actæon turned into the beast which he loved to hunt, and devoured of those beasts wherewith he was wont to hunt; I tell you of a voluptuous beast abandoning those pleasures which had wont to spend him. They tell us of a self-loving man turned into a flower; I tell you of a fading transitory creature changed into the image of the Son of God. They tell us of a Proteus turned into all forms; I tell you of a man of all religions, turned into a constant confessor and martyr for the name of Christ.—*Bishop Hall.*

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UNDER THE  
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OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## MY SCOTTISH TOUR.

### I.

#### THE PREACHING WEEK.

It was during a most pleasant tour, made some time ago in Scotland, and to which I always revert with pleasure, both from the exquisite scenery I witnessed, and the cordial hospitality and hearty welcome I received at many places on my route, that I arrived on a Thursday at a small town on the confines of the highlands, and situated on one of those lochs or arms of the sea which add so much to the Scottish scenery, and many of which afford ample means of conveying to the heart of the northern counties the comforts and habits of the south. I confess there is something not quite in keeping with the romantic stillness of a highland loch, to behold its smooth blue waters ruffled by the paddles of a steam-boat, so crowded that there is scarcely room to sit or stand, and in which the passengers, instead of enjoying the fragrance of the breeze, are nearly suffocated with an unremitting smell of steam, or the oil of the engine, or, what is even worse, with that of frying fish, and whiskey, the libations of which last are not unfrequently too copious. I speak feelingly on this subject; for I never suffered more from intense heat than in a steam-boat on Loch Lomond, crammed with tourists of every grade and kind, together with a vast exportation from Glasgow, all glad to have a summer's holiday; and most rejoiced was I to land at Luss, and procure a small boat, to view more slowly, but far more comfortably, the beauties of that splendid lake. For my own part, I always, when practicable, hired a small boat, when I wished to view the scenery, or some vehicle calculated to stand the roughness of a highland road. In my estimation, Staffa and Iona would lose half their interest, viewed from the deck of a steamer; and when I visited them, it was by a boat obtained in the island of Mull. The somewhat tediousness of this rowing, for it was a day on which there was not a breath of air, was beguiled by the boatmen's songs, with which their oars struck in unison. The effect, however, of steam navigation, has made a vast

change in the highlands and islands of Scotland; a change calculated to be beneficial in every way. Some eighty years ago, the general assembly of the church sent a deputation to inquire into the spiritual state and wants of the inhabitants of those districts, and the return made was appalling. Whole districts on the mainland without the means of religious instruction! Could it fail to be so with parishes large enough\* for a county or a diocese, with one parochial minister; and remote glens, in which were to be found here and there the scattered cottage, which stranger had never entered, and which it would have taken the minister days to reach, while the islands were many of them sunk in all the darkness of the darkest popish idolatry?† A friend told me he once saw, sitting on the quay of one of the largest Scottish sea-ports, some four or five hundred persons, who had left one of the western isles for emigration, and who were waiting for the sailing of the ship, which was for ever to convey them from the isle of their birth. Among this band, the grossest darkness of popish superstition prevailed. The priest of the town came to visit them, and they excited much commiseration from the inhabitants. Surely the prospect of the improvement, in every way, of such persons, must far more than compensate for feelings as to the picturesque, and be a ground of rejoicing. But I fear I have sadly wandered from my subject, and must get back to the legitimate contents of the present paper.

To my astonishment, on my arrival at the town referred to, I found the solemn stillness of a Sunday. I had observed on the road labour going on as usual,

\* The parish of Lochbroom, in Ross-shire, is thirty-six miles long, and in some places twenty broad; but I believe there are some still larger; that of Kilmorack, in Inverness-shire, is sixty miles long, and ten broad; of Kilmalle, sixty miles long, and thirty broad.

† According to the report of the deputation referred to, there were in the island of Egg four hundred and thirty-four persons, of which only forty-four were protestants; in Cannay, two hundred and ninety-two, of which only sixteen were protestants; in Barra, eleven hundred, only eighty of whom were protestants. In the reign of King Charles I. they were all protestants.

and all the marks of activity and industry testified to the commencement of the merry hay harvest; on a sudden, however, the scene was totally changed; all business seemed at an end; every shop was shut, and, on arriving at the small inn, and asking the cause, I was informed that this was the "Fast Day," for it was "The Preaching Week." To my southern readers, many of whom are doubtless unacquainted with the customs of the church as by law established in Scotland, this appellation will appear unintelligible. Let it be stated, therefore, that previous to the celebration of the sacrament of the Lord's supper, it is customary to set apart one day in the preceding week as a "Fast Day," or, as it should more properly be termed, a "Preaching Day," for it does not come up to our notion of a fast. Such a practice is calculated to be productive of good, and, in many of our parishes, a service, or services, preparatory to a communion Sunday, has been attended with the best results. I heard with regret, however, that the "Fast Day," instead of being devoted to religious exercises, had, in too many instances, become a season of revelry. A newspaper, published in a large town, was put into my hands, in which the following paragraph, in substance, appeared (for I did not copy the passage):—"Yesterday being our fast day, the river presented a very gay appearance: the steam-boats were filled with passengers, anxious to enjoy the pleasure of a trip, and a late hour had set in before many of them returned. Not a few had somewhat exceeded in *mountain dew* (i. e., whiskey), but, thanks to our excellent police, no serious disturbance took place." I was told, that many most conscientious laymen, as well as ministers, were anxious for some new arrangements. "Swarms of pedestrians," says Miss Sinclair, in her recent work ("Scotland and the Scotch," "The Western Circuit," p. 308), "were hastening along the high road, to attend a Thursday sermon before the sacrament, in some distant parish; all so gaily dressed, that we conjectured they must be going to a wedding: and the crowds which usually congregate on such occasions have become so serious an inconvenience to the clergy, that they have decided, in many districts, that this ordinance shall be held everywhere on the same day, to prevent strangers from transforming the most sacred of all earthly duties into a scene of mere lounging and gossip. In the highlands, many servants make a stipulation, when engaged, that they shall be allowed, in every neighbouring parish, regularly to attend 'the preachings;' and the country milliners all hasten down with patterns of their newest bonnets and caps for that occasion."

I was struck, during my tour, with the great prominence given to preaching in Scotland over the other solemnities of divine worship, and which, I think, is the case with dissenters among ourselves. This, I conceive, has been instrumental in no small degree, in creating those endless schisms, and even jealousies, which rend the dissenting bodies, and to which, I think, may legitimately be referred those unhappy disputes which now exist among the members of the church of Scotland\*.

\* Every true Christian must deplore these divisions; and they may lead to far more serious consequences than many are in-

The interval between services is generally spoken of, as the time between sermons, and, on some occasions, even at one service, two sermons, and sometimes by different ministers, are preached. Much as preaching is to be valued as a most important means of grace, and no one can value it more highly than I do, it should never be exalted above the sacraments, praise, and prayer: and I confess few things pain me more, than to see the scanty attendance at the week-day, or even Sunday prayers, in our own church, when unaccompanied with a sermon or lecture. To how many, especially those not occupied in business, or trade, or manual labour, and who are therefore, not necessarily prevented, might such an attendance be abundantly blessed! I have known not a few instances, in which this has been the case. Might not many an hour of useless gossip be better spent in the house of God? and might not many of the aged, who are able to reach it, there find much to strengthen and refresh them, to the close of life's journey? I believe the trial needs only to be made.

The preaching week is the grand festival in the parishes of Scotland, for no attention is paid by the established church to the usual feasts or fasts, or by any of the presbyterian seceders—nay, such is actually prohibited\*—and in many parishes it is only an annual festival, for there are some in which the Lord's supper is administered but once a-year. This I conceive to be a great evil, more especially as private communion is altogether forbidden; and, if I mistake not, a clergyman in the western islands was some years ago severely reprimanded, if not threatened with suspension, or even removal, from his clerical office, for presuming, in compliance with a dying man's most urgent request, to administer the sacrament of the Lord's supper in his chamber! My informant was not likely to mislead: the occurrence took place with reference to one in high life. It appears to me, also, diametrically opposed to the requirements of the "Presbyterian Directory for Public Worship," wherein it is expressly laid down, that "The communion, or supper of the Lord, is frequently to be celebrated."

Mentioning to my host, that I should probably return on the Saturday to remain until Monday, he requested me at once to secure rooms, for the house, he said, would be filled that night: "Our minister expects more assistance than he usually has, and he

clined to apprehend, or are willing to allow. It is to be sincerely hoped, that a spirit of conciliation may soon be more prominently displayed than is now the case, and that the unfortunate collision between the spiritual and temporal courts may not prove detrimental to the interests of religion.

\* The 5th of the articles of Perth, ratified by parliament in the year 1621, was to the following effect:—"As we abhor the superstitious observance of festival days by the papists, and detest all licentious and profane abuses thereof by the common sort of professors, so we think, that the inestimable benefits received from God by our Lord Jesus Christ, his birth, passion, resurrection, ascension, and sending down of the Holy Ghost, were commendably and godly remembered, at certain particular days and times, by the whole church of the world, and may be so now: therefore the assembly admitteth, that every minister shall, upon these days, have the commemoration of the foresaid inestimable benefits, and make choice of several and pertinent texts of scripture, and frame their doctrine and exhortation thereto; and rebuke all superstitious observance and licentious profanation thereof." It is needless to remind the reader, that these articles were subsequently condemned.

has bespoke three bed-rooms already." I took the hint, and was glad I had done so, otherwise, on my arrival on the Saturday, I should not have procured a corner to sit in; and, after all, I felt obliged, not by my host's request, but my wish to accommodate—mixed up, in some measure, with the desire to pick up information—to offer a share of my parlour to some of the other guests. The conversation among them was chiefly on the merits of the sermon they had just heard; for there had been preaching that afternoon, as is usual on the Saturday, although that is not kept so strictly as the fast day, business being followed as usual, except during the hours of divine service. Some applauded the discourse, and prognosticated that the preacher, a young man, would rise to eminence; others doubted the point, and conceived he was not altogether sound in his views. All seemed critics in their way, and good judges in their own estimation. The ministers who were to assist the following day came in for their share of criticism; but the grand theme of rejoicing, was the unexpected arrival of an eminent minister from one of the large cities. That such a spirit is to be deprecated, is unquestionable. It leads not to a spirit of deep humiliation, solemn self-examination, and serious endeavours after growth in grace: it is a spirit, however, not confined to the members of the church of Scotland; for I fear we have many captious hearers among ourselves, persons who are glad when the prayers are over, that the preacher may begin. I do not say, that we are blindly to follow our appointed, or any other, minister, or not to compare his statements with those of the word of God; but this I say, a captious hearer cannot be a profitable hearer; and that to possess the teachableness of little children, is requisite for our admission into the kingdom of heaven.

#### THE NEW BIRTH:

##### A Sermon,

BY THE REV. COLIN CAMPBELL, M.A.,  
Curate of Saint Paul's, Birmingham.

JOHN iii., 3.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

IN this important passage of holy writ, we have the main scope and drift of our Lord's memorable interview with Nicodemus. A conscience half awakened brought this ruler of the Jews to Jesus. He came, because of the miracles which the Son of God had wrought; but he came by night, lest a stigma should be cast upon his dignified importance, if it were publicly known that he had held converse with one who was every where spoken against.

To this act of Nicodemus, as illustrating the character of fallen man, it may be needful for me to revert at the close of the subject which awaits our attention. In the mean time, let me claim your serious regard for

the statement contained in my text, while I seek to draw from it such instruction as may, under God's blessing, prove of essential service to all our souls.

It may be observed, that no apparent connection exists between the answer of Jesus, and the remark to which it is offered in reply; nor was any necessary, for the Searcher of hearts perceived that his self-righteous visitor was disposed to rest satisfied with idle and unprofitable generalities, while he, on the contrary, being fully intent upon the work of winning souls, and making them wise unto salvation, omits every reference to his own pretensions as a teacher come from God, as well as to the miracles which were intended to set forth his divine mission. In effect, he thus replied to Nicodemus; "Little can it matter who I am, or what that power may be which enables me to accomplish the wonderful works to which you have referred. If you know no more of me, and of the object for which I came into the world, than what you have just stated; if you feel no personal need of the divine favour and forgiveness; if you are ignorant of the fact that there is a fault, yea, a corruption in the nature of every man which deserveth God's wrath and damnation; if you have yet to ascertain the truth, that 'except a man be born again he cannot enter into the kingdom of heaven,' it will be of little avail for you to say as you have done to me, 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.' A matter of infinitely higher moment lies beyond all such attainments. A question requires to be answered fully and satisfactorily, which involves all the mightiest interests of the soul, by being associated with every thing which eternity will prove to be most valuable. The soul's new birth, and its consequent heirship to an eternal kingdom, are the points to be settled by that all-important inquiry. Art thou born again, and therefore made meet to be a partaker of the inheritance of the saints in light? This is the momentous inquiry, and it is rendered pre-eminently so by the assertion which I make to thee without any hesitation, 'except a man be born again he cannot see the kingdom of God.'"

Let us then give heed to the declaration, for all mankind are interested therein. Our Lord does not say—except heinous transgressors, murderers, adulterers, blasphemers, sabbath-breakers, and such like, are born again. He does not leave a loophole for the escape of those who trust in themselves that they are righteous, or of those who pass current among mankind as persons of undoubted excellence. He makes no exception



whatever. He takes an unflinching stand, upon the broad basis of that scripture-truth which affirms that sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned. He intimates, as we shall presently have to observe, that a second birth is the divinely appointed method of preventing second death: and that, if a man be not born twice, before he die once, it had been better for him never to have been born at all.

"Except a man be born again, he cannot see the kingdom of God." Here we have a divine assumption, which includes within its limits every child of man: for as in Adam all die, so do all require a recovery from the effects and consequences of death. How fearful, therefore, must be the endless portion of those who live as they were born, and die as they have lived—strangers to the hallowed influences of that new creation, which must be planted within the souls of all who would partake of those pleasures which are at God's right hand for evermore, but which can only be enjoyed by those who are new creatures in Christ Jesus.

We know that that which is born of the flesh is flesh, encircled with its multiform infirmities, influenced by its sensual tendencies, and exposed to all the sorrows which form the portion of a corrupt and fallen nature. By that nature we are born in sin, and are children of wrath. The rich, the poor, the high, the low, the learned, the unlearned, are all comprehended under one description of moral need—all alike requiring the effectual interference of that three-fold agency, by means of which old things pass away, and all things become new within them. To each and all does the prophet's description apply with forcible exactness: "The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores."

Unless, therefore, some entire change takes place, how would it be possible for such corruption to inherit incorruption? How could one so wholly perishing and undone, become a fit inhabitant of a world of purity and holiness? Marvel not, then, that the Saviour has said unto us, "Ye must be born again!" Without it we should be aliens from the commonwealth of Israel—strangers to the covenant of promise—without hope, and without God in the world.

The new birth of which we speak, may be variously designated by the phraseology of man, and its character may be differently conceived of by the human mind; but the humble believer, who desires to have a right understanding in all things pertaining to life

and godliness, will study to ascertain what is the mind of God, in a matter so vastly momentous, and will be especially anxious to know that he himself has become the subject of a change so evidently divine.

It is happy, my brethren, for the Christian church, that her divine Founder has so clearly pointed out all things that are requisite and necessary for the salvation of her members. In the exercise of his own unerring wisdom, he instituted and ordained two distinct sacraments, and only two, as generally necessary to salvation, although he has nowhere peremptorily caused the salvation of an immortal soul exclusively to depend upon their reception.

No one who believes the gospel narrative can doubt whether or not a fixed conjunction exists between the sacrament of baptism and the discipling of the family of man—that they are, in short, one and the same thing; and that too in the appointment of unerring wisdom. To talk, therefore, of persons, whether young or old, being pupils in the school of Christ, and not at the same time baptized persons, bears the impress of a palpable absurdity. To assume to be the former, and not at the same time to be the latter, would form a profession the most ignorant and unjustifiable that can possibly be conceived. Hence baptism is wisely judged of as the rite of initiation into the covenant of Christ—the door of entrance into his church—the title of admission into the privileges of his household. Ignorance may inquire, "What mean ye by this service?" and but one answer need be returned to those who so inquire, viz.—that its institution belongeth not to man, but unto him who giveth not an account of any of his matters, and whose foolishness is declared to be wiser than man's wisdom. Upon the unimpeachable character of its sacred Author must the ordinance of baptism be made to stand; and he that would presume to reply against God, must expect to incur the woe that is denounced against him that striveth with his Maker.

An ordinary exercise, however, of the faculties with which our God hath endowed us, may serve to convince our minds that it must be far below the wisdom of the Eternal One to invent a useless ceremony, and encumber the minds of his accountable creatures with that which can never profit them. He needed not to have instituted such a service as baptism, nor would he have done so, but from considerations the most sacred and gracious, designing thereby to promote the highest interests of his creature, man.

May we not then safely affirm, with respect to the sacrament of baptism, that it is "not only a badge or token of a Christian man's profession, but likewise a certain sure witness and effectual sign of grace and God's good

will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him?" Can it for one moment be imagined that Christ, when he planned the formation of a church upon earth, was unmindful of the church of the first-born, whose names are written in heaven? Did he not associate the two in a sacred link together, by the actings of a mind with whom the past and future are an eternal now? Or can it be denied that he was designing to form a church on earth, when he bade his chosen messengers to go forth and teach (or make disciples of) all nations? And if he saw fit to add an indispensable direction, viz., that they were to baptize their candidates for discipleship in the name of the Father, and of the Son, and of the Holy Ghost, are we not justified in concluding that this rite of baptism formed a solemn and momentous addition to the prescribed teaching? yea, that it was a means for completing the conformity which he was anxious to establish between the church below and the church above—the church militant and the church triumphant—the church on earth and the church in heaven. And further, that, as this conformity could only be realized by possessing the same devotedness to the will of God on earth as marked the conduct of those who encircled his throne in heaven, so must it have been designed, that all who partook rightly of this appended service, should find it to be "a sign of the new birth, whereby, as by an instrument, they were grafted into the church;" the promises of forgiveness of sins, and of adoption to be the sons of God by the Holy Ghost, visibly signed and sealed, while faith would be increased by virtue of prayer unto God.

Hence we are authorised to assert, that he that believeth will at once be baptized; and he that believeth, and is baptized, is in a state of salvation; while he that believeth not, whether baptized or unbaptized, is in a state of condemnation. Accordingly, our blessed Lord, in the case before us, when solving the perplexities of this ignorant master in Israel, observes to him with much solemnity, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven!" Nothing can be more certain, than that our Lord made here a positive reference to those two component parts of the sacrament of baptism, which our church so happily describes as the outward visible sign, and the inward spiritual grace. Neither can the sacrament (as a sacrament) be valid and complete, if either of the two parts be wanting. Not that I would restrict the omnipotence of Jehovah, in his renewal of a human soul, to the literal

adoption of the outward sign, before he could impart the inward grace and thing signified: neither, on the other hand, would I sympathize with those who seem disposed to compel the Almighty One, on the penalty of forfeiting his title to veracity, to associate his minister's adoption of the outward sign, with his own imparting of the inward and spiritual grace. Nevertheless, I do most fearlessly maintain, that the sacrament of baptism in its twofold dimensions, is, as our twenty-seventh article well observes, "a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church;" and likewise, that the "promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." I would, moreover, assume it as a thing to be taken for granted in theology, without impugning the attributes of the Most High, that baptism is the divinely-appointed channel of regeneration to the human soul. I would likewise impress it most solemnly, upon the conscience of every baptized person, to believe—yea, and to act as if he believed—that he was, by baptism, "regenerated and grafted into the body of Christ's church"—yea, that he was, in baptism, "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I would further enjoin it upon him, that he do earnestly and prayerfully resolve to "lead the rest of his life according to that beginning;" most constantly bearing in mind, that "baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." We know, if we know anything, that an inbred corruption "doth remain even in them that are regenerate;" and, when it seeks to gain a mastery over us, we ought to be armed for the conflict, and stimulated to a resolute resistance, by a just conception of the sad condition which belongs to a dismembered limb—to a repudiated child—to an outcast, that is judicially driven from the possession of his own lawful inheritance. And such, surely, must be the miserable state of those, who wickedly forget that the vows of God are upon them; that they have been received into his family, numbered among his adopted children, and might be joint heirs with Christ of a heavenly crown; but yet are living in fearless despite of these high privileges, and therefore exposing themselves to the horrors of that entail, which is prepared for all who

barter away the birthright and the blessing which belong to the sons of God.

O, my brethren, if there be a sad and terrible visitation hanging over the souls who never attain a new birth unto righteousness, of how much sorer punishment shall they be thought worthy, who madly quit an indulgent father's home, as once the prodigal did, and thereby remove themselves to a distance from the privileges and joys of sonship—cutting themselves off from the dear delights of home—despising the precepts and example of their heavenly Father—treading underfoot the Son of God—counting the blood of the covenant, wherewith they were sanctified, an unholy thing—cancelling, by a wilful hand, the terms of that sacred bond, whereby they were brought under the service of the best of masters—and doing despite to that Spirit of grace which would have given strength to their resolutions, courage to their purposes of obedience, and success to their endeavours to secure that imperishable crown which a righteous Judge shall award to those who “run with patience the race that is set before them, looking unto Jesus.” What punishment—however much greater than they can bear—may be regarded as the due of those who act as I have been describing? And how much exquisite remorse ought to be infused into their adoption of that most bitter lamentation—“How many hired servants of my Father's have bread enough, and to spare, and I perish with hunger!” Bitter, truly, should it to them become, and bitter it most assuredly will be found, when placed in an eternal separation from the possibility of adding, what doubtless afforded some measure of mitigation to the prodigal's grief, “I will arise and go to my Father.” But alas! that Father will then have changed his paternal into a judicial character; and, instead of having to rejoice that a long lost son was restored to his fond embrace, he will have to give a righteous approval to the condemnation of one who so stubbornly refused to “seek him while he might have been found, and to call upon him while he was near.” Accordingly, therefore, that outcast has to “eat of the fruit of his own ways, and to be filled with his own devices.”

In conclusion, then, let me call upon you all to repudiate the timid spirit which actuated Nicodemus in the case before us, and to remember that now is the day of your visitation. The vows of God are solemnly upon you; you have been dedicated to him in baptism, and the duty which devolves upon you—I will not say from the promises made by others in your stead, but from the privilege of your being possessed of

parents and friends who felt disposed to consecrate you to the God of your every mercy—that duty I say is, “that you should not be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner, against the world, the flesh, and the devil, and to continue Christ's faithful soldiers and servants unto your life's end.”

Dear brethren, let me anxiously inquire whether you are, or are not, resolved to give these evident and undeniable proofs of yourselves being born again? Are you not the sworn soldiers of the King of kings? O, then, disdain to act a traitor's part, especially in the camp where you ought to be faithfulness itself. Are you not the professed servants of a heavenly Master? Serve him, then, in righteousness and true holiness. Are you not the adopted children of a reconciled Father? O be careful, then, to walk in love as dear children; value highly your inestimable birthright, and the blessing most assuredly reserved for you all will be, to have “a name and a place better than of sons and of daughters, even an everlasting name that shall not be cut off.”

#### USEFULNESS.

“Blessed are ye that sow beside all waters.”—Is. xxxii. 9.

A FRIEND remarked to me, a few days ago, with much sadness, after I had stated to her a plan of usefulness, which I hoped to be enabled to carry into effect at my home, in a distant county, “You do much good; you have power, and know how to use it: but I”—she paused sadly for a moment—“I have never once done any good in my life.” Knowing her to be a very amiable and excellent, as well as accomplished person, I argued that this was impossible; that she must, by precept, example, or in some way, have done good in the world; her answer was ever the same: “No, I have never done good to any one in my life. How can I? You may have schools in the country; you know how to talk, and to think, and to argue; you are differently placed. I, in London, can be of no use; I have never done any good, nor do I know how to do any. No, my dear —, you may say what you will, I can only repeat over and over again, I have never done any good whatever.”

A few days of illness, during which I have had much time for thought, have given me an opportunity of dwelling much on this remark of my friend's. She is some years older than myself. In childhood we were play-fellows; but our paths in after-life have been far different. She leads the life of a London goer-out, I one of business and bustle, when at home; and, when away from home, as far as time will permit, that of a student. “Sow beside all waters,” is my favourite motto—what her's is, I know not; I believe she has none.

In writing this paper my object is two-fold.

1. To draw attention to this important question, and, if possible, to obtain a reply to it, from some

pen more able, and some heart more experienced, than my own: "Of what use to others and herself can a person be, whose life is passed in the morning with a quiet and happy home-circle, in some pretty and feminine occupation—such as work, drawing, music, &c.—in the afternoon, in a round of visits and shopping; in the evening, in attending balls, concerts, operas, and the like?" (I must explain that the peculiar position of my friend, as regards family, &c., requires this evening employment).\*

2. To draw the attention of the young, and persons in general to this fact, that there is no position in which some opportunities, and powers of usefulness, do not exist.

In conversation, I have often urged this on various friends; and but too often have met with direct contradiction, or extreme surprise. Some have laughed at one so young pretending to dictate to them; others have simply smiled in silent contempt. But the words of the bible are against them. Had it not been possible for many, yea, for all men to do some good, they would never have been written. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Let us each consider by what waters we can sow the good seed of the gospel of Christ; let us each feel, that, although slow and heavy in motion as an ox, or dull and sluggish as an ass, yet some positive sphere of action is assigned us. All are not, and cannot be, alike in duties or in mind. To one is assigned vast powers; he may become an able preacher; he may be placed as a bishop over many, and may have a name known widely over his own country, and extended through distant nations, as a teacher sent from God: another may be humble in station, poor and lowly in his own eyes, of little estimation in those of others, and yet, the learned and the eloquent prelate may to that poor man owe, by God's blessing, his first awakening to those doctrines, and those great truths, which have enabled him to benefit thousands.

A single sentence, nay, even a word, or a look, has often awakened serious thoughts in the most disinclined to think. Many persons consider themselves unable to do great things, forgetting "how great a matter a little fire kindleth;" let such, then, begin with small exertions; let them carefully guard their own words, their own conduct; let them check improper language whenever they have opportunity of so doing; let them try to raise the tone of conversation, in whatever society they may be thrown, by never joining in such as is useless; but, trusting to God's help for support, and having a humble reliance on his ever present mercy, firmly endeavouring to introduce topics of interest and instruction;—I do not say directly religious subjects—this would not unfrequently do more harm than good; though, whenever occasion offers, all sincere Christians would wish, and more especially when with those whom they love (and who is there that the Christian does not love, Christ having died for all?) to speak and be spoken to of the holy religion of Jesus, and to lead others to glorify God. All must be done, however, in a

prayerful spirit. Let us, ere we visit our friends, and whenever we expect them to visit us, lift up our hearts, saying, "Lord bless our converse this day; and so order it by thy Holy Spirit, that we may be enabled to benefit each other and ourselves. Keep thou the door of our lips, and grant that we offend not in our tongues. Preserve us from pride of intellect and vanity of speech, and let us not seek our own praise, but the honour of thy name, and the eternal welfare of our own souls, and those of others. O! hear us for the sake of him "who went about doing good."—Amen.]"

One sentence more, and I have done. Let us not be discouraged by difficulties; but remember those met with, and overcome, by many eminent servants of God. Let us each take the motto of Eliot, the first missionary to the American Indians, and act upon it; "Prayer and pains, through faith in Christ Jesus, will do any thing;" and let us be especially careful that whatever we do, we may "do it heartily, as to the Lord, and not unto men." IOTA.

### SUNDAY REFLECTIONS.

By MRS. RILEY.

No. XVII.

"Day unto day uttereth speech, and night unto night sheweth knowledge."—Ps. xix. 2.

THERE is something most appropriate and beautiful in the terms chosen by our translators, to express the poetry of this passage; something, which conveys to my mind, the joyousness of early dawn, the deep solemnity of night. We are told in Job, that, when creation sprang forth, in perfect beauty, at the bidding of the Almighty, "the morning stars sang together, and all the sons of God shouted for joy." Even now, (though we must believe something of the pristine beauty of earth is marred) when the dawn ushers in a new epoch of time, a general chorus of praise swells forth. The fresh breeze of morning whispers the tidings to the flowers, which unfold their buds, and exhale sweet incense to the Author of the opening day: the beasts, refreshed and invigorated, enjoy their dewy pastures, the birds carol forth their notes of thanksgiving, while the lark springs upward even to "heaven's gate," carrying thither the songs of earth, to mingle with the praises of heaven. Thus "day unto day uttereth speech," and conveys from one morning to another, the honour of that glorious God, who at first created the universe "by the word of his power," and still upholds it by his wisdom and love. Night presents the reverse of this: the breeze has died away, and most of the flowers closed their petals, the beasts have laid down to repose, the birds are at rest; the voices of earth are hushed, and silence reigns around. Does night, then, offer no homage to him who declares, "I form the light, and create darkness?" Look up to heaven, for it is eloquent. The countless orbs which sparkle there, seem to pour their rays into our very soul; they pass with noiseless course along the firmament, and as one fades into obscurity, another rises on the eastern horizon, bringing from other lands, the tidings of an ever-present God, and tracing in jewelled characters upon the heavens, the name of him who ordained the "stars in their courses, and

\* We would just hint that no peculiar position can, in our opinion, require or justify the attending of operas and the like.—Ed.

commandeth all their host, and night unto night sheweth knowledge."

Recent researches into the wonders of the planetary system, have unfolded still wider the gates of that blue vault on which we gaze; we read of a depth of stars (so to speak) one partially concealing another from our view. When we raise our eyes to heaven, impressed with this idea, and consider that what we see are but a very small portion of the worlds which glitter there, and reflect to us something of the brightness of him who dwells "in light ineffable," do we not experience for a moment a sensation of desolateness?—a suspicion that "so insignificant a being as myself, may be overlooked in the immensity of creation?"—a feeling like that of David, "Lord, what is man that thou art mindful of him, and the son of man that thou visitest him." But when the conviction flashes upon us that we bear within us an undying spirit, to exist, when sun, moon, and stars have set for ever, we feel that immortality is a link that binds us to the throne of the Eternal, and, though but one of the innumerable beings inhabiting the various worlds God has formed, to that one comes the promise, "I will never leave thee, nor forsake thee."

But this passage is not only redolent of poetry, for we may glean instruction from it. Could we imagine that those sparkling gems were conscious witnesses of our conduct, and, while shrouded from our view, they beheld our daily deviations from the path of duty, our ingratitude to the Father of mercies, our discontent under the daily trials of life, our waywardness and folly, and then, as they spring forth at evening, they traced upon the heavens the record of each day's actions, should not we blush that "night unto night" should show forth the knowledge of our guilt? Yet it is written on a more indelible tablet, and "when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat," that record will endure, and not only our actions, but our most secret thoughts be exposed to the scrutiny of an assembled universe.

One method only can be found, to erase that register of our condemnation; but, when the judgment seat is set, and the books are unclosed, it will be too late to fly to the fountain opened for sin; now is the time to go to the footstool of mercy, with the language of repentance and say—"have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse from my sin; for I acknowledge my transgressions, and my sin is ever before me." The plea of faith can never fail, for the blood of Jesus cleanseth from all sin: one drop of that precious stream blots out the condemning record which is against us, and our reconciled Father looks upon us with the assurance, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Our daily sins need daily repentance; let then night unto night bear witness of the faith with which we seek the atoning blood of Jesus; nor let creation only utter forth the praises of God, but, "day unto day," let our thanksgivings mingle with it. Every day is to us a new creation, new events must occur

within its limits, new mercies will be needed, and new strength required. Night is not the season of our greatest peril; for, conscious of helplessness, we then commend ourselves to the protection of the Almighty, but, as soon as we assume our own guidance, we are apt to run into error, or fall into sin. Let, then, day unto day utter a voice of warning, and, while we tell over with gratitude God's past mercies, let us also implore his "continual help;" convinced of frailty, let us seek the protection of him who can ward off the arrow that flieth at noonday, for he will extend his shield and buckler over those who humbly pray "give us this day our daily bread, and lead us not into temptation, but deliver us from evil."

### Miscellaneous.

**UNJUST PREJUDICES AGAINST THE JEWS\*.**—I have often been struck with the repeated expressions of love and endearing assurance of Jehovah towards his people Israel, and I am much inclined to think, that, among the many other purposes of God in doing so, this was one: he foresaw the prejudices which the Christian world would entertain towards the Jewish nation, and how they would prolong the afflictions of that people, and look upon them as the offscouring of the children of men; the Lord, in his infinite mercy and loving kindness to Abraham and his seed for ever, sets forth in marked and express terms, how affectionately he loves them, and that he will love them for ever. Hear the word of the Lord by Jeremiah; "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off. Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 24, 25, 26).

**MEANING OF THE WORD "PRÆMUNIRE."**—The capital punishment of "præmunire," is so called from the words of the writ, preparatory to the prosecution thereof; "præmunire\* facias, A.B.," cause A.B. to be forewarned that he appear before us to answer the contempt wherewith he stands charged.—*Blackstone Com. c. iv. ch. 8.*

\* From "Both one in Christ. By Alfred Moritz Myers. Seeleys, 1840. Third edition." We have pleasure in recommending this book to our readers. The introductory account which the author gives of the means and process of his conversion to the faith of Christ is very interesting. But we cannot help saying that the volume is encumbered by prefaces—two by Mr. Myers, one intermediate by another hand. This last-mentioned one is a mere puff, too nearly assimilated to the complimentary verses anciently prefixed to every book by the friends of the author. Attached as we are to old customs, we should be very sorry to see this revived; and we must bear our testimony against the attempts we now see frequently made to propitiate the public by writers procuring somebody to say for them, in a recommendatory essay, of course duly emblazoned in the title page, what they would blush to say for themselves. Mr. Myers' work needed not any such extraneous help.—Ed.

\* A barbarous word for *præmoneri*.—*Blackstone's Note.*

† *Præmunio*, in law Latin, is used in all its tenses and participles, for *præmonere*, or *cito*. Ducange.—*Christian's Note.*

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## CHURCH ORDER IN THINGS INDIFFERENT.

BY THE REV. ROBERT EDEN, M.A.,  
*Minister of St. Mary's Chapel, Lambeth.*

### I.

To know what is the right object of worship, and to worship that object aright—in this notion is all religion briefly comprehended. The revelation of God is given to man that he may arrive at the knowledge of him whom he should serve; and the whole apparatus of human means has been established, in order that man may continually be taught to serve him acceptably. Of the worship of God a principal part is that which is conducted in the public assemblies of his people—the direct homage of the lips; and it is clear that this service, which is social, must be conducted upon the same principles as regulate all other meetings for social purposes; the proceedings of them must be according to rule. Now, while the topics, that are to engage the attention of persons met together for purposes of worship, have been for ever settled and defined in the word of God, it does not appear that the circumstantialia of worship have been thus definitely marked out. Under the Jewish dispensation, almost every particular worship was prescribed: the times, and places, and material of service, were appointed with such exactness, that none might depart from any particular, without incurring guilt by the departure; but, under the gospel, a dispensation of "liberty," those minute matters have not been prescribed. The assemblies of the saints are evermore to be characterized by prayer, and the hearing of God's word, and the sacraments, and the singing of his praise; and the due perform-

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ance of these services is to be the criterion by which we are to judge whether any assembly be a true Christian congregation; but the minor observances, the mere accompaniments of service, these are left to the church to settle throughout her generations, by her own discretion. The only control that is laid upon her is that which respects the end and the means. The former is to be edification; "Let all things be done to edifying;" the latter is to be propriety; "Let all things be done decently and in order." The use of the word ceremony has in it something equivocal, to which, for the sake of clearness, I here make allusion. Under the Jewish arrangement, all the sacrifices and purifications, the whole of the temple worship, were ceremonies; but they were divinely appointed, as prefiguring Christ not as yet come in the flesh. To the Jew, these observances made up all his religion; and, when we speak of the ceremonial institution of those days, we mean the whole system of worship—its substance as well as its accompaniments. But we employ this term differently when referring to Christian days. We use the word to describe some part of our services, either a sacrament or some other part of our visible service. If any of ourselves were to observe circumcision or sacrifice, we should be justly chargeable with denying Christ to have come in the flesh, all such services being for ever abrogated by the gospel; but it would be very unfair, on this occasion, to charge the use of all ecclesiastical rites appointed for order, with the criminality of an attempt to bring back the ceremonial law of the Jews. As fairly might every man in these realms, who chose to carry a seal and armorial bearings,

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

be chargeable with a treasonable forging and counterfeiting the queen's broad seal, it being clear that all such usages are but imitations of royalty. It may be observed, too, as true (though it is not necessary for the defence of our so-called "Rites and Ceremonies," since they are usages of Christian origin), that there were many things in the ceremonial law which were not essentially Jewish, which could have been used, that is to say, only under that system: many of their appointments were only reasonable regulations, to secure a seemly and decent performance of their worship; so that if it could be shown that some parts of our worship sprang, in the first idea of them, from the Mosaic service, this would be no valid reason against them: they would not point to that which "has vanished away;" they would not make the users of them Jews, and therefore they would still be, in the view of every reasonable person, unexceptionable; and, if any brother of weak conscience should be offended, and say, I cannot reconcile myself, as a Christian, to the use of this or that observance, because it was first suggested by the Jewish ritual, it would be a sufficient reply to say, suppose it never to have been included in the Jewish constitution (which it might not have been), and then you will see that it is a thing decent in itself, and suited to any system of worship, and may be as properly used under the gospel as under any other. What should we think of the strength of the reasoning faculties of any person who should maintain that a set of Christians (and we can easily imagine the case), who should be compelled to sojourn in a desert, and should build a house with boards to hold a Christian assembly therein, would be guilty of sin and come under the spirit of that reproof of the apostle, "If I build again the things which I destroyed, I make myself a transgressor," merely because the Jews had a tabernacle in the wilderness? What better opinion should we entertain of the power of reasoning from analogy professed by any who should teach that the building of our churches with hewn stone was unlawful, because such were the materials of Solomon's temple? or who should condemn, as illegal, the use of the paten or chalice, when made of gold or silver, at the administration of our communion, because, in the tabernacle and the temple, there were vessels of the same materials? And, to take one more instance, among all the objections that have ever been made against tithes, as a mode of paying the ministers of religion, I never heard that the remonstrants found themselves so pressed for plausible arguments as to allege that they were to be rejected because the Levitical priesthood was thus maintained. With

reference to this point, bishop Saunderson (a celebrated casuist) observes, that "all ceremonies are not to be alike accounted of, but those which concern order and decency are, with prudence, to be separated from those which pre-figured Christ to come; and that those things which concerned order and decency are not now simply unlawful, yet may they be many times inexpedient, as they became dangerous by their scandal\*."

Our church has been careful to use great explicitness in treating of ecclesiastical ceremonies. None can attentively read her statements on this head, and remain in doubt what are her views; nor, I think, whether they are scriptural and modest. Scriptural they must be allowed to be, if they are not contradicted by scripture, because the case is one in which the written word has left no direct instructions; and modest we shall pronounce her if she does not assume a dictatorial tone, when teaching matters which must rest upon her own authority. She declares that there is no holiness placed in the things which are called ceremonies; and that they do not, in themselves, make any part of the worship of God. She treats them as the furniture of God's house, as the materials in the midst of which material beings like ourselves must dwell; but she raises them not, either by express affirmation, or by inference, to any higher rank. She knows that God has settled what are to be the ingredients of that worship which he will receive from his fallen creature, man; to these none may add, nor from them subtract, aught; but the vessel, in which these ingredients are to be contained, may vary in its form; the altar, upon which the "sacrifice of praise is to be offered continually," may be somewhat different in its shape, as circumstances, or even imagination, shall order, provided that both the one and the other be coerced within the restriction of what is agreeable to the word of God. This is the doctrine of our homilies†; and the book of common prayer, speaking of ceremonies, expressly declares that "those which remain are for a godly discipline and order, which may be altered and changed, and therefore are not to be esteemed equal with God's law." And our articles assert, that "the church hath authority to change or abolish ceremonies, ordained by man's authority, so that all things be done to edifying."‡

It is quite conceivable, however, and I apprehend, quite consistent with the above views, that things in themselves indifferent,

\* See "Libertas Ecclesiastica," by W. Falkner, D.D.

† Sermon of Good Works, part ii., Sermon of Prayer, p. ii.

‡ Article xxxiv.

or which might have been otherwise, shall, by the constitution of the church, become duties; for she hath power to decree rites and ceremonies; she is a corporation, a society, and claims the privilege of regulating herself; and, when she has solemnly determined that such and such observances are seemly for carrying on her public services, her sentence ought to be complied with, provided always the word of God be not contrary. And I cannot doubt that even the posture of the body, which is reverential in itself, may become a duty after it has been settled by the church; and that, when the eye of the Almighty looks upon a Christian assembly kneeling, if the hearts of the congregation are bowed before him, he is graciously pleased, not only with the inward homage, but with the spirit of deference to the directions of the church. There is, of course, a slavish, mechanical following of the directions of a prayer book, which cannot be commended; it is not attendant upon "a living sacrifice;" it is unintelligent; it is no "reasonable service;" but there is also a wise, enlightened, attention to such instructions, proceeding from a respect for order, and I cannot doubt that this is pleasing and acceptable to him who is not the "author of confusion in the churches of saints," but whose instruction, through his apostle is, "Let all things be done decently and in order." And, however some may imagine that a contrary course is the way to prove how well they understand the nature of that "liberty wherewith Christ hath made them free," yet I cannot but think that, wherever a "sound mind" exists, there will be a desire to yield subjection to our superiors in things not unlawful, and a tenderness to preserve the peace of the church. It was well observed, to this end, by Zachary Ursin, one of the most celebrated protestant divines of the sixteenth century, that "indifferent actions may please God, but in a different manner from that which is properly and directly the worship of God \*;" and it is upon this principle that all those observances are appointed in our church which are called ceremonies; and that they are, with good reason, declared in our book of common prayer, to be "as well for a decent order in the church, as because they pertain to edification." Let none hesitate here, and ask how such minor matters can affect edification, to hinder or to promote it: they who best know the composition of human nature will allow that slovenliness, or want of order, will soon bring the worship of God into contempt; and that whatever con-

tributes—how small soever the contribution—to excite reverend thoughts of God, tends to the church's edifying\*. Besides the postures of kneeling and standing up, our church has appointed nothing to the worshippers which can strictly be entitled a ceremony; and she has herein manifested her wisdom: for, however innocent outward rites may be in their own nature, as being neither Jewish, nor raised to the rank of being parts of Christianity, nor as efficient means for the conveyal of grace; yet, to introduce any needless number of them is injurious to religion, as darkening its spiritual duties, as a return to a burdensome system, as tending, with ordinary minds, to depreciate the privileges of religion, and to lead them to repose upon external performances.

\* Chrysostom truly observed that "good order (*ἡ τάξις*), peace, and love, are the most useful things to promote edification." Chrys. in 1 Cor. ch. xiv. 40.

#### DIVINE REVELATION\*.

IN the first place, let us ascertain whether there really was a primitive revelation made to man.

La Place says, as I have already mentioned, that the earth was originally formed in a fluid state; that it was a fluid of varying density; that the most dense materials of which this fluid was composed were situated at the centre, and the rest in order above them according to their respective densities; that such of these materials as became hard, became so in the order in which they were arranged; and thus the water, being the lightest, remained at the surface. According, therefore, to this account, our globe, at its first formation, was entirely covered with a sea of waters.

Let us then compare this with what Moses says on the same subject. Moses represents the waters in the beginning as covering the face of the earth. "Darkness," he says, "was on the face of the deep. And the Spirit of God moved on the face of the waters. God said, Let there be a firmament," that is, an airy expanse, "in the midst of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters that were above the firmament. And God called the firmament heaven." "And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear." Thus no description can be more explicit than this, that, according to Moses, in the beginning the surface of our globe was at first an entire sea; nothing visible but the waters, until the third day, when the dry land was ordered to appear.

The question then is, how did Moses obtain a knowledge of this extraordinary fact? Observe, it is a fact that preceded the formation of man—a fact, therefore, that could not have been known by the sight or observation of any man—a fact that could not have been transmitted from one generation to another as a state of things to which any human being had been a witness. How then did Moses obtain a knowledge of it? There are but two possible ways in which it could be known to any man. One is by scientific research, as it was ascertained by La Place and Cuvier, and other modern men of science; the other is by a revelation from a superior Being. Let people turn it in their thoughts, and reason upon it

\* Ursinus, Explic. Catechismi. q. 96. Loc. Theol. in 2 præcep. This writer was born at Breslaw, in Silesia, 1534, died at Neustadt, 1583.

\* From an "Argument to prove the truth of the Christian," by the Earl of Rose.



as they may, a fact like this, of what occurred previous to the existence of man, could not possibly be known to man but by one of the ways which I have mentioned. Not all the sceptics and infidels on the earth could point out any mode by which this ante-creation fact could be known to any human being, except by one or other of these two ways. This, then, is the rock upon which I take my stand in this argument, certain that in standing on it I cannot be shaken. I ask, then, did Moses obtain the knowledge of this fact by scientific research, or was it by divine revelation? I cannot suppose that there is any man who will ascribe it to scientific research. No one will maintain that the sciences were in such a state in the time of Moses, nor for numerous centuries after his time, as would by their light enable him to discover such a fact. He must, therefore, have derived his knowledge of it from divine revelation. The conclusion is irresistible. The researches and knowledge which establish it at the present day were not only unmade and unthought of in his time, but were unmade and unthought of till near our own time. It is therefore clear, as any demonstration in geometry, that his knowledge of it must have been by revelation. Whether that revelation was made to Moses himself, or to Adam, or to some other person at or previous to the time when Moses wrote, makes no difference in that part of the argument. To whomever it was made, it was still a divine revelation: and, therefore, this most important fact is established incontestably, that God did make, in this instance, a revelation to man. Thus the objection of those who deny or doubt of a revelation having been ever made to man, because they are of opinion that the reason of man was, from the beginning, sufficient for his instruction, is completely overthrown by the fact which is thus undeniably established.

It may perhaps be asked, what then was the object of this revelation?—of what consequence was it to man to be told that, in the beginning, the sea formed the whole surface of our globe?—of what use could it be to man originally to know this fact? To this I reply, that, in the first place, the question for us is, whether such a divine revelation was made, not why it pleased the Deity to make it. It might have been made for reasons in some respects transcending our limited view of things; but the following reasons may, perhaps, be alleged without presumption as some of the grounds for such a divine communication: that this globe was made by God for an habitation for man, and that God caused the dry land to appear out of the waters to render it habitable for him, and that it was God that made man, are all most important truths, constituting the first foundations of all religion; and therefore there could be no more necessary, no more worthy subject of revelation. As God made us, we are bound to obey him, to be grateful to him, and to give him thanks; for to him we are indebted not only for our existence, but for every other good which we possess.

It was not, therefore, a barren fact which was communicated in this revelation; it was not an idle or merely an interesting curiosity which it proposed to gratify: it was a pregnant truth, of all others, perhaps, the most fit to be made a subject of a divine revelation. And instead of its appearing, as some might lightly think it, one not of sufficient consequence for such a special communication, it is really of such a nature as in itself to carry on the face of it evidence of its divine origin; so much so, that if man might presume to say what should be the first communication made to man by the Deity, it is that with which the first chapter of the book of Genesis commences.

The case then is this. That book describes a particular state of things, which, at the time when it was written, could only have been known by a divine re-

velation. It describes the world to have originally existed in a state totally dissimilar from the present: it describes it as having been originally all covered with sea, and no land any where appearing. What could be more improbable than this? It was such an improbable description, that the philosophers of Greece and Rome totally discredited it. Knowing that, as far back as the records of any history which they deemed authentic related, the world had been always described as having the same appearance as at present—the same mountains, the same rivers, the same continents and islands, the same seas—they thence concluded that it had never been otherwise from all eternity. Nor would any thing, seemingly so improbable, ever have occurred to the imagination of any man in those remote ages, as that it was formed in a liquid state. One great importance then of this early revelation is, that it disclosed a fact most improbable at the time, but which, after a long succession of centuries, science and research would prove to be true. Therefore this revelation bore within itself the remote proof of its own veracity—a proof which establishes itself decisively to be a revelation from the Deity; a proof which was destined to be hid for such a lapse of ages, but which finally, that is in our time, was to be established with such irresistible evidence, that no reasonable man can now deny or doubt that there was such an ancient revelation made by God to man.

Here, then, I say, is a fact which overthrows the reasoning of all the sceptics for a number of past centuries. It proves that an early communication had been made by the Deity to man; from which an obvious inference arises of the probability of subsequent divine communications. The evidence of prophecies may be objected to by some persons in various ways: the evidence of miracles also may in various ways be objected to: but here is an evidence of a divine communication, which cannot possibly be objected to or controverted in any way. A fact is related in confessedly the oldest book now extant on earth; a book of the authenticity of which there can be no question. It relates what occurred before the creation of man: it relates what, at the time when it was written, and for a number of centuries after, no man could have a knowledge of except by a divine revelation. The truth of what it thus relates, recent discoveries have incontrovertibly established. In what more satisfactory way, then, can we conceive that the Deity could have proved his having made a revelation than this, for the conviction of the present generation, and of all generations to come?

## ON THE GIFTS OF GOD IN NATURE AND GRACE.

No. VIII.

By MISS M. A. S. BARBER.

### THE BREAD OF LIFE.

IN all that belongs to the world in which we dwell, we perceive, not only the creating, but the upholding power of God (Heb. i. 3). He, who first made the grass, the herb, and the fruit tree after his kind, causeth them now to grow for the "service of man," "watering the hills from his chambers;" he who made "every living creature that moveth, gives them now their "meat in due season" (Ps. civ. 27); he who made the "greater and the lesser light," keeps now his covenant of "seed-time and harvest time, day and night;" he, who made man a living soul, holds that life in him through every moment of his mortal existence; "in him we live, and move, and have our being."

And when he speaks the word, "return,"  
 'Tis instantly obeyed.

receiving ourselves thus, in every thing which belongs to our bodily existence, sustained from hour to hour by the power of God, we rejoice to recognize in the scriptures the promise of the same daily care for the life of the soul. Our Lord represents himself as the shepherd of his people, who feeds them. Again, he says, "I am the bread of life; if any man eat of this bread he shall live for ever." The bread of God sustains the soul: would we love God, love holiness, shun evil, possess peace, these are marks of that spiritual life which is sustained only by communion with Christ. They who desire life must be filled with this heavenly food; awakened from the sleep of death, they yet painfully feel, perhaps, their inclinations, feelings, passions, warring against God, and drawing them forcibly down that path whose end is death; and, were there no power to support them at their own, the contest would not be long doubtful; yet how difficult it is to have a true and practical reliance upon the acknowledged principle of dependence upon God! how common to put the means of grace in the place of grace itself, and to hope for a change in the heart from every means except the first—the direct power of God! Is the soul faint, weary, luke-warm, unable to feel, unable to do, let it seek of the Lord, zeal, earnestness, love towards him. "A new heart also will I give you, and a new spirit will I put within you."

The bread of life strengthens the soul. Many hold back from the open profession of religion, under the idea they shall not be able to continue it, lest, as the seed which fell upon stony places, in the hour of temptation they should fall away; but the support of the Lord is as the "good ground;" "as the garden smeth the things which are sown in it to spring forth, so the Lord God will cause righteousness and peace to spring forth before all the nations." The earth nourishes the seed, protects it from the heat of the sun, causes it to spring forth; such is the strength of Christ to the soul which relies on him. We own that of ourselves we are not capable of one good thing—we are told to run the race, "looking to Jesus," not only to pardon the past sin, but to strengthen us against present temptation—faith is so weak in the human heart, that even when we really believe, or think we believe a thing, when we are called to act upon it, we begin to waver; as the disciples, who, though prayer was made by the church without ceasing unto God for the deliverance of Peter, when he stood before them, exclaimed, "It is his angel!" We are called upon to place practical reliance upon the acknowledgment of our dependence upon God in undertaking, in his strength, a steady, earnest, persevering, resistance against sin. Religion is a complete change of character; man naturally does not live for God; religion teaches us the recognizing of this dependence—the enjoyment of all the blessings and submission to all the duties and obligations consequent upon it. And this to the Lord only; no worldly motive, no party spirit, no selfish view, can have a part in true devotion to God; but, to do the will of God, we must know it; to walk in the way, it must be clear before us; to those who believe in him, Christ is the wisdom of God (1 Cor. i. 24). When we see the church upon earth rent with divisions, Christians in arms against each other touching points both of faith and practice, whilst we cast a yet more earnest look towards that world where strife shall cease, and all shall know, even as also they are sown, we are strongly impressed with our need of the daily teaching of the Lord, that amongst so many erring spirits we may enjoy, unclouded by error, the knowledge of that doctrine which is in accordance with his word; that, as the storms of contention blow over us we may not be as the "reed shaken by the wind."

The bread of life also satisfies the soul. Oppressed

with a heavy sense of sin, dreading alike the certainty of death, and judgment, where shall it find rest except in Christ? What sorrow can be compared to the sorrow for sin? Remorse, fearful forewarner of a future hell, dread portion of "the worm which dieth not," which has been permitted to creep into the lot of mortality—what pang can be like thine? What suffering can equal that of the immortal conscience? Surely if sin is really known and felt as such, "the remembrance of it is grievous, the burden intolerable." No repentance, no change, no reformation, can stand to the soul in the place of pardon; on the contrary, the knowledge of the need of it, and the earnest desire to be assured of it, increases with the increase of every Christian virtue, so that we generally find expressions of the deepest dread, and abhorrence for sin, in the mouths of the most faithful and devoted servants of Christ. Nothing but the assurance of pardon can procure us the peace promised, even in this world, as the inheritance of those who fear the Lord.

Sustained and fed with this heavenly food, the heart feels no more an anxious fretful longing for the things of this world; hence, calmness in adversity, patience, and submission to the will of God, characterize the true Christian; like the stormy petrel which balances itself calmly on the foaming wave, and seems to ride on the crest of the billow, he dwells securely amidst the tempests of adversity. Though thick darkness may be around, and danger on every side, here the precipice, and there the deep river, though, walking alone, we should surely fall, yet if we trust in the Lord we shall surely be safe; no evil

"Shall e'er prevail against us, or disturb  
Our cheerful faith that all which we behold  
Is full of blessings."

Nor is this support less needed in prosperity than in adversity, that we may learn not to set too much value upon earthly things: it disengages the heart from them, and prevents it from making a false estimate of our portion in this world; as a person in the full blaze of the meridian sun, can look steadily upon a lamp, the glare of which would dazzle the sight of one who sat in the dark. "O seek to know in your own experience," observes archbishop Leighton, "what those joys mean; for all describing and commending them to you, will not make you understand them, but taste and see that the Lord is good;" "praise the sweetness of honey to the utmost," says Augustine, "he who has never tasted it cannot understand it. You cannot see and know this goodness, but by tasting it; and having tasted it, all those poor joys you thought sweet before, will then be bitter and distasteful to you."

"Their drooping hearts were soon refreshed,  
Who look'd to him for aid;  
Desir'd success in ev'ry face  
A cheerful air displayed!"

It remains to be considered, to whom the bread of life shall be given, and how it is to be sought: for both we have an answer in the words of our Lord, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hunger and thirst supposes an earnest desire, and they who do earnestly desire, will of course seek. "Labour for that meat which endureth unto everlasting life, which the Son of man shall give unto you:" but alas! the children of this world are wiser in their generation than the children of light, the industry, perseverance, and carefulness, displayed in providing for temporal wants, rarely extend in an equal degree to the welfare of the soul: "I have not time to attend to these things, as I ought," is the often repeated excuse; even supposing it were so, what does it prove? That the minor concerns of the soul must at all times give place to the more imperative wants of the body! Can the human being, whose inward feeling, implanted by God himself, announces the certainty of immortality,

can he be so blind, so infatuated? Not exactly, there is another way of escape at hand: though it has pleased God intimately to connect our life here with our life hereafter, man has chosen to separate them, to declare, practically at least, that the one has no influence over the other whatever, and to consider immortality as including in itself the certainty of happiness. The manna was angels' food, and fell from heaven; yet it had to be sought after, and gathered by those who needed it; and gathered daily: as the body requires daily food, so does the soul: "Thy mercies are new every morning:" "The inward man is renewed day by day:" "Turn thy heart to the Lord" says the venerable author, whose words have before been made use of, "humbly saying, Lord Jesus, whereas I daily fall, and am ready to sin, vouchsafe me grace, as oft as I shall, to rise again; let me never presume, but always most meekly and humbly acknowledge my wretchedness and frailty, and repent with a firm purpose to amend; and let me not despair because of my great frailty, but ever trust in thy most loving mercy and readiness to forgive." Though both the prospective and the retrospective view are wise and just, yet, in a life so short, so changeable as ours, to-day is the scene upon which our faith and obedience are to be displayed: to fulfil the ends, to bear the trials, to perform the duties of to-day, we need the daily support of the Lord.

"He that cometh unto me shall never hunger, he that believeth on me shall never thirst." The more this heavenly portion is considered, the more it is enjoyed, the more earnest will be the prayer, "Lord, evermore give us this bread."

#### THE SERVICES OF THE CHURCH.

##### No. IX.

"Understandest thou what thou readest?"—ACTS viii. 30.

#### THE HYMN CALLED "BENEDICITE, OMNIA OPERA."

THIS hymn, the second that may be used after the first lesson at morning prayer, is called the "Canticle, Benedicite omnia opera Domini Domino," this being the Latin of the words with which it begins. If we were expressing it in English, we should say the "Sacred song (canticle). O all ye works of the Lord, bless ye the Lord." It is also called "The Song of the three children in the burning fiery furnace." This hymn, it is probable that the early Christians adopted from the Jewish church. It appears, from early writers, that this hymn was generally sung by confessors, martyrs, and all members of the Christian communion. It is recommended by Athanasius to be used in private devotion, and the fourth council of Toledo enjoined it to be used in all Spanish churches, alleging, as a reason, that it was sung all over the world. The same had before been said by Chrysostom, who spoke of this as a "Hymn everywhere sung throughout the world, and which would continue to be sung by the latest posterity." In the Gallic Lectionary, it is appointed to be sung after the reading of the first lesson.\*

\* It is to be remembered that I do not make these references to Romish service books, or even to the ancient fathers, as authorities in the strict sense of the word, as reasons why we ought to use these compositions; but merely to show to the uninformed the history of these and other portions of our prayer book. If they were unscriptural, no consideration of their ancientness could entitle them to a place in our services; if they be according to scripture, let them be thereby recommended to our admiration; and if, besides, they be ancient, let this both recommend and endear them to our use.

Our church does not admit the "Benedicite" to be an inspired composition, but its piety, antiquity, and adaptation to the purposes of devotion, have caused her to insert it in her services. Some have objected to this hymn, because (say they) in it we address angels and holy men, and even the inanimate parts of the creation. But there is no ground for this objection; and it never can be made by any who are conversant with the inspired writings and the psalms; in the latter of which, especially, such forms of address are frequent. These are not prayers offered to the angels, nor to the inanimate objects, but what are called apostrophes. The "apostrophe" is a well-known figure in rhetoric, by which we turn off (as the word signifies) from the course of our speech and address some other person, present or absent. So, in this hymn, we address the heavens, and the waters, the sun, moon, and winds; not as hearers of our words, but as parts of nature, which ought, if they had the power, to be vocal in the praise of God. This hymn is little more than a paraphrase or amplification of the 148th psalm, to which, in substance and expression, it is very similar. Both in that psalm and this hymn, all creatures in the visible and invisible world, are called upon to unite in one general chorus of praise to their almighty Creator. In the first book of Edward VI. the "Te Deum" is appointed to be "read in English daily throughout the year, except in lent, during all which time, in its place shall be used 'Benedicite omnia opera Domini Domino,' in English." This rubric was altered in the second book, and the choice has ever since been left to the discretion of the minister: and it may here be observed, that where the first lesson treats of the creation, or any extraordinary exercise of God's power or providence, the "Benedicite" might, with propriety, be adopted in the place of the "Te Deum." This, and the "Te Deum" are the only hymns used in our service that are of man's composing; our church being careful, even beyond all the ancient churches, in singing to God, to sing in the words of God.

It is, perhaps, needless to remark—and I should withhold the observation, but for the connection this hymn has had with Romish worship—that the expression in the last versicle but two, "O ye spirits and souls of the righteous," has no reference to departed spirits. The reformed church invokes not the dead. The words are a summons to the souls of all good men now living, to bless God. It may not be known to all readers that the names Ananias, Azarias, and Misael, in the last versicle, designate the "three children" who were cast (Dan. iii.), by order of Nebuchadnezzar, into the burning fiery furnace, and whom the prince of the eunuchs named Shadrach, Meshach, and Abednego (Dan. i. 7). I conclude my notice of this hymn with the words of a quaint but pointed writer of the middle of the seventeenth century.† "This canticle," he says, "is a rhapsody gathered here and there from divers psalms of David as the marginal notes (of the church bible) indigitate (point out); cited often by the learned and ancient fathers, and not censured for it by the Lutheran historiographers. Imprinted at Middelburgh

† Dr. John Boys, dean of Canterbury.

with the Davidical psalms in English metre; an honour denied unto the church psalter in prose. In a word, I find this hymn less martyred than the rest, and therefore dismise it, as Christ did the woman (John viii.); 'Where be thine accusers? hath no man condemned thee? no more do I: go thy way.'

## HYMNS AFTER THE SECOND LESSON.

Two hymns are provided by the church to be read after the second lesson at morning prayer, the choice of either one whereof is left to the discretion of the minister. The former of these is entitled "Benedictus," because in the Latin version, it begins with that word. Before I speak of the hymn itself, it may be well to quote the words of the writer above referred to with reference to this hymn: "'The Benedictus,'" he says, "'Magnificat' and 'Nunc Dimittis,' are said in the church daily, whereas other psalms of David, Asaph, and Moses, are read but monthly. The reasons hereof are manifest and manifold; I will only name two:—First, these most excellent hymns (as gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world) concern is so much more than the psalms of David, as the gospel more than the law, and the New Testament more than the Old; for the one are but prophecies of Christ to come, whereas the others are plain discoveries of Christ already present. Secondly, these songs are proper only to Christianity, whereas other psalms are common to the Jews as well as to the Christians, wherewith they praise God in their synagogue, so well as we praise God in our church. A Jew will sing with Asaph and David that the Messiah of the world shall come; but he cannot, he will not acknowledge with Zacharias and Simeon, that he is come. So that the novelist herein misliking the church's custom, doth seem to play the Jew; which rather ascribe to the lightness of his folly, than to the weight of his malice. The judgment of the church he does not understand, but loves his own—not because it is true, but because it is his own."† This hymn is fitly placed after the second lesson, as an hymn of praise to magnify God for the comfort we receive by the sweet tidings of the gospel. The minister having recited some portion of the history of our redemption, either from the gospels or the acts of the apostles, we accept the message with joy and thankfulness, and adopt the words of Zacharias at the circumcision of his son John the Baptist (Luke i. 67), who "was filled with the holy Ghost, and prophesied," expressing himself in the words of this hymn. When we have just heard a passage of the narrative of the life and actions of the Son of God, by whose incarnation our salvation was wrought out, how can we more fitly praise the author of our salvation than in the words of him who was his forerunner of the Saviour, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people!" It is to be regretted that this hymn is not more frequently used in our service; the latter part being addressed to the infant Baptist in particular, is a reason against its use, since John is declared in scripture, and by Christ himself, to have been "a

burning and a shining light," and we should do well to have our thoughts directed to him who was so illustrious a harbinger of Christ. Still our meditation would not terminate in John, but in him who was to "increase," while the Baptist was to "decrease;" and in fact, the words, though addressed to John, only introduce a mention of the benefits of which Christ should be the author. "And thou, child, shalt be called the prophet of the Highest," &c., is the only verse that belongs to the Baptist personally; the following verses to the end, as well as those which precede, speak of the blessings of Christ's salvation. It were to be wished, therefore, that this hymn, so richly descriptive of the blessings introduced by the gospel, might be more generally used—at any rate, it might be adopted on those days of higher celebration in our church, wherein we speak of the grand facts connected with redemption.

The "Jubilate Deo," so called, because those two words are the Latin of "O be joyful in the Lord," was first composed (if dean Comber be correct) for a form of public thanksgiving, to be sung by course at the oblation of the peace offering; and he finds in this alleged fact, a happy suitableness in the use of the psalm when we "have heard the gospel of peace." After which, it seems to have been sung about the year 450, and was introduced into this part of our service, for variety, in king Edward's second book. We use it as a general acknowledgment of gratitude for the mercies of divine providence, and as an invitation to serve and praise God for his never-failing goodness, mercy, and truth. It is a form of praise perfectly accommodated to every Christian assembly, as the divine attributes here celebrated are, in the gospel, most fully displayed. "The church doth adjoin this psalm to the Benedictus as a parallel," says the old writer above named, "and that not unfitly; for as the one, so the other, is a thanksgiving unto God enforced with the same reasons and arguments; insomuch as Zacharias is nothing else but an expounder of David or Moses. As Augustine wittily, 'The New Testament lieth hidden in the Old, and the Old is unclasped in the New.' The whole psalm doth afford many profitable doctrines and uses. It teacheth all people to praise God with a good heart cheerfully (verse 1). Not in private only, but in the public assembly also, for public benefits received of the Lord (verse 3). Our bodily generation, and ghostly regeneration, are not of ourselves, but only from God (verse 2), who is always the same in his truth and goodness towards us, albeit we be variable in our loves and promises one to another" (verse 4).

## RESULTS OF THE LOVE OF GOD IN THE HEART.\*

THE first result of such love in the heart will be an inclination to delight in God, to esteem him as our portion and chief good, to regard his favour as better than life, and to desire the enjoyment of his presence.

As love is "of God," when it flows down into man's heart, it assimilates that heart to itself, and makes it so far like God; and there will, of necessity, be felt

\* *Working Principles*. Polity, book v. sect. 40.

† *Augustin Comber*. book xii. ch. 25.

\* From Faith, Hope, and Charity, explained and enforced in four sermons, by rev. T. Best, M.A., Curate of St. James, Sheffield. Sheffield, Ridge and Jackson. London, Hamilton & Co.

tial loveliness that beamed in his countenance, and the peculiar suavity and graciousness of his whole deportment. His dress was as plain and unpretending as theirs; his possessions were confined to the clothing on his person, and to the interest which he excited amongst the pious and well-disposed of the people with whom he lived. He made no pretensions to superior accommodation, neither for himself or his followers; "the foxes have holes, and the birds of the air have nests," but he, the Son of the most high God, had not, in his humiliation, where to lay his head. He advanced no claims to be treated with the dignity and consequence of a sovereign potentate. Though legions of angels were at his high command, and by the utterance of a word he could have reduced to nothing the proudest kingdoms and empires of the earth, yet his choice and pleasure was to be meek in spirit, and unpretending in dignity, and quiet and unobtrusive in the discharge of his personal duties. He wrought miracles of power and might, but not one had reference to his personal necessities. He instructed the people from day to day with a force and ability so striking and irresistible that multitudes flocked to him from all quarters anxious and impatient to hear the word of truth from his lips; but he was in no respect elevated by this great success. From the commencement of his mission on the banks of the Jordan to the dreadful hour that terminated all on Calvary, he maintained the same lowly and unassuming character, both in speech and conduct, and never, on any occasion, was he heard to utter a syllable of complaint at the personal inconvenience to which he was subject, or at the numerous privations to which he was continually exposed.

Now what must have been the habitual discipline of mind that could so regulate the ordinary conduct, and maintain unbroken the practice of such virtuous self-denial? What must have been the frame and temper of his disposition that could bear to sacrifice every claim to the highest adoration of his creatures, and content himself with an obscure and subordinate situation amongst the children of frail and sinful mortality? The humility of the Saviour was not a principle that showed itself only in a particular branch of his earthly conduct. It was not conspicuous at one period, or in one department and walk in life, but hardly visible or distinguishable in another. No, it pervaded the whole course of his moral existence; it was as clear and discernible in his private intercourse with his chosen disciples, as in his public communications and dealings with the Jewish nation; and never ceased to be a governing principle of his mind, whether in the cottage

of Martha, or in the palace of the Roman governor.

Now, as the apostle argues, "Let this mind be in you, brethren, which was also in Christ Jesus." Let that principle of humility which pervaded his moral character be a prominent feature and a governing motive of conduct in yours. If Jesus Christ, who was himself without sin, and in possession of a power that could overawe the elements, and keep in subjection the rebellious spirits of the lower world, could find it consistent and becoming his personal character, to exhibit universally a spirit of lowliness and meekness, it will not be denied that in man, the dependent creature of his formation; it becomes an essential and indispensable quality. If Jesus Christ, who lived and walked an example of perfection in all moral and spiritual attainments could feel it to be most consistent with his earthly state to practice uniformly towards all classes of men, without distinction, a spirit of self-denial and patient humility; how will man, so glaringly defective in every thing that constitutes a just and righteous character, excuse himself compliance with the same virtuous resolution? It would be strange indeed, if with such a strong and undeniable example before us, we could hazard an apology for any thing like pride or self-sufficiency in any human being. And yet how frequently is the eye of the Christian offended with the spectacle of some vain pretension on the part of man to the obsequious devotion and respect of his fellows! One man is elated and puffed up with a notion of personal importance by reason of the magnitude of his earthly possessions; another lays claim to the admiration of society by virtue of the quality and variety of his worldly distinctions; whilst a third considers himself entitled to superior respect upon the insufficient ground of the antiquity of his name and family. Now, without denying that there may be some use and advantage in instituting distinctions in human society as incentives to deeds of useful and honourable exertion; and without disputing the reasonableness of the prejudice which looks with an eye of favour and satisfaction upon those who represent a long unbroken line of creditable ancestry, we must strongly and imperatively insist upon the opinion that in no respect, and under no circumstances whatever, do they justify, in the individual possessing these distinctions, the existence, or the demonstration of the smallest particle of pride. Pride, my Christian brethren, is not a quality consistent with a state of moral degradation; and morally degraded in the sight of God is every human being on the face of creation. Pride is a quality un-

known in heaven, and unrecognized in the spiritual kingdom of the Redeemer on earth. Its first appearance, as a blot in the moral world, was on that awful occasion when Satan, chief amongst the princes in heaven, rose up in daring rebellion against God, and questioned the power and sovereignty of Jehovah. Its introduction into the visible creation was co-eval with the introduction of sin and death through the triumph of the tempter in paradise, and, from that period to the present, it has constituted an element in the moral character of those whose wilful hostility to the light and liberty of revelation has given them a title to the appellation of children of darkness.

But the Christian believer, the disciple who professes to know Christ, and to love him, and follow him, has nothing to do with human pride, or that haughtiness of spirit which shews itself in an unreasonable self-esteem, and in a contemptuous treatment of, or insolent exultation over others. The true Christian looks for the model, or pattern of his moral conduct, to the example of Christ; and there he sees nothing but humility, nothing but the most courteous and deferential deportment towards others, joined to a very humble and diffident estimation of himself; and the true Christian acts and regulates his conduct accordingly: he knows that if he would be the disciple of Christ, he must follow and imitate him in all things; that he must not only obey his positive injunctions, and act up to the spirit and letter of his commands, but must mark diligently the spirit of his actions, and adopt them as the rule and canon of his own conduct; and more than this, he knows that humility is most consistent with the character of his pretensions in the judgment of a heart-searching God. Here it is, my brethren, where the faithful Christian triumphs in his practical knowledge of the faith; he examines himself by the standard of the word of God; he compares the state of moral and spiritual excellence therein required, with the character and condition of his personal attainments, with the spiritual knowledge he already possesses, and the positive holiness he has already reached, and he finds that he is very far removed indeed from the point that he is required to attain; he finds (as who that examines himself by that standard could fail to discover?) that he is at best but a sinful and degraded creature, that to the all-pervading eye of him in whose sight he lives, he can present nothing but a mass of moral and religious contradictions, a heart deeply tainted with iniquity, and a mind at variance with his Maker's and his Redeemer's will. And how, under the weight and burden of such conviction as this, can he possibly

find room or opportunity for pride? How can the man thus self-convicted of sin, presume to stand erect in his Maker's presence, and cherish in his bosom aught but feelings of the lowest humility and submission? My Christian brethren, the true believer, the bible-reading Christian, the self-examining disciple, the Christian who delights in the daily solace and exercise of prayer, never cherishes or entertains a contrary sentiment; it is only the nominal disciple of the faith, only the unsanctified in heart and life—it is he only who adopts the religion of the bible from worldly motives, or because he cannot justify a total abandonment of it, who mixes up with his fair pretensions to Christianity, a principle so directly adverse to its spirit. Depend upon it, wherever pride displays itself, there the spirit of Christianity is wanting; wherever a genuine humility exists, there the spirit of the gospel prevails. Pride! alas, what room will there be for pride, in the great and terrible day of the Lord Jesus—the day of the resurrection of all mankind, from the dust of the grave, to meet the Lord in his triumphant march to judgment? Where will pride, and boastful pretension, and loftiness of deportment, and dignity of manner, and exaltation of spirit shew themselves then? Not surely among the countless millions of souls waiting for judgment before the tribunal of Christ! Not surely, at a time when every sin of every human being will be brought to remembrance, and when the soul will be harrowed with the frightful recollection of means of grace and salvation neglected! of ministerial warnings and invitations despised, and of deeds of infamy broadly and unblushingly perpetuated! It will not then be, my brethren, a time for pride, when the book of the record of human thoughts, and words, and actions, shall be opened for scrutiny, and the recording angel shall proceed to investigate the pretensions of each to a crown of glory, or to a place of endless and insufferable torment; and if not then, neither can any period of man's probation be suitable to the encouragement of this feeling. Therefore, in the name of all that is dear and valuable to you as Christians—by the sacred hopes which you are led to entertain of a final inheritance amongst them that are sanctified, put away from you, brethren, in this present life, every spark of pride, every vain pretension to supremacy or superiority over your fellow-creatures, on account of any personal distinction you may possess, and in the language of the apostle, be “clothed with humility;” remember humility is the touchstone of Christianity—the stipulated qualification for all who are seeking to enter into Christ's kingdom; “except ye be converted and become as little children, ye shall in no

wise enter into the kingdom of God." Take a lesson of perfect humility from your gracious Redeemer; hear the language of his earnest invitation—"Learn of me, for I am meek and lowly in heart;" and above all considerations, forget not the promise addressed by inspiration to the church of God, for her comfort and edification in all ages of her pilgrimage, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."

### MY SCOTTISH TOUR.

#### No. II.

#### THE SACRAMENT SUNDAY.

THE morning of Sunday was the brightest, I think, of which July could ever boast; and I was struck with the great influx of well-dressed persons into the little town at an early hour, as I strolled along the beach—it being nearly high water, which added to the beauty of the scene—and with the number of boats rowed over the calm and sunny loch, with persons from the opposite shore. On another Sunday, not one would have been seen on its surface: but the present occasion was extraordinary; and boatmen and passengers felt it their duty to cross over to "the preachings." I wish there was as much scrupulousness with reference to Sabbath desecration among our boatmen in the south. There was great solemnity in the scene. Many hearty congratulations passed between friends who met on this occasion, the only one during the year, and to whom it might be the last. Many were the inquiries as to those who were to assist; and the news of the eminent minister's arrival already adverted to, gave great satisfaction.

The time for service approached, announced by the tinkling of a very small bell, hung in the small turret of the church. A stranger is forcibly struck with the unecclesiastical appearance of Scottish churches, with the lack of those tapering spires, and massy towers, which add so much to the beauty of the English landscape. A better taste seems now, however, to prevail; and I witnessed some new churches built with something approaching to architectural order. Still there is vast room for improvement. I was forcibly struck with this in viewing the church of St. Cuthbert's, Edinburgh—a huge unwieldy building—and contrasting it with the peculiarly elegant episcopal chapel of St. John the Evangelist, which is close at hand. Perhaps I missed nothing in Scotland more than the rich full tone of a peal of bells: I know not if one is there to be found, rung in a proper manner. I lately read in the newspaper of a plan for ringing bells by steam. I hope it will never be brought into use. I confess I like to stand in the belfry and see the ringers, as well as their bells, in full swing, at their work. If a steam-engine is a nuisance on the stillness of a Highland loch, it would be utterly intolerable in a belfry. I do trust the power of steam will never arrive at this.

I entered the church, an ancient low building, in a crucifix form; originally of no architectural beauty, and sadly deformed by two patched staircases outside of the building, leading to the galleries. Still the inside was by no means devoid of interest. A few mouldering hatchments were affixed to the walls, which, by the fading arms thereon painted, bore testimony that they were to the memory of persons of right noble blood. A flag or two were suspended to record the deeds of some long returned to the dust, though such are rarely to be found in a Scottish church. The patron's seat, opposite the pulpit, was exceedingly nicely furnished, and was freely lent for the use of the minister's friends, for the family were members of the episcopal church, and had gone some miles to service at an episcopal chapel, but were on the most friendly footing with the parish pastor. Into that pew—more properly small room—I was fortunate enough to be admitted. I had entered with the pressure of the crowd; but my appearance led to the presumption, probably, that I was come to assist, which accounted for my being privileged with a good sitting.

Every thing appeared to be duly prepared for the solemn occasion. There being no regular communion table, many pews seemed to have been removed, and long tables laid out, covered with fair linen cloths, with forms on either side, immediately under the pulpit. Service was commenced by the minister of the parish, who read some portion of a psalm, which was then sung, without instrumental music, that being, though not strictly forbidden by any act of the church, never permitted. It is believed, however, that the prejudice against its admission is waning both among clergy and laity.\* The minister then prayed; another short psalm was sung, and followed by a sermon, called on the sacramental occasion, "The Action Sermon;" it was, I thought, far too tedious, considering the long services in reserve. After prayer, he proceeded to fence the tables, as it was termed, by which expression I suppose was meant, to ward off those who were deemed unfit to approach. This he did exceedingly well; his exhortations were forcible; his invitations pathetic; his manner mild and persuasive. He then proceeded to the solemnization of the sacred ordinance, before which, however, the elders of the parish, to my astonishment, went round and received what are called tokens from the communicants. These were small round pieces of lead, which had been given to the communicants the week before by the minister and elders, in token that they were deemed fit to sit down at the Lord's table. I much question how far such a right of exclusion by the

\* Some thirty-three years ago an organ was introduced into one of the churches of Glasgow, by the desire of the minister and congregation, but the majority of the presbytery could not tolerate the nuisance, which was condemned as contrary to the laws of the church, and the incumbent most wisely offered no resistance to their decision. Though instrumental music is prohibited, yet no objection is made to the formation of choirs, or bands, as they are termed, of persons hired to assist the singing. The consequence is, that in some churches it is exceedingly good. I was not a little astonished, however, to perceive not long ago, in a provincial Scottish paper, that a ball was to be given in aid of the band of a certain church. If banners for building churches are not wholly unexceptionable, what is to be said of balls for the support of bands?



non-presenting of such a token is warrantable; whether it does not savour far more of priestly domination than the scarf or the surplice, the kneeling at the Lord's supper, or the cross in baptism. From my own personal knowledge I am assured that these tokens have been given without a question asked, to persons whom I should have been annoyed to behold approaching the rails of the communion table in my own church. Still I wish, that in our church, the exact position of the minister, with respect to the administration of the Lord's supper, were more clearly defined, and that church discipline were more rigorously enforced.

After a very excellent exhortation, the elements were consecrated, and handed from one communicant to another, sitting, the elders assisting. I do not think the minister received the communion himself, but waited until another should officiate, when he might sit down with others. The scene was, to my mind, most striking. The church was filled almost to suffocation; for the non-communicants did not, as with us, withdraw. When this table had been finished, the nearly exhausted minister gave way to a brother. The tables were filled with fresh communicants. There were seven or eight such changes, different ministers exhorting; the congregation meanwhile retiring as they felt fatigued, and returning as they had been refreshed. This service did not end until six, and that of the evening began in half an hour.

It was obvious that the church could not contain the assembled multitude; and, to remedy this, a wooden frame called a tent was erected in the church-yard, from which a minister preached to hundreds sitting on the grave-stones, or green-sward, beneath which were mouldering the ashes of many who had taken a deep interest in the preachings, and looked forward to them as the brightest and happiest days of the year. The tent, once so common, is, I believe, now rarely used; but I was informed that in many parishes it was at one time invariably at the preachings. For the service of the tent, the church yard had been put in good order; and the nettles and dock-weeds, which generally flourish in rank luxuriance in Scottish church yards, had been removed. The scene to me was novel as it was striking. I had intended going into the church in the evening (the minister from the great town was to preach), but I was arrested by the tent service. The church was crammed to an overflow, and I preferred breathing pure air to a tainted atmosphere. The attention of the congregation was very great: it consisted chiefly of the peasantry dressed in their homely attire, many with their plaids around them, and their dogs slumbering quietly at their feet, and of the fishermen of the loch; and the joyful psalm with which the service closed, and in which all seemed most cordially to join, could not be listened to without much emotion.

Fond as I am of the exquisite music of our cathedrals, and of the full swell of thousands of voices, led by a powerful organ, as I have been privileged to hear, there is something in plain country singing, when well conducted, which affects me much; and perhaps there is no part of our church service which

stands in need of greater reformation than that of our psalmody.\*

Legh Richmond, in his admirable tract, "The Dairyman's Daughter," speaks of "the well-known effect of the open air in softening and blending the sounds of music." I felt, on this occasion, the full force of the remark. I only once experienced the same thrilling sensation. It was at the consecration of an additional burial ground in one of the sweetest church yards I ever beheld, when a portion of the 90th psalm was sung by a large congregation; and when (for I stood near him) I saw one tear fast chasing another down the good bishop's cheek as he cordially joined. The green-sward on which we then stood, smooth and level, and trimmed with much care for the occasion, has now many a trophy of death's triumphs; and the grassy mound, and sculptured gravestone, testify that many who that day joined in the solemn psalm, are now resting under the spot on which we stood. It was a day, from various circumstances, of great interest to me, and cannot easily be forgotten. May they whose voices mingled in that plaintive dirge—for such it may be called—and they whose voices, in the far off church yard of ———, sent forth the full-toned hymn of praise, when, from the tent, the minister gave it out line by line, be permitted to sing the new song through eternity—the "song of Moses and of the Lamb."

I went down to the beach to enjoy the pleasant breeze which had now sprung up, and which was peculiarly favourable for those passing to the other side of the loch. The labour of the oar was spared. The white sails, as they danced along, amidst the brilliant tinges of a sun gloriously setting behind the high blue hills, added greatly to the interest of the scene. Those who were thus carried so briskly homewards were not retiring from a Sabbath mispent in unhallowed revelry, desecrated to worldly pleasure; they had been engaged in a most solemn act, and were returning to their heather-covered cottages with thankfulness, and in peace.

From more than one of the boats could distinctly be heard the hymn of praise; and, had one of the boats been swamped, and those in it perished, how different would the occurrence have been regarded by a Christian mind, from such happening to a dissipated party returning from a party of pleasure, hurled in a moment into eternity—and yet such events constantly occur.

A good glass enabled us to know, that, ere darkness spread over the earth, the whole company had reached the opposite shore in safety: and doubtless in many a dreary glen, as many would regard it, and yet a glen of happiness and peace, and by many a peat fire-side, of a long winter's night, would be talked over the incidents of the last preachings at ———; and hope would spring up, that when God should again renew the face of the earth, and the bright days of

\* The manner in which the singing is conducted in some of our country churches is quite disgraceful. The selection of the psalm or hymn is left to the choice of the clerk, or the caprice of those who designate themselves the singers. Every parish clerk is required to be able to lead the congregation; it forms one of the questions at visitation in the diocese in which I reside, whether he is capable of doing so.



July should return, they might once again be permitted to sit down together at the table of the Lord. And if perchance some grey-headed patriarch, who had weathered many a snow-storm, and often struggled against many a wave, might feel that his tottering limbs and feeble frame could no longer carry him there again, he might comfort himself with the thought, that, though he might no longer be permitted to communicate with God's people on earth, he might, through saving mercy, drink with them of the fruit of the vine in the kingdom of his Saviour and his God.

#### CHURCH AND STATE\*.

THE rulers of this nation, after deliberate and careful examination of the matter, were impressed with the decided conviction, that the doctrines taught by this church are verily the true, pure, undisguised, and uncorrupted doctrines of the word of God; and that the order and ministry of this church are also agreeable to the divine appointment, and in strict unison with the same divine record: and they accordingly entered into an alliance or compact with it, and engaged to afford it such support, such aid and countenance, as should enable it, with the greater efficiency, to pursue the duties of its hallowed commission among the people of this land; instructing them in the way of life, and in every social, civil, and religious obligation.

How large a measure of benefit, in various forms, has arisen to the population of this country, from the alliance thus formed between the church and the state; and, especially, from the increase, both in extent and regularity, of the means of grace supplied to them, in consequence of that alliance, it must be for eternity to declare. And how much greater that benefit would have been, had both the church and the state been always alive to their sacred obligations, it comes not within the limits of any contracted powers of man to calculate.

When we think of the careless inactivity, and the spirit of slumber, which, for a long period hung over, and pervaded every department of our church, both ministers and people, we cannot, nay, we would not, desire to do otherwise than be humbled for our unprofitableness, and admire the patience and long-suffering of that gracious God, who has not "removed our candlestick out of its place." And we are the more constrained to adore that sovereign mercy, which has, of late years, in so unexampled a degree, poured forth upon us the spirit of grace and supplication, and vouchsafed to us so large a measure of spiritual increase; thereby affording us, as we trust,

\* From "The Lawfulness of Rulers Employing their Official Influence for the Promotion of True Religion:" a sermon preached at St. Augustine's Church, Liverpool, at the request of The Young Men's Established Church Society. By Thomas Tattershall, D.D., minister of St. Augustine's, Liverpool. Perry, Ferris, Newling, Crisp, 1840.—Dr. Tattershall ably refutes the objections made to church establishments. It gives us sincere pleasure to state, that societies similar to that at Liverpool have been formed, or are forming, in many towns; and we have to thank correspondents who have forwarded to us the rules of some of them. While the ungodly and rebellious are banding together for the overthrow of church and state, it is imperative on those who are imbued with a better spirit, to associate together for their defence.—Ed.

even more glorious prospect for the future, and encouraging us to entertain the most assured hope and confidence, that our church shall yet shine, with more than any former brightness, "as a light in the world;" and be more extensively than ever a "blessing in the midst of the land."

It is also to be lamented, and regarded as a matter of the deepest regret, that the state has, in like manner, been grievously wanting in the fulfilment of her part of the sacred contract, which she has made with the church, and on which the alliance between the two is founded. The population of our country has been allowed far, very far, to outgrow the existing means of religious instruction; and immense masses of our population are suffered to be destitute of all spiritual culture, and to wander from the fold of God, like sheep without a shepherd. O! how much were it to be wished, that our rulers might, by the grace of God, be led to a better, yea, to a complete discovery of their duty in this respect, and to take measures to remedy such crying evils, by providing more adequately, both by the erection of churches, and the support of ministers, for the supply of the existing and most urgent necessity. Most sure I am, that a blessing, an increase of prosperity, temporal as well as spiritual, would be the result of such active fidelity to the cause of God and of truth.

In the mean time, we would neither despise nor oppose the exercise of the voluntary principle, which, by the blessing of God, is vigorous in operation in our church: and we rejoice and praise God, that we are permitted to see our people, in large numbers, rising to supply, in some degree, the lack of service of the state, and we would hope, that the time may not be far distant, when our rulers of the present generation may be stirred up to a godly jealousy; may be led to feel that it is "righteousness which exalteth a nation," and to act upon this conviction, with an earnestness suitable to its depth and sincerity.

But allow me, dear brethren, in conclusion, to remind you, that the value of an established church, like that of every other great and acknowledged privilege, depends, so far as we are individually concerned, upon the use which we make of it. Surely, when the great truths and duties of the gospel are thus, with abundance and systematic regularity, presented to our notice, we should consider that God gives us much, and will, therefore, assuredly require of us the more. Well convinced I am, dearly beloved brethren, that God will hold us deeply responsible for so high a privilege. We contend for the lawfulness of an established church, and we do well:—But let not our zeal terminate here! Let us seek, in the sanctified use of the ordinances of that chureh, thus regularly administered, the growth of our souls in grace; or otherwise, that which should have been for our help, will be an occasion of falling.

Let us remember, that when God denounces threatening against the ungodly, he declares that it shall be to the "Jew, first, and also to the Gentile."—And why so?—Doubtless, because of the vast extent of the spiritual privileges which the Jews had enjoyed, in comparison with all other nations, and the aggravated guilt incurred by the neglect of them. Among those privileges, beyond all doubt, the chief was, "that

unto them were committed the oracles of God;" but it was not the least of them, that they had an established church, in which all the divine ordinances were regularly administered. Let us, then, dear brethren, take warning by their example, and be admonished, that we fall not into the same condemnation. And let us, in all sincere humility and earnestness, approach the footstool of mercy; and while we pray, that by the careful study of God's word, and diligent use of his ordinances, our own souls may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," let us pray also for our rulers, that they may be always, like Jehoshaphat, directed and disposed to stimulate the church to the diligent performance of her sacred duties; and, by every lawful means to promote her efficiency for the great work for which she is designed: let us pray, in like manner, for all the ministers of our church, that they may have grace to exercise their ministry with affection, fidelity, and zeal: and let us pray, also, for all the members of our church, that they receive the truth of Christ "in the love of it," and exhibit living examples of that truth; and that thereby, they may afford such sure and indubitable manifestation of the blessing of God resting upon our sacred communion, and attending the means of grace ministered within her sacred pale, that many, who are now, whether through ignorance or prejudice, or from whatever cause, estranged from us, may be constrained to say, "we will go with you, for we perceive that God is with you."

### The Cabinet.

RIGHT DEAR IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.—The death of the saints of God is precious in his sight. And shall it seem unto us superfluous at such times as these are, to hear in what manner they have ended their lives? The Lord himself hath not disdained so exactly to register in the book of life, after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions, what meat they have longed for in their sickness, what they have spoken unto their children, kinsfolks, and friends, where they have willed their dead carcases to be laid, how they have framed their wills and testaments; yea the very turning of their faces to this side, or that, the setting of their eyes, the degrees whereby their natural heat hath departed from them, their cries, their groans, their pantings, breathings, and last gaspings, he hath most solemnly commended unto the memory of all generations. The care of the living, both to live and die well, must needs be somewhat increased, when they know that their departure shall not be folded up in silence, but the ears of many be made acquainted with it. Again, when they hear how mercifully God hath dealt with others in the hour of their last need, besides the praise which they give to God, and the joy which they have, or should have, by reason of their fellowship and communion of saints, is not their hope also much confirmed against the day of their dissolution? Finally, the sound of these things doth not so pass the ears of them that are most loose and dissolute of life, but it causeth them some time or other to wish in their hearts, "Oh, that we may die the death of the righteous, and that our last end might be like his!"—*Hooker's Sermon on John xiv. 27.*

### Poetry.

#### THE ISRAELITE'S TALE.

(For the Church of England Magazine.)

"Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand."—Deut. vi. 21.

FAST fades the light, the mountain brow  
Smiles as the fitting sunbeams rest  
Awhile amid its locks of snow,  
And mock the gloom that veils its breast;  
And forth the white-rob'd star of eve  
Steals from her bow'r of clouds; and weave  
The gentle winds a strain as sweet  
As angel harps e'er deign'd to meet  
When thrilling o'er their golden strings,  
Some purer pray'r on ether's wings  
Ascends, than oft from mortal breast  
Soars to the regions of the blest.

#### II.

Ah! 'twas not thus we gar'd on high,  
And hail'd the peaceful hour of rest,  
When darkness clos'd the bondman's eye  
And madness wrung the bondman's breast:  
When rous'd the childless mother's shriek  
Each throbbing, burning heart; the chain  
To gnaw in pow'rless rage, and wreak  
Its agony in vain.  
Ay! those were days when men grew dead  
To all but suffering; when they bled  
Beneath the lash; nor hop'd nor fear'd;  
For slavery's brand their souls had sear'd,  
And left upon the fairest brow  
A mark that bade it with'ring bow  
Beneath the feet of scowling lust,  
Or tyrant hate, and lick the dust  
Of its own ruins. Who can tell,  
Save they who've felt, that tenfold hell  
Whose adamantine bars enclose  
The soul, and with its burning throes  
Bind hard and closer, till are crush'd  
Sense, feeling, honour, all; and hush'd  
In iron apathy it sinks,  
Nor prays, nor heeds, nor hopes, nor thinks.

#### III.

And such was I; and such were all  
Who groan'd in Egypt's tyrant thrall;  
Condemn'd like dogs, to crouch or fly  
Before an angry master's eye.  
Full well do I remember when—  
(For I was in my childhood then)—  
Unheeded, 'mid their ranks I stood,  
And mark'd each strange and wayward mood  
That anguish took, or madness wrought  
In men made brutes in all—but thought!  
O! 'tis a ghastly sight to see  
The wasted cheek and hollow eye  
Lit with the light of that wild glee  
Which tells of reckless misery!  
And lisping child and hoary sire  
Would deck themselves in strange attire,  
And wander idly to and fro  
With words of mirth, and hearts of woe;

And fierce the ribald laugh went round  
 From lips with curses writhing yet,  
 Whilst smarting 'neath the torturing wound  
 They could not hide, but would forget :  
 And there were prophets too, who told  
 Of Joseph's glorious days of old :  
 And dreamt their dreams of times to come,  
 When back to Abraham's promised home  
 Should God his chosen race recall,  
 No more to toil, no more to fall.  
 Then would they dance and clap their hands,  
 And, pointing to our gasping bands,  
 Gibe at the senseless dreams that gave  
 Hope, life, or freedom to the slave.

## IV.

Hast thou not heard of that lone isle,  
 Whose wild and reedy shores around  
 Wander the waters of the Nile  
 With darken'd hue and moaning sound ?  
 'Tis there the judges of the dead  
 Of Pharaoh's mighty lineage sit ;  
 And oft, at dark'ning eve 'tis said,  
 The regal shadows dimly flit  
 Of those whose deeds have wrought the doom  
 Of exile from their fathers' tomb.  
 For thither, at the night's dead hour,  
 All pow'rless in the garb of pow'r,  
 In kingly state and proud array  
 Is brought the cold and soulless clay ;  
 And sceptred is the senseless hand  
 That still may clasp, but not command ;  
 And mock'd with empire's awful crown  
 Are brows that death forbids to frown.

## V.

And such, so cold, so dead, were we  
 When first the voice from Horeb came,  
 That bade the prostrate slave be free,  
 With words of fire and tongues of flame :  
 And glorious were the beams that stole  
 Dimly on stricken Israel's soul ;  
 And joy upon the brows had sate  
 Of one less sunk, less desolate ;  
 But as that grim and ghastly thing,—  
 In sense a corpse, to sight a king,—  
 Deck'd with the regal purple stood  
 In death's unheeding solitude,  
 So powerlessly the prophet spoke,  
 To souls by slavery's iron yoke  
 Crush'd to the trampled dust, that bore  
 The glories of their race of yore.

H. H. TUCKER.

Yaxford, Suffolk.

**Miscellaneous.**

**NATURE GOVERNED BY LAW.**—This world's first creation, and the preservation since of things created, what is it but only so far forth a manifestation by execution what the eternal law of God is concerning things natural ? And as it cometh to pass in a kingdom rightly ordered, that after a law is once published it presently takes effect far and wide, all states framing themselves thereunto ; even so let us think it fareth in the natural course of the world : since the time that God did first proclaim the edicts of his law upon it, heaven and earth have hearkened unto his voice, and their labour hath been to do his will ; he

"made a law for the rain"—(Job xxviii. 26). He gave his "decree" unto the sea, that the water should not pass his commandment—(Jerem. v. 22). Now if nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws ; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have ; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself ; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother no longer able to yield them relief : what would become of man himself, whom these things do now all serve ? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world ?—*Hooker's Eccles. Polity, Book i. c. 3.*

**HUMAN LIFE.**—Human life is a journey which commences for each of us, the moment we enter the world, and which terminates at the grave. We are like those, who, passengers on the ocean, are wafted by the winds towards the port, whilst they are asleep in the vessel ; and who, insensible of the progression of their course, arrive there before they are aware. It is the same with the whole of life. It runs on, impelled by a continual current, which carries us on unconsciously along with it. We sleep ; and, during our sleep, our brief space of time flies silently over our heads : we wake to a thousand cares ; and, while struggling with them, life pursues its rapid course at the same rate. We are here below, only as travellers ; every thing rapidly recedes from our view ; we leave every thing behind us ; we throw a passing glance on the enamelled meads, or the purling brook, or whatever other object may charm our sight ; we feel a pleasure in contemplating it, and, before we can analyze our pleasure, we have already lost sight of it. To charming prospects and a smiling country, often succeed rocks, ravines, precipices, and rugged paths, sometimes infested with ferocious animals, or venomous reptiles ; or perplexed with thorns which lacerate the flesh ; these things annoy or afflict us for a moment, and the next we are beyond their reach. Such is life ; neither its pleasures nor its pains are durable, nor does the road we traverse belong to us, any more than any of the objects with which it is diversified : other travellers have preceded us on it, others are coming along it at the same time with ourselves, and countless multitudes will follow us.—*St. Basil.*

**THE SOURCE OF RIGHT IN PUBLIC MATTERS.**—It is true that Christianity gives no express precepts as to government, as to education, as to the pursuit of knowledge, as to the advancement of intellect ; but it is no less true that the gospel supplies clear and positive principles by which every movement in these great matters ought to be made, and by which every movement attended with permanent benefit to mankind has been and will be made.—*Visitation Sermon at Chelmsford, by the rev. Hugh J. Rose.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IX. No. 243. SEPTEMBER 12, 1840. PRICE 1½d.

## CHURCH ORDER IN THINGS INDIFFERENT:

BY THE REV. ROBERT EDEN, M.A.,  
*Minister of St Mary's Chapel, Lambeth.*

### II.

IF we were to ask a person who refused to acknowledge the rites and ceremonies of the English church, upon what grounds his objections rested, the answer probably would be, that the scriptures do not command them. But, as the church is a society, she has the power of appointing observances equally with any other confederation of men, provided always, that she does not enact any thing contrary to the scriptures, which is the statute-book of the realm, and must, in all things, controul her proceedings. If none can show us a scripture forbidding ceremonies, we are at liberty to adopt those which the church, in her collective capacity, has appointed. If the scriptures be opposed to the decisions of the church (a possibility admitted by the protestant church in her nineteenth article), then the church's judgment yields, and is valueless; but, if no such contrariety can be shewn, then every modest man will treat with deference the judgments, solemnly and deliberately given, of the most learned and accomplished theologians the world ever knew, in favour of those ceremonies. I cannot be too explicit in asserting, that scripture is the umpire of all opinions; and to her, sitting in her chair of judicial dignity, is to be carried up every opinion and every conclusion that men may form, either as individuals or as bodies, to await her judgment. But, if, when she has written her statute-book, and pronounced it complete, and published it to the sons of men, we cannot find, from beginning to end, any prohibition of ceremonies in direct words, or by necessary inference, then, we hold, it is

proper to listen to the church, with every disposition to obey her, if the particular observances she appoints be no more at variance with the scripture, than was her original claim to set up any such observances. And this would be the duty of any member of the church's communion; even though he could not see what reason, or what particular passage of scripture, led those old divines to be of that opinion, he ought, nevertheless, to feel their judgment operating with him as a persuasive to observe those ceremonies. It has often been asked by those who refuse our ceremonies, "Where do you find them?" in other words, Where is the chapter and verse in which the use of these things is in so many words set down? And the unreflecting are confounded by such a question, and their early prejudices in favour of our church observances are suddenly and unexpectedly put to flight. But the reasoning which has produced this effect, though specious, has in it a fallacy, and a serious one. It assumes, that, because "we ought not to do that which the scriptures forbid, therefore we may do nothing which they do not command,:"—a great error, which was confidently advanced as sound argument in the days of Hooker, and met a successful reply in the second book of his Ecclesiastical Polity. If, because to add or subtract any thing from God's law is forbidden us, the church is to be condemned for using ceremonies not enjoined in the bible, then, not only all the presbyterian bodies abroad, and other congregations at home, must share the censure, since every one of them adopts usages of which not a syllable is to be found in the scriptures, but even the Jewish church must incur blame.

The church's authority has been, I believe,

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seriously misstated; when a style of language has been employed, the colour of which, at all events, would seem to lift up her dogmas to a parallel rank with the word of God. But none, I apprehend, will dispute that the church is the highest human authority we can possibly have. It consists of the collective theological knowledge of the most learned and godly divines in the whole kingdom, from the very commencement; and it would indeed be strange, if all those divinity scholars should, at any one period of the church's history, bend the whole force of their minds to the question of the compatibility of certain observances with the church, should come to a decision upon the point; and that this judgment should be transmitted through several generations, each of whom would sift the grounds upon which the consent of their predecessors was given, and, having received their approbation, should be sent onwards, and still onwards, and by each generation "examined and approved;" and yet, individual members of the church willing to confess, that they have been destitute of the means of coming to a conclusion which the others have possessed, should think themselves entitled to break the unity of the body, because they can find neither the text in scripture, nor the "wherefore" in their own minds, that shall satisfy them about the lawfulness of this or that ceremony.

Men of the deepest learning, of honest minds, and of undoubted piety, have always treated the question of rites and ceremonies as one that is not difficult to be settled. The same minds, which have grappled closely and unflinchingly with doctrinal errors, and have laid bare to the view of all men those innovations upon the truth of Christ, which, unless arrested in their progress, threatened to overthrow the "faith once delivered to the saints," have been found to dispose of the question of ceremonies without difficulty; and, whether this has arisen from indifference, or from party-spirit, inclining them to uphold, at all hazards, their own system, let the conscientious pains they have taken, and the patience they have shown upon other vital questions, be allowed to decide.

There are some terms in our language which are so simple that it is difficult to give them a definition agreeable to the rules of logic which tells us that the definition ought always to be more perspicuous than the thing defined; and just this difficulty has been felt in the vindication of ceremonies. "The questions which have lately sprung up from complements, rites, and ceremonies of church actions," says Hooker, "are in truth, for the greatest part, such silly things, that very easiness doth make them hard to be disputed

of in a serious manner." It were no difficult matter to raise a debate upon the ceremonies of the Romish church; they are so many, and so burdensome, and seem so to bury the simplicity of spiritual worship beneath a superincumbent mass of observances, that it were the easiest thing in the world to maintain a dispute about their lawfulness, and to demonstrate that reason and scripture are alike opposed to them. But the English church, at the reformation, cast off this load which it was equally impossible to endure or to defend; and retained nothing which would either gall the back, or hinder the movements of any one of her children. "We were not like women and children," says Jeremy Taylor, "when they are affrighted with fire in their clothes; we shook off the coal, indeed, but not our garments, lest we should have exposed our church to that nakedness, which the excellent men of our sister churches complained to be among themselves." In a like strain thus writes another defender of our English church; \* "If amidst so much that is admirable in the character and conduct of our first reformers, we might be permitted to allot the meed of praise to any particular part, I should have no hesitation in assigning it to that singular moderation and discernment, which distinguished the reformation from all other revolutions, which, overcoming the common infirmities of our nature, by which men are apt to run from one extreme into its opposite, controlled the spirit of innovation in the moment of reform, rejected nothing without authority, and, when it abjured the usurpations of the church of Rome, discarded only its corruptions, and left all that had the stamp of Christianity behind; like the fire which separates and consumes the dross, but preserves and refines all that was pure in the ore." In whatever light we regard the question of our ceremonies, it may be shown that our church, in appointing them, has not exceeded her right; she has not been guilty of presumption. If any shall ask what is the intention of such appointments, we readily reply, that it is to maintain order and decency; and also to lead the mind on from things seen and done, and in which we ourselves take a part, to certain truths hidden from our eyes, and not palpable to our touch, and beyond the sphere in which we move. It is not to keep up a mystery and to create an impression of superstitious awe that ceremonies are observed by our church; it is not to darken truth, but to make it brighter, that we use the few rites we have, that by interesting the senses, which are the inlets of the mind, we

\* Taylor's "Why are you a Churchman?"

may secure "attention to the performance of religious worship, or, as Dionysius has observed, may, have a hand to lead and a way" to direct.\* The principle upon which all ceremonies rest, has been, I conceive, established beyond all question by an authority to which all would defer, by Christ himself, in the institution of the sacraments. He who "knew what was in man," was aware that our corporeal nature needs the prop of outward signs, and therefore he introduced into his religion two ordinances, which, because they appealed to the senses, would, on that account, be more lastingly remembered than any form of words could be, however exactly describing the thing signified. Could our congregations be made to perceive this, they would prize the sacraments, because they would understand their value to themselves; they would see in them helps to the infirmity of the flesh, and crutches to the feebleness of their mortal nature; they would adore the condescension of God, who has allowed us to spell his meaning through these outward rites, and by earthly things to understand somewhat more than we otherwise could do of heavenly. I am not to be understood as saying that Christ, by instituting two rites, has given his church permission to adopt and impose upon her children ceremonies at pleasure; I only assert that the principle, on which all such visible ordinances rest, is recognized by the great Head of the universal church. "Words, being common, are but slightly heard, but little attended to, and but seldom remembered; but, if accompanied by visible ceremonies, those very ceremonies, from their strangeness and novelty, and their difference from ordinary actions, make a much deeper impression, and, being observed with greater attention, the remembrance of them is far easier and more permanent."

Or, if we shall look at the question of ceremonies, with reference to the authority on which they rest, the church takes her stand upon this position, that, in matters uncommanded, long usage furnishes a sufficient ground why they should be continued and observed. For all revealed and supernatural truth, which is necessary for man to know, the scripture alone is sufficient; but, for ceremonies not set down in scripture, the sanction of the church—not only the primitive believers, but of the church in her subsequent generations—ought to be deemed sufficient. The Jewish church had some observances not prescribed in their scriptures; so have the presbyterian churches abroad, and those at home, who are not found within our own communion.

\* *Χαραγυγία καὶ ὁδογ.* Dionys, p. 121.

## THE PROTESTANTS OF FRANCE.

### I.

#### JEANNE D'ALBRET, QUEEN OF NAVARRE.

THE truth of the declaration that in all ages of the church God has ever been pleased to reserve to himself a people to bear witness to the glory of his name, and to worship him "in spirit and in truth," amidst the darkness of the idolatry which overspread the world, was seldom more powerfully illustrated than by those who early embraced the doctrines of the reformation in France. In defence of these doctrines they were willing to undergo exile, confiscation, tortures, and death. They have left a name and a memorial which shall cause them to be held in everlasting remembrance, and the term Huguenots, loathsome as it must be to the popish ear, cannot but call forth feelings of gratitude to God for having enabled so many eminent individuals to bear witness to the truth, who, doubtless, shall join the vast multitude of those who shall have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

"This epithet 'Huguenots' (says Mr. Browning)\* has been the subject of much discussion; to this day it is considered by many a term of reproach; and several persons of erudition have objected to its figuring in the title of this work. But with due deference to their opinions, I am not convinced that it is improperly adopted. The terms puritan, methodist, and quaker, were originally given in a reproachful sense, but custom has sanctioned their currency, and they are now used unhesitatingly by those who would cautiously avoid all tendency to abuse. The French protestants are mentioned under a variety of names, heretics, pretenders, reformers, calvinists, huguenots, and sometimes, though seldom, protestants; for the fact of protesting against the infallible church is gallant to orthodox Romanists. Each of these designations carries with it a sufficient explanation of its meaning, with the exception of huguenots, which is in downright obscurity with respect to its etymology, no less than to the period when it was first applied."

It is proposed, in a series of papers, to bring under the reader's notice some of the most eminent persons connected with the reformed church in France. It is of the utmost importance to show, in all their guilt and enormities, the absurdities of the papacy, on the one hand, as a beacon to warn us against compromise with the see of Rome, and, on the other, to stimulate the minds of protestants to an unflinching adherence to the principles which they profess to hold, and for which, even unto death, they are bound to contend.

The first individual who will be brought before us is Jeanne d'Albret, queen of Navarre, mother of Henry the Great! (alas! alas! how little he deserves the name). She was the daughter of Henry II. of Navarre, and Margaret of Orleans, sister of Francis I., king of France; and was born at the Chateau de Pau, Jan. 7, 1528. Through the jealousy of her uncle, Francis, she was, when only twelve years of age, married to the duke of Cleves, for he dreaded her being espoused to Philip of Spain by her father or drawn from the Romish church by the influence of her mother, who was a warm supporter of what was termed heresy. At first Margaret secretly embraced the doctrines of the reformation, sheltering the eminent men of that party; by degrees, however, her conduct became more decided as she was led to clearer views of divine truth, and it began to excite the notice and suspicion of the French court. On the death of her brother she retired to Tussan, in Angouleme, where she presided over a religious community of females, and after-

\* See Appendix Number to his "History of the Huguenots," 1840.

wards to the Chateau d'Odos, near Tarbes, where she died Dec. 21, 1549. Her husband survived her about six years, during which, though the reformed were by law subject to the severest penalties, they appear to have been suffered to remain unmolested. The marriage of Jeanne with the duke of Cleves was dissolved by papal authority, and she married Antoine de Bourbon, Duc de Vendome.

Jeanne ascended the throne of Navarre in 1555, and with her husband took the usual oaths as members of the popish church. "Two days after this solemn ceremony," says Mr. Jameson,\* "the estates of Bearn (consisting of the nobility, clergy, and deputies of towns) presented an address to their new sovereigns, stating that 'a sect had latterly sprung up, infected with heresy, which offended the faithful by their contempt and transgression of the divine precepts; that, as it was the duty of the sovereign to protect the church against all injustice and persecution, they prayed their majesties to exhort the bishops to search diligently after these new sectaries, and to direct that, in case of negligence on the part of the prelates, the delinquents should be prosecuted by the judges of the ordinary court, who should report, every two months, their proceedings thereon; and that proclamation should be made by sound of trumpet in all towns and markets, commanding all classes of people to abstain from disputing on, or in any manner questioning, the constitutions of the church.'"

It is evident from this address, that the reformed doctrines were, as yet, chiefly confined to the lower classes of the Béarnoise people, although some, at least, of the prelates, were disposed to favour them. That the "sect" had become considerable in number, is also evinced by "classes of people in all towns and markets," requiring a legislative admonition.

The king and queen of Navarre averred, in their answer to this address, that "they desired to extirpate heresy in their dominions, and would direct the bishops to proceed against heretics in conformity with the edict of the late king Henry, issued 1546."

An order was immediately issued. The mind of the queen, however, began to feel the vast difference between those doctrines in which she had been educated, and those which her mother had so strenuously supported, and which it had been her dying wish that she should be brought to profess. She accordingly sheltered the friends of her mother.

"So great" adds Mr. Jameson, "was the encouragement given by the sovereigns of Navarre to the remnant of the reformers who remained in that kingdom, after the death of Marguerite de Valois, that many others shortly joined them. Amongst these was a Genevese minister, Francis Guy de Boismorand, a man of considerable talent, who, with Henri Barran, formerly a monk of Bearn, obtained so great an influence over the queen, that she became a decided patroness of their doctrines. The Navarrese court again became the place of refuge for the oppressed protestants of France and Germany, and, on every side, the welcomed strangers repaid the hospitality they received, by their missionary efforts."

Ever on the alert to prevent the slightest departure from its errors, the lynx-eye of popery soon discovered that in the kingdom of Navarre there was not the required submission to the infallibility of the Romish see. Every effort was made to bring the king and queen into spiritual bondage. With the former these efforts had the desired effect, and he placed his son Henry under tutors bigotedly adhering to the papacy. The queen, however, had grace given her boldly to protest against this proceeding, affirming that nothing should induce her to consent to a step so utterly repugnant to her own feelings, and to the truest interests of her son. "The education of that

son," says Mr. Browning, "was unlike that of princes, for he was exercised like a young Spartan, and nourished with food of the coarsest kind. His first years were passed amidst the rocks of Bearn, and the children of the peasants were his companions. His mother, in the mean time, provided him an excellent tutor, named La Gaucherie, one of the most learned men of the day; and his death occurring soon after, a protestant, named Florent Chretien, was charged with his tuition."

When he was presented to the court of France, the blunt frankness of the little mountaineer prince caused some amusement to the courtiers.

"Passionately," says Smedley,\* "embracing her child, at that time in his ninth year, she entreated him to abide in the faith in which he had been originally trained, and, mingling threats with caresses, she menaced him with disinheritance if he became a renegade. When recommended patience, and a seeming conformity to her husband's will, she indignantly replied, that rather than attend mass, if she had her kingdom in one hand, and her son in the other, she would throw both into the bottom of the sea."

On all sides dangers threatened the queen. The subtle trickery of the "man of sin" she knew to be devising plans for her destruction; she felt she was never a moment safe, and she consequently fled to Bearn.

Her husband fell an easy prey to the wiles of popery. He had been appointed guardian of Charles IX., then in his minority, and the queen-mother, and the members of the house of Guise, did everything in their power to induce him to forsake the protestant cause. The island of Sardinia was offered to him by the king of Spain, in the event of his so doing; and the pope was not an idle witness of the attempt to lead him back to popery. On the ground of heresy, he was told that he might lawfully divorce Jeanne; that Mary, queen of Scots, might be his wife, and that the pope would settle upon them the kingdom of England. Antoine, though a very weak man, would not for a moment listen to such a proposal. He was led, however, to renounce his protestant principles; and he subsequently died from wounds received when warring against the Huguenots, at the siege of Rouen.

Jeanne now assumed the reins of government. The protestant worship was supported, its pastors provided for, and the mummary of processions forbidden. A remonstrance now reached her from the court of Rome (perhaps a stronger term should be used) which ran as follows:—

"As it is the duty of the holy office to proceed against all persons suspected of heresy, so more especially should it take cognizance of any error in those who, deriving sovereign power from God, ought therefore to serve and obey him from whom that power flows, and to acknowledge a loving mother in the church. We have learned by common and notorious report, and to the sorrow of our spirit, that Jeanne, queen of Navarre, and princess of Bearn, has deviated, and every day more and more increases in deviation, from the faith held, believed, taught, and preached by the catholic church; and we doubt not that this open and public error conduces no less to the destruction of her subjects, than it does to her own eternal perdition. In order, therefore, to avert those ills and this grievous scandal, we cite the above-named queen to appear—not by proxy, but personally—in our court at Rome, within six months from this summons, that she may clear herself from the above charges. And, if she should fail in obedience, and contumaciously refuse to appear, we pronounce that she is herself excommunicated, that her children are bastardized, and that she has forfeited all her kingdoms, principalities, dominions, fiefs, estates, and other pro-

\* See "Notices of the Reformation in the South West Provinces of France," by R. F. Jameson, 1830.

\* Reformation in France, vol. i. p. 218.

perty of every kind or condition; which, accordingly, may be seized and occupied by any one whom his holiness or his successors shall please to confirm in their possession."\*

Against such an iniquitous document, though in full unison with those emanating from the same quarter, Jeanne boldly and nobly protested; but that protestation might have been of little avail. The holy see, however, had gone a step too far; the anger and jealousy of the king of France were aroused, and he used such language as alarmed the pope, and caused him to desist. A conspiracy was, however, got up among her disaffected subjects, to carry her and her children to the dungeons of the Inquisition, where, probably, she would have had bitter experience of the tender mercies of that execrable tribunal. But this was mercifully discovered. "One Dominick, a captain, born in the territories of Berne, was singled out to go to the court of Spain, to communicate these counsels to the king, and to receive further instructions from him. But it pleased God that this Dominick, falling sick by the way, Annas Hespina, an honest man that attended him, smelt out the occasion of his journey, and, by giving timely notice, prevented the effecting of it; by which deliverance God showed his watchful providence over his handmaid, this religious queen of Navarre."† Her son was now removed to the court of France, and once more placed under protestant governors.

It were foreign from the objects of this series of papers to enter fully into the historical details of the reign of this excellent woman, of the many dangers to which she was exposed from Romish plotting, and of the cruelties inflicted upon her subjects; suffice it to say, that, after many severe struggles, she was ultimately restored to the peaceful possession of her throne, and, with her son, with Coligny, admiral of France, and the chief leaders of the protestant party, she settled at Rochelle, where she kept her court. She had received considerable aid from Queen Elizabeth, of England. Her own conduct had been uniformly brave. She sought, by her addresses, to encourage her troops, reminding them that they were engaged in a holy cause, the support of God's truth. She gained the complete affections of her subjects in general, as well as of her soldiers. The idolatry of the mass was now prohibited; but Romish priests were suffered to remain in the country on condition of their paying due obedience to the laws.

T.

#### THE PYRAMID OF CHEPHRENE'S. ‡

WHILE my friends remained to rest themselves, I engaged two of the Arabs to conduct me to the summit of the pyramid. My object was explained to them by an interpreter; but whether from not understanding it, or their supposing that I had formed one of the party which had been already on the top of the more accessible one of Cheops, and wished to attempt the second, I know not, but off we set, the men leading towards the second pyramid, and crying out "hareem Belzoni," at the foot of which, near the eastern corner, we presently stood. This pyramid, supposed to have been erected by Chephrenes, it will be recollected, was originally somewhat lower than the neighbouring one of Cheops; but it is now nearly of the same height, as it stood upon higher ground; and the coating, or outer layer of stones, is perfect for about one hundred and forty feet below the top, which is nearly as complete now as when it originally ended in an apex of a single stone. I was totally unaware of the difficulty and danger of this ascent, and of its

having been undertaken by but five or six travellers of late years; the natives themselves never scaling it but for some reward. Had I been acquainted with the difficulties to be encountered, I much doubt whether my enthusiasm would have induced me to venture up.

This, like the others, was first built in steps, or courses of enormous stones, each row placed the breadth of itself within the course beneath. Some stones in the base of this pyramid are larger than those of Cheops, and from four to five feet in depth, so that we had to clamber over them on our hands; but in this I was assisted by the guides, one an old man, the other about forty, both of a mould, which, for combination of strength and agility, I do not think I ever saw surpassed. We soon turned to the north, and finally reached the outer casing on the west side. All this was very laborious, to be sure, though not very dangerous; but here was an obstacle that I knew not how they themselves could surmount, much less how I could possibly master; for above our heads jutted out like an eave, or coping, the lower stones of the coating which still remain, and retain a smooth polished surface. As considerable precaution was necessary, the men made me take off my hat, coat, and shoes, at this place; the younger then placed his raised and extended hands against the projecting edge of the lower stone, which reached to above his chin; and the elder, taking me in his arms, as I would a child, placed my feet on the other's shoulder, and my body flat on the smooth surface of the stone; in this position we formed an angle with each other, and here I remained for upwards of two minutes, till the older man went round, and by some other means contrived to get over the projection, when creeping along the line of junction of the casing, he took my hands, drew me up to where he was above me, and then letting down his girdle, assisted to mount up the younger, but less active, and less daring climber of the two. We then proceeded much as follows:—One of them got on the shoulders of the other, and so gained the joining of the stone above, which was often five feet asunder; the upper man then helped me in a similar action, while the lower pushed me up by the feet. Having gained this row, we had often to creep for some way along the joining, to where another opportunity of ascending was afforded. In this way we proceeded to the summit, and some idea may be formed of my feelings, when it is recollected, that all these stones of such a span are highly polished, are set at an angle less than 45 deg., and that the places we had to grip with our hands and feet, were often not two inches wide, and their height above the ground upwards of four hundred feet; a single slip of the foot, or a slight gust of wind, and, from our position, we must all three have been dashed to atoms, long before reaching the ground. On gaining the top, my guides gave vent to sundry demonstrations of satisfaction, clapping me on the back, patting my head, kissing my hands, and uttering a low growl, which presently rose into the more audible, and, to my ears, less musical cry of "buckshese!" From all this I began to suspect that something wonderful had been achieved; and some idea of my perilous situation broke upon me, as I saw some of my friends beneath waving their hats and looking up in astonishment, as we sat perched upon the top, which is not more than six feet square; the apex stone is off, and it now consists of four outer slabs, and one in the centre, which is raised upon its end, and leans to the eastward. I do not think that human hands could have raised it thus from its bed, on account of its size, and the confined space they would have to work on. I am inclined to think the top was struck with lightning, and the position thus altered by it. The three of us had just room to sit upon the place. I saw two or three names scratched upon the central slab, to which of

\* Smedley, i. 280.

† Martyrological Dictionary.

‡ From Wilde's *Travels in Egypt, Palestine, &c.*



course I added my own, and collected some bones of the jerbil, which lay scattered about, as a memento. At first I imagined these might have been carried up by hawks, but I soon heard the animals squealing under where I sat. I could not discover the Arabic inscription mentioned by Wilkinson, on any of the stones; but I had far more interesting and absorbing objects to meet my attention, for the grandeur and extent of the picture that now presented itself from this giddy height, was almost as intoxicating as the ascent I had just completed. Around me lay the vast plain of interminable sand, that marked the Lybian and African deserts, the scorching, echoless wilderness which mingled with the clear blue of the atmosphere at the horizon. In a sloping vale, bounded by massive rocks, the unvaried hue of barrenness was enlivened by what appeared to me a narrow silver ribbon, that wound its tortuous course for miles and miles, as it seemed to rise out of the junction of sand and sky above, and was lost to vision as it sunk into it in a similar manner below. Its banks were green and verdant, with the richest foliage, and groves of waving palms were now and then relieved by the gleam of noon-day light, that glanced from the snow-white minaret, or the stately dome of a marabut. This ribbon was the river Nile—its banks the land of Egypt.

#### ISAIAH'S VISION.

THE sixth chapter of the book of Isaiah records a circumstance of a mysterious character: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

The year in which king Uzziah died was that in which Romulus, the founder of the Roman empire, was born. He died! The mind of the Christian should frequently revert to death, to provoke his gratitude, his hope, his faith, and his ardour; and the mind of the impenitent should constantly bear on it, as by the blessing of God it may contribute to his conviction, to his conversion, and to his final safety. We must all, like king Uzziah, die; we must pass out of this present world, and the place which knows us now will soon know us no more for ever; the dearest relationships we have here must soon be broken up; and all the cares and joys which we boast of or dream of in the present life, will soon be to us as though they had never been. Ere long we must be stretched upon the hopeless bed of affliction; we must soon fall under the power of the last adversary. We shall know what it is to contend with him—our weakness against his strength; we shall know what it is for the spirit to be disembodied and to pass into eternity—to the God who gave it.

The prophet says "I saw." In dreams and visions of the night God has frequently imparted religious knowledge to the minds of his servants. It was so with Balaam—"The man whose eyes were opened hath said, he hath heard, which heard the words of God, which saw the vision of the Almighty, falling

into a trance, but having his eyes open." It was so with Ezekiel—"I looked," he says, "and behold a whirlwind came out of the north, a great cloud, and a fire unfolding itself." It was so with Peter—he was entranced, and he saw heaven opened, and a sheet let down from thence by its four corners, filled with all manner of living creatures. It was so with the apostle John—"I was in the Spirit," he says, "on the Lord's day, and heard behind me a great voice, as of a trumpet; and I turned to see the voice that spake with me, and, being turned, I saw seven golden candlesticks." With Isaiah the case was different; he had full possession of all his faculties, and his senses were exercised—"Mine eyes have seen the King, the Lord of Hosts."

The scene of this vision was the temple, which at this period stood in all its grandeur. In this temple was the outer court, the principal objects in which were the vast altar of sacrifice, and near to it the great brazen laver. There were then folding doors, and a vast veil, leading into an inner and very splendid apartment; the principal objects in which apartment were the golden altar of incense, the table of shew-bread, and the seven-branched candlestick, kept perpetually burning night and day. Within this apartment, behind another veil, was one more costly and glorious still; the ceiling, and the floor, and the three sides of it, were of pure and burnished gold, and at the upper end of it was the ark of the covenant, and the cherubim of glory shadowing it with their wings; and in the coffer were Aaron's rod that budded, the pot of manna, the tables of the covenant, the autograph of Moses, the original writing of the Pentateuch. In this case the veils are supposed to be removed—the whole scenery is laid open—the Lord himself is seen sitting upon his throne, filling the temple with his light and with his splendour.

We need not be at any loss to determine who it was of whom the apostle speaks when he says, "I saw the Lord." St. John, after quoting a passage in the 6th of Isaiah, says, "These things spake Isaiah when he saw his glory;" that is, Christ's glory, "and spake of him." It was the same Being, doubtless, who appeared to Adam and Eve in the garden of Eden; it was the same who walked with Enoch, and held communication with Noah. Abraham beheld his face; Moses saw "his similitude;" Ezekiel beheld him; Daniel saw him clothed in the fine gold of Uphaz. St. John says, "His countenance was as the sun shineth in his strength; his hair was white as wool, as white as snow, and his eyes like unto a flame of fire." We may conclude, then, that it was the Lord Jesus of whom the prophet speaks. The Lord was "sitting upon a throne, high and lifted up." By the throne here spoken of, we are to understand the mercy seat, which was surrounded by an ornament called a crown. On this the propitiatory blood was sprinkled, and to this the high-priest came once every year. From this, justice was dispensed, and it is in allusion to this that the apostle Paul enjoins us to come boldly, "that we may find mercy, and obtain grace to help us in time of need." Before his incarnation the Lord Jesus sat upon the throne of heaven—he was the "King of kings and Lord of lords."

But how much more closely are we, who live under the

Christian dispensation, brought into communion with God. Every obstacle to our approach is removed by the death of the Lord Jesus. And yet many of us live without any direct and practical reference to that Being in whose hands are all our ways. The true believer, however, enjoys a consoling and ennobling intercourse with God here—an intercourse which shall be still more delightful hereafter. Well, indeed, may he exclaim—

"I'd part from all the joys of sense  
To gaze upon thy throne;  
Pleasure springs fresh for ever thence,  
Unspeakable, unknown."

H. J. P.

*Newbury Diocesan School.*

### REHOBAM'S CHOICE.

THE magnificence of the public edifices erected during the reign of Solomon, while it contributed to raise the descendants of Abraham to the highest pitch of national glory, appears at the same time to have been the means of occasioning very heavy exactions from the resources of individuals. We have no distinct information of public complaints having been made on this ground during the reign of Solomon, and there is reason to believe that the great popularity of this monarch restrained many a voice that was ready to proclaim its sufferings, and many a hand that was prepared to avenge or redress them.

When, however, this mightiest of the kings of Israel had been gathered to his fathers, and his son Rehoboam had taken the dominion into his hands, the popular feeling began to display itself, and a deputation from the people waited on the newly-appointed monarch to apply for a reduction of the burdens under which they had so long groaned. Having heard the statement of the petitioners, Rehoboam appointed for them to return again in three days, and receive his answer. These three days were spent by the king in seeking for advice as to the course it would be most prudent for him to adopt. He first of all made application to the old men who had been connected with the government of the country during his father's reign, and who must certainly have been best qualified to direct him wisely; and from them he learnt that the peculiar circumstances of the nation, during the reign of Solomon, had rendered many very heavy exactions necessary, but that it was now time to lessen them, and, therefore, they advised him to speak kindly to his people and promise them the fulfilment of their reasonable request. He then stated the facts to his own companions (young men who had been brought up with him) who had not been concerned in state affairs, who did not understand the political position of the country, and who were, therefore, totally unfit to advise him in a matter of such immense importance, and under their direction he returned a most insulting answer to the deputation, and not only refused to lessen their burdens, but threatened greatly to increase them. The effect of this answer was to occasion a revolution, through means of which ten of the twelve tribes of Israel were permanently wrested from the sovereignty of the descendants of David. It may be presumed that Rehoboam

considered the advice of his aged counsellors calculated to debase the government in the eyes of his subjects, and that it would show more spirit and courage if he were to act on the suggestion of his youthful friends. The former was the voice of reason, pointing out the path of duty and justice; the latter was the voice of passion, regardless alike of duty and of justice. The hasty and inexperienced king preferred passion to reason, and paid dearly for his selection in the end.

Centuries have rolled by since the events here related took place, but they demonstrate so plainly that human nature was the same then as it is now, that the solemn warning they contain cannot be otherwise than instructive to all who desire to profit by the experience of their fellow-creatures. Nor can it be justly supposed that statesmen and rulers only are called on to attend to the lesson which is taught by Rehoboam's fatal choice, for inasmuch as all are liable to the danger of listening to the voice of passion, rather than to the calm suggestions of reason, all must be equally concerned to check themselves in so dangerous a course. It is hoped, therefore, that a few reflections on this portion of scripture history will not be unacceptable.

It would be most unwise to infer from this transaction that the advice of the aged is always to be taken, and that the opinions of younger persons are invariably wrong. Such is very far from being the case. There is much reason to deplore the fatal influence of the counsel which worldly-minded parents are perpetually instilling into the hearts of their children; wealth, distinction, and the luxurious pleasures of life are too often represented as the grand objects to be sought after, at all times, and by all means; and if the importance of virtue and religion be never expressly under-rated, it is quite certain they are not made to appear as infinitely more desirable than all earthly acquisitions and advantages. In forming connections, whether temporary or for life, how much more common is it to make wealth or station in society the desideratum, rather than the possession of a virtuous and enlightened mind; and how rarely is the latter supposed to compensate for deficiency in the former. It must be confessed that the aged are to blame for not insisting much more frequently, and much more powerfully, on the supreme importance of a life of piety and devotion to God, and it is not uncommon for a youthful pilgrim on the road to Zion to meet with hindrances and impediments from those whose advanced age and larger experience would have led us to hope better things of them. Occasions such as these led the psalmist to declare, "I am wiser than the aged, because thy testimonies are my study;" and the youngest child can never err in refusing to listen to the voice of the most aged sinner, who proposes to him to pursue a course of conduct in opposition to the will of God.

The young should learn, most especially from the fatal mistake of Rehoboam, to distrust and oppose the suggestions of passion. From the moment that any course of conduct is determined upon, because it affords an opportunity of gratifying our inclinations at the expense of our duty—from the moment that we be-

some impatient under the advice of those who point out the danger and the folly of the path we are pursuing—from that moment we are unfit to direct ourselves, we have resigned the noble faculty of reason, we have barred the door to the entrance of religion and duty, we are like vessels rolling about on the stormy billows without a rudder or a pilot. The cases in which we all pursue this dangerous course are far more numerous than is generally supposed; inclination and habit suggest a line of conduct which is acted upon either without any inquiry as to its correctness being made at all, or certainly not with that strict scrutiny which is required of us in all that we say or do. Let this be examined and corrected. The vortex of pleasure and sensuality has swallowed up many a gallant vessel, whose course was watched by many an anxious heart, and whose ruin has blighted for ever many a cherished hope. It cannot be too often urged upon the attention of the young, that the final consequences of indulgence in one guilty excess can never be estimated, and will, most probably, be awfully disastrous as to this world, and certainly destructive of all hope of happiness in the kingdom of Jesus Christ. The gospel prohibits all sin, and he who requires exception as to one point, may rest assured that he is encouraging a state of mind and heart by which he is inevitably precluded from sharing the privileges of the Christian, or of inheriting the promises which are made to him. The only security against every degree of transgression consists in maintaining an humble dependence upon the divine teaching, and in cultivating, most diligently, obedience to it. If this is neglected, if passion is allowed to get the sway, it is quite reasonable to suppose that a depth of depravity may, ultimately, be attained, at the contemplation of which the mind now shudders and turns sick. Who can suppose that the unhappy men, whose names are branded with deserved infamy, as murderers, assassins, and destroyers, entered deliberately upon the path of ruin, with the intention of achieving such exploits and wickedness? How often have cruelty, oppression, and injustice been the almost inevitable consequence of other sins, which have served as stepping stones to each other, and by which the awful ladder of perdition has been slowly but surely climbed! When the ancient prophet revealed to Hazeal, in one bold picture, all the horrors of which he was to be the perpetrator, the amazed heart of the minister shrunk aghast at the scene, and he exclaimed with sincere, but mistaken, indignation, "Is thy servant a dog that he should do such things?" And yet in a very little time afterwards he had committed all that was foretold. Under the direction and teaching of God's Holy Spirit we are safe; left to ourselves we are in most imminent danger. "He that trusteth his own heart is a fool."

Rehoboam's conduct and its consequences teach us how easy it is to mistake cruelty and hard-heartedness for courage and constancy; to him the cry of the oppressed was as nothing; the sufferings of his people were of no importance; what did he care how much they endured, so long as the princely revenues of the kingdom afforded him the means to gratify his appetites, and indulge his inordinate sensuality! Were the pleasures of a king to be disturbed by the com-

plaints of the people? Such were his reasonings. He tried to quell the innumerable which tyranny had extorted, by inflicting yet more tyranny. He chose rather to silence than to satisfy his petitioners. Deluded man! The wailings of Israel, when oppressed by Egyptian taskmasters, were not unheard by Jehovah; surely then the injustice and cruelty of one of his own people would not be overlooked! And not less deluded are all they who seek to exercise controul over their fellow-creatures, by exciting their fears, rather than by winning their confidence and esteem. He who is the Lord of heaven and earth, and who possesses a sovereign sway over all things, is most chiefly characterized by his mercy and forbearance. He is no tyrant. Jesus Christ, the greatest, and the wisest being who ever dwelt upon this earth, was the gentlest and the most compassionate; let us all learn from this that passion and impetuosity are the resorts of little minds, not of the truly noble; that they show weakness rather than strength; and let the solemn language of the psalmist awaken us to deep and serious reflection, "Why boastest thou thyself, thou tyrant, that thou canst do mischief? The goodness of God endureth yet daily."

To conclude, Rehoboam sought the advice of the aged counsellors of his father, that was well; he sought also the advice of his own friends and companions, and even that was not censurable; but he did not seek the direction of the Almighty, and therefore he was confounded. This was his great fault; this was the true source of his deplorable mistake. Let us correct it in ourselves; we ought to enter upon no plan which has not first been submitted to the Eternal; we ought to engage in no occupation or pleasure upon which his blessing has not been sought. How much more important is it then to think of this, on those occasions when we are making resolutions, and forming plans, by which it is impossible but that our whole career in life should be deeply affected; let the history of two of the kings of Israel teach us a lesson as to the importance of this duty. When a hostile and most powerful army surrounded the kingdom, nay even the walls of the metropolis itself, during the government of the good king Hezekiah, he took the haughty and insulting challenge of the Assyrian tyrant into the house of the Lord, and spreading it before the King of kings, he sought direction at his hands; the consequence was, that the enemy was totally destroyed, and no man of the Israelites perished or suffered loss. But this Rehoboam receives a modest and respectful requisition from his own people; he presumes to act on his own advice; he does not spread their wants before the Keeper of Israel; he is self-sufficient; and the consequence is, that the ill-used subjects of the tyrant successfully revolt from under his government. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

A. U. G.

# THE GOSPEL HIDDEN TO THOSE THAT ARE LOST:

## A Sermon,

BY THE REV. E. B. WERE, M.A.,  
Vicar of Chipping Norton.

2 CORINTH. iv. 3, 4.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

BEFORE we examine this grave and solemn passage, we shall do well to notice the verses which immediately precede it, for so we shall come to the consideration of it with minds more informed, and better fitted for the task. On reviewing those verses, we shall find that the apostle wishes to impress on the Corinthians, that, with respect to his ministry among them, he had ever preached the gospel with plainness and fidelity. "Our rejoicing is this," says he, "the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward." Again he says, "For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." The apostle here sets his own principles and conduct in strong contrast to those of certain false and mischievous teachers, who had risen up amongst the Corinthians, and laboured to weaken and counteract the effects of his preaching.

It would appear, that these persons, under the influence of interested and unworthy motives, had endeavoured to corrupt the purity and simplicity of the gospel, by mixing up with it the law of Moses, and by representing it as nothing more than a graft or off-shoot, of the Jewish religion. St. Paul, in order to show his superior claim to regard over their false teachers, points to the Corinthians themselves as a proof of the truth and efficacy of his ministry. "Ye are our epistle of recommendation," says he "known and read of all men: ye are the epistle of Christ, ministered by us; written not with ink, but with the Spirit of the living God; not in tables of stone (alluding to the two tables of commandments given by God to Moses), but in the fleshy tables of the heart." Having thus indirectly asserted the superiority of the gospel over the law, the apostle proceeds to prove it, by drawing a comparison between them. He acknowledges the dignity and glory of the law, remarking, that, when Moses received it at the hand of God, his face shone with a celestial brightness, so that the children of Israel could not "steadfastly behold it." "But this glory, not-

withstanding," he says, "was to be done away; how then," he continues, "shall not the ministration of the Spirit (*i. e.* the gospel), be rather glorious? For if that which was done away was glorious, much more that which remaineth is glorious." "Seeing, then," he says, "that we have such hope"—a message so dignified and fraught with such glorious consolations committed to us, "we use great plainness of speech, and not as Moses, who put a veil over his face," as if to signify "that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for even to this day, when Moses (*i. e.* the law) is read, the veil is upon their hearts." By which the apostle means, that many of the Jews, being blinded by prejudice and passion, could not see the design of the law, viz., as being introductory to the gospel, nay, as containing the gospel, as it were, in embryo, and every where typifying or prefiguring it. If then, he argues, they were to blame for not understanding the law (which was comparatively obscure), how much more culpable were those, who rejected and shut their eyes against the gospel, in which the glory of the Lord shone forth with a more than meridian splendour? Such persons, however, unhappily, there were; and it is their character and fate, which the apostle describes in the awful words of our text—"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them, which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Let us now direct our serious attention to this passage, and let us pray God that, if Satan has hitherto succeeded in blinding the eyes of any here present, against the true nature and excellence of the gospel, they may now be restored to spiritual light, and be enabled to behold it in all its dignity and glory.

We will begin with observing, that the passage contains a fact, together with the cause and consequences of that fact, and the three particulars, forming as they do, a natural division of the subject, will supply us with abundant matter for observation and reflection. The fact to which I allude is, that there are persons from whom the gospel is hid; the cause, or reason why it is hid is, that "their minds are blinded by the God of this world;" and the consequence of its being hid is, that they are "lost."

I. Let us then, in the first place, consider the fact, that there are persons from whom the gospel is hid. I need not observe, that the "gospel" here means the substance of the Christian dispensation, especially as dis-

tinguished from the Mosaic. Of the expression being "hid," I would remark, that the original word would be more correctly rendered "covered," or "veiled," and is, doubtless, an allusion to the circumstance of which the apostle has just before been speaking, viz., the covering of Moses's face with a veil, which veil, speaking figuratively, he says, was still upon the hearts of the Israelites, so that they could not rightly see and understand the Mosaic law. And just in the same manner, the apostle says there were persons on whose minds the veil still rested, concerning the gospel. From them it was "hid;" i. e. they could not perceive the nature, the design, the fitness and excellence, of the gospel. But we must not imagine that those who lived in the days of the apostles, were the only persons from whom it was hidden. Much injury has been done to the cause of truth, by giving a particular sense to propositions of universal signification, and by limiting the application of sentiments and maxims, alike applicable in every age of the world, to the primitive ages of Christianity. We do not hesitate to say, that, at every period, since the days of the apostles, there have been many unhappy individuals from whom the gospel has been "hid," nay, that there are many at the present time, (some possibly in this very congregation), who are in that awful and melancholy condition. For, by what other means can we account for the neglect and indifference manifested by so many towards the gospel? Is it possible, that, if they clearly beheld it—if they saw and experienced its nature, design, and excellence, they could remain insensible and neglectful of it? Would they not rather be filled with admiration, and be attracted irresistibly towards it? Who, that was in danger, would not eagerly lay hold of that which might deliver him? Who, that desired happiness and honour, would not at once betake himself to him who could bestow it? Who, that saw what was amiable and excellent, could refrain from admiring and loving it? But the gospel possesses all these attractions and recommendations; and we can only account for men not being suitably affected by them, on the hypothesis that they cannot, or will not, see and perceive them.

Moreover, that the gospel is hidden from some is evident, from the experience and confession of those, who, having been once in that mournful state, have, through divine grace, happily recovered from it, and been enabled to see and comprehend the gospel in a proper and spiritual manner. They have acknowledged that before this the gospel was hid from them, that they had no clear notion or perception of it; and that they were filled

with prejudice and enmity against it. They regarded it as a system of priestcraft, or enthusiasm, as being inapplicable to human nature, containing doctrines, of which they could not see the use or necessity, and enjoining precepts which it was not possible for them to obey. A short time, however, elapsed, and their views and feelings towards it were totally changed; they beheld the gospel in a new light, and with new eyes; they loved and admired what before they hated and despised; and they could not help feeling and declaring, that a new sense had been given them; that, whereas they were once blind, they now saw, and that the gospel, which was before hidden from them, was now revealed to them in all its fitness, excellence, and glory.

II. Having thus confirmed the fact, that there are persons from whom the gospel is hid, first by showing, that, according to the constitution of human nature, it is impossible, on any other supposition, to account for men's neglect and rejection of the gospel: and secondly, by adducing, in corroboration of the fact, the testimony of those who have acknowledged it, in their own experience, declaring that, though the gospel is now revealed, it was once veiled or hidden from them; having, I say, done this, let us proceed to consider the cause of this fact, viz., that the minds of those, from whom the gospel is hid, are blinded by the god of this world.

Perhaps the first question that will be raised, is, who is the person, or being, here styled "the god of this world?" We answer Satan—the "prince of the devils," or apostate spirits, and we do not give this answer rashly and unadvisedly; we would be the last to acknowledge the authority of Satan over this our world, did not the word of God positively declare it, and observation and experience mournfully confirm the declaration.

It is but too true, my brethren, that Satan exercises a mighty influence over the hearts and minds of the children of men. When man sinned, he fell from the favour and protection of God, under the malice and dominion of the devil.

We find this truth constantly expressed, or implied, in the sacred scriptures. We find our Lord, in St. John's gospel, repeatedly calling Satan the "prince of this world." Again, the commission which Christ gave to St. Paul, plainly recognizes the power of Satan over the hearts of men; the object of that commission was, to open their eyes, and to turn them from darkness to light: and (mark!) "from the power of Satan unto God." And what can more clearly shew the dominion of Satan over the hearts of men, than the address of St. Paul to the Ephesians—"In time past," he says (i. e. in your natural

and unconverted state), "ye walked according to the course of the world—according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Again, St. Peter, representing the power, malice, and subtlety of Satan, compares him to a "roaring lion, going about seeking whom he may devour." The Roman converts are comforted by St. Paul, with the assurance that God would "bruise Satan under their feet shortly;" which evidently implies that hitherto he had the power of tempting and afflicting them. And on this promise is founded the prayer in our church service, that "God would beat down Satan under our feet."

We affirm then, that, if words have any meaning, and any credit is to be reposed in the declarations of scripture, the power and authority of Satan over this our world (especially over the hearts and consciences of men), is plainly revealed, and must be undoubtedly believed. We have, therefore, no hesitation in concluding, that the being, designated in the text as the "god of this world," is Satan, the chief of the apostate spirits.

This question being answered, the next that will be raised is, what is meant by Satan's blinding the minds of men, and how, or in what manner, does he blind them? It is evident that the word "blind" is here used in a figurative sense, for strictly, and literally, it can only be applied to the body and to the organ of sight. It is, however, frequently used in scripture, and elsewhere, in reference to the mind, to denote dulness or obtuseness, or a want of perception and apprehension. Thus, our Lord speaking of the ignorance and stupidity of the Jews, and their spiritual teachers, says "they be blind leaders of the blind; and, if the blind lead the blind, both shall fall into the ditch." Again, on another occasion, when explaining to the people the nature of his divine mission, Christ said, "That the Spirit of the Lord sent him to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind." And once more, in the address to the church of Laodicea, rebuking the self-conceit, and spiritual lukewarmness of its members, Jesus Christ upbraids and exhorts them in the following terms, and we shall see that blindness—spiritual blindness—was one of the charges brought against them:—"Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and 'blind,' and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that

thou mayest see." We gather, therefore, from these passages, and many others, which it would be superfluous for me to cite, that the term "blindness" in the text (as indeed is clear from the context and relation in which it stands), expresses a dull, heavy, obscure, and ignorant state of mind. Thus, for instance, a man who entertained a high opinion of his natural goodness and virtue, and did not perceive that he was, by nature, corrupt and sinful, might be justly called "blind" in a spiritual and figurative sense. Again, a man, who imagined that he could please God and obtain heaven by his own unassisted efforts, by continuance in what he would call sincerity and uprightness, and who did not comprehend the necessity and fitness of the gospel, the utter impotence to salvation of all his fancied good works, and the absolute need of a divine ransom and propitiation, that man, I say, might truly be called spiritually "blind." But it would appear from the text that Satan is the author of this moral blindness. Concerning this we would observe, that Satan, being both a powerful and malignant spirit, takes a horrible and fiendish pleasure in exercising his power, to the injury and destruction of mankind; fallen and miserable himself, he would fain drag down others with him to misery and ruin. To this end, knowing the condition of man, knowing that he is under sentence of death, (at which he greatly rejoices, hoping to secure him as his prey) and at the same time being aware that Jesus Christ came into the world to deliver man, and to bear his punishment for him, and that this glorious Being, and this only way of salvation, are clearly set forth to us in the gospel, Satan does all in his power to obstruct the knowledge of it, and darkness and blinds the minds of men, lest the salutary and vivifying light of the sacred page should shine into their hearts and understandings.

We are not, indeed, to suppose that Satan possesses an absolute and unlimited power thus to blind the minds of men; as such a supposition would go far to negative the doctrine of man's responsibility; no, the exercise of this power by Satan is partial and limited; and is perfectly consistent with the notion of man's free agency. Satan tempts man; he places before him specious baits and allurements, but, before he can succeed in betraying him, man must betray himself by yielding to the arts and enticements of Satan; it is, then, in this sense, and in this only, that Satan is called the author of man's spiritual blindness and destruction; for there must be, as I said before, a co-operation, on the part of man, with Satan, in order to effect his ruin. He yields to his temptations, which is both unnecessary and sinful, for, however strong they

may be, God's grace is sufficient for him, and will enable him to resist them; no temptation befalls us but such as is common to man, and if we look up for aid to heaven, God will make a way for us to escape it in spite of all the artifices and allurements of Satan. If we resist the devil, we are told by God, that he shall flee from us as he fled shamed and baffled from our Lord when he dared to tempt him in the wilderness.

In reply to that part of our inquiry, how does Satan blind the minds of men? we would remark that his methods of doing this are so many, and so various, that it would be impossible in the compass of a discourse like this to enumerate and describe them. Some, however, we will briefly notice, and for the rest we will beg you, my brethren, to search diligently the word of God, and to look carefully into your own hearts. One, then, of the accursed methods which Satan employs, is to persuade men that the gospel is false and delusive. This temptation he generally applies to men of loose and immoral habits, men who have broken through the laws of virtue and propriety, men who, their conscience sorely reproaching and witnessing against them, feel it to be greatly for their advantage and comfort, if religion could be proved to be untrue. When men have thus quitted the path of rectitude and virtue, and have plunged into the gulf of vice and recklessness, they are then like drunkards and desperadoes prepared for anything. In this state of mind Satan approaches them, and hints how convenient it would be if they could prove the gospel to be a lie, which so many thousands of the wisest and best of men have received as truth, from which they have derived such moral strength and consolation, and for the sake of which they have poured out their very heart's blood. He plies them with a few weak but specious arguments, which, to their diseased and perverted minds, appear wonderfully clever and convincing. A total revolution takes place in their minds; they have now found the true light, how dark and ignorant they were before, what poor deluded creatures are all their neighbours who believe the gospel, what a happy thing, to be able to believe there is no God, no heaven or hell, how desirable to be able to curse and carouse, and to indulge the lust of the flesh without the fear of damnation! Great God! breathes there a being, a creature of thine, who could hold and avow such sentiments; who could deny the God who created him, who could deny the God who redeemed him; shame to our common nature! My brethren, there *are* men who dare hold and avow those sentiments, there are men who *deny* the God who created them, the God

who redeemed them. Yes, Satan has blinded their minds, has wrapped them round in thickest clouds and darkness, impervious to the light of the gospel, impervious to the voice of reason and conscience, impervious to everything but the lightning flash of wrath and indignation that on the day of doom shall dart from the throne of the Eternal, scatter their darkness, reveal their guilty errors, and fill them with the light of everlasting sorrow, and lamentation, and woe. Such is one of the fatal means which Satan adopts in order to blind the minds of men to the truth and glory of the gospel.

Another method is, to persuade men that they believe and hold the gospel, when, in reality, they reject or overlook the most important and essential parts of it. This is a very prevalent delusion, and we may say of it that, if infidelity has slain its thousands, this has slain its ten thousands. My brethren, I cannot too earnestly caution you against it, I cannot too often entreat you to examine yourselves, and see, whether you are in the faith, whether you are really holding and practising the great fundamental life-giving truths of the gospel. It will not do to believe its doctrines and reject its precepts; it will not do to receive one doctrine or precept and discard another; it will not do to believe in Christ and not believe in the Spirit. It is not enough to love morality and dislike the source of all true morality, the grace of regeneration and sanctification; it is not enough to advocate the doctrine of good works, if we decry that of faith in the blood and righteousness of Christ. There must be no choice, no compromise of doctrines or precepts, but there must be an honest and equal regard for every requirement, for every jot and tittle of the gospel.

Another method which Satan employs to blind the minds of men is to dazzle and divert them from the contemplation of the gospel by the gilded pleasures and pursuits of this world. He sets before them the advantages and charms of riches, splendour, and honour; he would fain persuade them that life is not worth having without these acquirements, and encourages them to strain every faculty of mind and body in the pursuit of them; they enter upon the eager chase, and toil night and day for the splendid prize, which in their delusion they imagine will confer on them a crown of happiness. In vain Christ calls to them in his gospel, and tells them that they have something else to do (even their salvation to seek) than to spend their time in chasing phantoms and shadows. In vain his ministers endeavour to convince them of the vanity of their pursuits and the absolute necessity of obtaining the one thing needful. Like the deaf adder they stop their ears and heed not

the voice of the charmer, charm he never so wisely. Riches they must have, pleasure they must enjoy, honours they must obtain, and so they drive blindly and furiously on; the glory and excellence of the gospel being hid from their eyes.

But there is a class of persons whose eyes have been opened to see, in some degree, the necessity and value of the gospel, but who are prevented by Satan from seeing the whole of it; it is against such persons that he directs his most subtle and strenuous attacks; as long as men remain quiet in ignorance and unbelief, Satan knows he has them secure in his toils, and he is too skilful a tactician to rouse them from their lethargy to a sense of their real condition by any active and open demonstration of his power and designs. But when a man begins to feel the misery and danger of his situation, and has had a glimpse of the gospel of Christ, then it is that Satan becomes alarmed at the prospect of losing his prey, and does all in his power to darken the light he has obtained, and to prevent him from acquiring any more. He suggests to him the difficulties and inconveniences of the gospel, telling him that if he embraces it he must give up many things which he loves, and do many things which he dislikes. He hints to him that he will be stigmatized as a visionary and an enthusiast; that he will lose the favour of his worldly friends; that he will become a kind of outcast from society. He persuades him that religion is a dull, gloomy affair, quite incompatible with happiness, and fit only for sick persons, or for monks and hermits.

O! what fallacies, what gross and impudent sophistry does Satan impose upon the sons of men? But can we wonder at it when we know his character, when we know that he is the father of lies, that he was a liar from the beginning? Was it not by such base and juggling arts that he seduced our mother Eve, even in her state of innocence, and within the sacred bounds of paradise; and can we doubt that he will still employ the same in order to deceive and destroy us, her children? No; let us be assured that the malice and subtlety of the devil are still the same, and that he goes about as a roaring lion seeking whom he may devour; that he endeavours to blind the eyes of men against the gospel of Christ, the only means of their salvation; that he delights in tempting and afflicting the sons of God (as he did the righteous Job) and that he will continue to do so, until, in the awful language of the apocalyptic, "He who has deceived the nations of the earth so long, shall be cast into the lake of fire and brimstone, and shall be tormented day and night, for ever and ever!"

III. But, though I have detained you thus long, my brethren, there still remains one division of our text, to which, in conclusion, I request your attention. We have considered the fact, that from some men the gospel is hid; we have shown the cause of it to be the malice of Satan, in blinding their minds; the consequence of it, viz., that such persons will be "lost," still remains to be considered. On this head I do not deem it necessary to enlarge; and, moreover, I desire to spare both your feelings and my own. You, who are conversant with the scriptures, know too well the meaning of being "lost," to require any explanation of the term; the very mention of it is enough to call up all its tremendous meaning, to fill your breasts with images of agony and horror, and to shoot through your inmost souls a thrill of trembling apprehension. You know what holy scripture teaches us is the condition of the "lost;" you know the terrific language in which it is described by our Lord and his apostles. You have read of the "darkness where is weeping and wailing, and gnashing of teeth;" you have read of the "worm that dieth not, and the fire that is not quenched;" you have read of the "lake of fire" into which those will be cast who are not found written in the book of life. You know these things, I say, and I will not harrow up your souls, by drawing further aside the curtain that hangs over the dark abode of sorrow, and lamentation, and woe. I dismiss the painful subject; but in the name of God, and as you value your salvation, I entreat you, my brethren, to ponder on it (however melancholy it be),—I entreat you to dwell on that word—that awful word—"lost!" and to realize the tremendous notion contained in it.

O! think of an immortal soul banished from heaven and the presence of God, and thrust down to hell with Satan and his angels, there to suffer through the ages of eternity, pains so great, as can neither be expressed or conceived, and you will then be able to imagine the condition of those who are declared in our text to be "lost,"—from whom the gospel is hid, and whose minds are blinded by the god of this world. We have used, on this occasion, my brethren, (to adopt the words and example of the apostle) "great plainness of speech," and we trust that, like him, we can rejoice in the testimony of a good conscience, that in simplicity and godly sincerity we have had our conversation among you. Our aim has been to preach the gospel, and to direct you to the cross of Christ. We preach not ourselves—we seek not to please men, and therefore we express ourselves with all plainness, boldness, and fidelity. This may displease



some and disgust others, but we cannot help it; we cannot trifle with immortal souls; we cannot use the language of compliment in the pulpit; whether you hear, or whether you forbear, as ambassadors of Christ we must deliver our message without compromise or reserve.

You have seen, then, my brethren, the awful fate of those who are described in our text, and you have heard the cause of it. Let me impress upon your minds (and carry, I beg you, the impression home with you) that what you have heard this day is true. It is no fiction—no creation of the imagination, to which I have drawn your attention, but it is to eternal and unchangeable truth. The gospel is hid from some; such are “blinded” by the god of this world; and the end is, that they are “lost.” Now it is possible, my brethren, that the gospel is hid from some of us, and surely the bare possibility should be a ground for serious and anxious self-examination.

What notions have we of it? What notions have we of Christ, and how are we affected by them? Are we living to God, and desiring to present to him our souls and bodies a living sacrifice? Are we regulating our hearts and lives by his holy will? Alas! alas! if the gospel be hid from us (the truth must be told) *we* too shall be “lost.” But let us not despair, whilst there is life there is hope. Let us remember there is one, a good physician, who can open the eyes of the “blind.” He, who removed the scales from the eyes of the once bigotted and persecuting Paul, can remove from our eyes the film of ignorance, prejudice, or passion, which has gathered around them. Christ can heal our spiritual blindness, and dispel the darkness which Satan would shed around us. O, then, let us pray that “God who commanded the light to shine out of darkness,” would shine into our hearts, to give the light of the knowledge of God in the face of Jesus Christ—Amen.

#### BERMUDA.\*

WHO, that looks on the state of this portion of the diocese, and compares its present flourishing condition with the deficiencies and anomalies which it presented on my first visit to these islands, but must admit that God has been exceeding gracious in its signal amelioration? Eighteen years ago, notwithstanding the then recent enactment of a law providing for the better maintenance of the incumbents of the several churches in Bermuda, there were but three clergymen officiating throughout the colony. Some of the parish

churches were dilapidated, and had been for years altogether closed; in others, the celebration of divine service occurred but once in a quarter; the naval yard, though in an insulated position, had no chaplain; the gaols had no appointed ministers; the hospitals were unvisited; the schools in connection with the established church, and forming an integral part of its machinery, were, with the exception of a Sunday school in this parish, almost unknown. The spiritual destitution of the coloured population was confessedly deplorable. Some of the slaves who were employed as domestics, or lived as children in the more religious households, were, it is true, benevolently instructed by their proprietors, but free schools they had none. Christian baptisms among them were unfrequent; promiscuous concubinage was common; the bond of marriage was generally discouraged; and the admission of any of them to the sacrament of the Lord's supper, was scarcely contemplated.

Such was the aspect of the church of Bermuda at the period of my first acquaintance with it in the year 1821; and there certainly is no true lover of his country, however, in other respects, *laudator temporis acti*, that does not rejoice in the alteration. I now leave the colony, (not without a hope, God permitting me, of soon revisiting it) with nine parish churches enlarged and embellished to a degree which would be highly creditable to a wealthier country; with five chapel school-houses, licensed for the performance of divine service; with adequate provision for the chaplaincies of the naval arsenal, of three prison-ships, and of the gaols of Hamilton and St. George's: with ten clergymen on the list of the establishment; with sixteen schools, in which, under the superintendence of the rectors and missionaries, more than eight hundred pupils are gratuitously instructed in the truths of the gospel, and in the formularies of the church of England; with a branch of the Society for Promoting Christian Knowledge, rendered popular and efficient; with lending libraries in almost every parish; with crowded congregations demanding yet more accommodation for increasing worshippers in their respective sanctuaries; and with nine hundred communicants, nearly one-third of whom is of the coloured class.

These are benefits and improvements, my reverend brethren, for which much gratitude is due. It is due to you who have laboured diligently and judiciously in the work of instruction committed to your hands: it is due to the pious and zealous catechists and school-masters who have acted under your directions; it is due to the influential people of the colony, who have co-operated with you in the labours and gifts of charity; it is due to the noble associations of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel, by whose munificence we have been so largely helped; and it is due, above all, to the blessed Disposer of events, who has made all things conspire and work together in the production of these happy results.

“It is my earnest desire to elevate the character, and to raise the standard of education in the schools which have been organized for the instruction of the poor, whether white or coloured, throughout the islands of Bermuda. It is my firm belief that these

\* From a primary charge, delivered by the honourable and right reverend the bishop of Newfoundland, to the clergy of Bermuda, at St. John's Church, Pembroke, on the 13th May, 1840. Extracted from the “Bermuda Royal Gazette.”

schools, basing as they do the instruction which they communicate on the truths of the bible, as taught by the national church, will be the humble but safe engines of reformation of manners, and of diffusing religion and virtue, industry and temperance, contentment and happiness, more widely through the land. For the improvement, and certainly for the regulation, of these schools, I must look mainly to the parochial minister. Every hour that he can spare from other and more urgent avocations, for this charitable purpose, will be well bestowed. In this field his piety and judgment will be most beneficially exercised; and it will always give me great satisfaction to consult his wishes, and to aid him, to the utmost of my power, in the formation and strengthening of institutions which have so high a claim on the fostering care of the church. The provision already made by the ecclesiastical societies for the Christian instruction of the labouring classes, and the occasional assistance which they have derived from the colonial legislature, and from the tutelage of our enlightened governor, will, I doubt not, be increased, and assume a more permanent character in proportion as the real usefulness of our schools shall be developed. Education of some kind or other must go forward, the voice of the times unequivocally demands it; we cannot stand still while all the world are advancing. Be it ours so to influence and direct this education, at all events as it regards the poor, that the gospel shall be preached to them from their infancy, that they shall early "learn whatsoever things Christ hath commanded them," that they shall be christianly and virtuously brought up, as "heirs of God, and inheritors of the kingdom of heaven."

### The Cabinet.

**GOD'S PROVIDENCE EVERLASTING.**—Is God eternal from everlasting to everlasting? Let us leave, then, the care of all future events unto him, for he is the same unchangeable God, and, although we be but of yesterday, and may not be to-morrow, and, when we die, then all our thoughts perish with us, yet the everlasting God can and will order all affairs for his glory, and carry on our purposes if they be conformable unto his. We oftentimes are anxious and solicitous about what may happen after our decease either to the world, or to those we love best in it; but let us commit this care to God; he ever lives, and hath the same infinite power and infinite wisdom to dispose of all events as it shall please him. Let us therefore cast these burdens upon him who shall still survive, as a father for our children, as a husband to provide for our widows, as a king and governor to provide for our country, as the universal Lord and monarch to provide for the affairs of the whole world according to the all-wise maxims of his eternal counsels.—*Bishop Hopkins.*

**DO ALL IN THE NAME OF THE LORD JESUS.**—(Col. iii. 17.)—In many ways and particular respects we may, and we ought, to perform all we do, "in the name of Jesus." We should do every thing out of a grateful affection and respect to him, as our chief principle; every thing, as his servants, aiming especially at the pleasing of him, and promoting his honour, as our principal end; every thing, according to his will and commandment, as our constant rule; every thing, after his example, as our best pattern; every thing, in confidence of his gracious assistance

and blessing, as our only strength and support; every thing, with the hope of acceptance purely on his account; every thing with thankful sense and acknowledgment to God for the mercies and favours conveyed unto us by his means, and conferred upon us for his sake; every thing, with humble invocation of him, or with prayer to God in his name; in sum, every thing with a due and proper regard had to him, so that he be not passed over or left out in any thing we undertake, but come always into consideration, according as our relations to him, and our obligations to him, do require. In the performance of which duties, the life, indeed, of our religion, of all our good practice, of all our devotion, doth consist.—*Dr. Isaac Barrow.*

### Poetry.

#### HYMN,

BY COLONEL BLACKER.

ETERNAL Spirit! thou, whose wing  
Did order fair from chaos bring,  
As, brooding o'er the formless earth,  
It sped the young creation's birth.

Eternal Spirit! thou, that came  
In cloven tongues of living flame,  
To aid the apostolic band  
To preach the word in every land.

Eternal Spirit! hail to thee,  
Commissioned from above to be  
Our sanctifying comfort here,  
Till Jesus' self shall re-appear.

Eternal Spirit! Dove of grace!  
O, make our hearts thy dwelling place,  
And still, with power divine, control  
Each thought "that wars against the soul."

Eternal Spirit! lo, we raise  
To thee the tribute of our praise;  
Conjoint with Father and with Son—  
The everlasting Three in One.

### THE ENGLISH MOTHER.

BY MRS. RILEY.

(For the Church of England Magazine.)

AN English mother! in that hallowed name  
What blended sympathies affection claim!  
Our all in childhood; on whose gentle breast  
Its transient woes were soothed, and sunk to rest;  
Our guide in youth, upon whose earnest tongue  
Lessons of truth in love's own accents hung;  
And, in life's noon, the haven where we fly,  
When sudden storms have gathered o'er its summer sky.

Mothers of England! unto you is given  
A soul immortal, to be trained for heaven;  
A ductile heart, to stamp with "God is love;"  
A sparkling eye, to point to realms above;  
A thirsting mind, to fill with knowledge brought  
From truth's pure fountain; and a spirit, fraught  
With its own happiness, to teach, to feel  
Sorrow for others' woe; and joy in others' weal.

Mothers of England! yet another claim  
Your country urges; with a Briton's name,

Your child is bound to reverence her faith—  
Support her throne—obey her laws—till death :  
Be it your care to cull, from age to age,  
The honoured names that gild our history's page,  
And teach your child, that round religion's shrine  
Freedom and loyalty their votive garlands twine.

Joyous young Mother, shrink'st thou from the  
task  
As greater than thy power? then kneel, and ask  
Strength from the Mighty One. He will impart  
All that is needful to thy trembling heart ;  
Its gushing fount of love will be more bright  
When plays upon its surface heavenly light :  
Guided by God, thy hand shall lead thy child  
In wisdom's narrow pathway, o'er life's dang'rous  
wild.

### Miscellaneous.

**SALVATION COMETH ONLY FROM THE POWER AND GRACE OF GOD.**—The evidences of Christ's divinity stand upon facts, as well as upon prophecies and declarations ; and, taken all together, infer a conclusion which the wit and malice of men and devils shall never be able to refute. His own disciples had " many infallible proofs ;" and his enemies were presented with many undeniable miracles. The devils saw and believed ; and, while they believed, trembled from astonishment and despair. Man, and man alone, stood hardened and unsubdued, resisting at once the demonstrations of his own senses, and the solemn declarations of the God of heaven. Amazement, indeed, sometimes seized the beholders ; but it was that sort of amazement which neither shuts out sin, nor includes faith : and thus, eventually, those who could chant an hosanna to him in one day, could cry out in the next, with the chief priests and scribes, " Crucify him, crucify him." They were " amazed at the mighty power of God ;" for they could acknowledge it to be no less : but they were not converted by it. All the terrors, and all the surprise in the world, nay, the very prospect of hell, and the foretaste of damnation itself, would be utterly insufficient to change the heart, or renew the mind. He, who spake, and all things were made ; he, who commanded, and every creature was produced from nothing ; he, who called Lazarus, and the dead came forth, must exert the same almighty power, and make that alive to God which could not indeed be said to be nothing, but which was infinitely worse than nothing. Never did soul enter into heaven who had not felt the same almighty power wrought upon it during its abode upon earth. Every believer is a miracle of grace and omnipotence, to himself, to angels, to devils. And he, who does not see that the work of grace and salvation, must be a work of omnipotence and divinity, gives an evidence both of his ignorance of God and of his own heart, and hath never yet tasted the earnestness of that salvation promised by God himself. Grace is no common blessing ; yet it, like the dew from heaven, if it be not sent down freely, can never be brought down at all.—*Serle's Horæ Solitariae.*

**LIBERTY.**—Civil liberty, rightly understood, consists in protecting the rights of individuals by the united force of society. Society cannot be maintained, and of course can exert no protection, without obedience to some sovereign power. And obedience is an empty name, if every individual has a right to decide how far he shall obey.—*Bristol Mirror.*

**FRENCH REVOLUTION.**—The true spirit of the French revolution has never yet been fully developed. The French narrators of its sullen and desperate career (for it has never found a historian in France—

the genius of the nation is unhistoric) have assigned it motives tinged by their personal prejudices. British writers have been essayists and pamphlet-takers the cursory view fitted to the objects of the time. But, divesting the revolution of its dim and viewing it with its whole wild and frightful tomy bare, its characteristics have been neither of freedom nor revenge for wrong. The sp French Jacobinism, and of all Jacobinism, is bined envy and rapine. The French popular their leaders cared nothing for the insulted of religion, for the corruption of the law, for t straction of the public revenues, or for the levi kings and courtiers ; but they hated the rank they saw above them, whether virtuous or v and longed to grasp at the property of their sup whether earned by honour or dishonour. Not a million of those who tore down the banne escutcheons of the French noblesse—who burned mansions and drank their blood—knew or care ther they were more or less profligate than thei clerers. But they were their superiors ; they inh place in society which set them over the heads clowns, and the clowns were determined to h grinning triumph of tearing them down. The cry the French clergy was not their impurity or thury, for individually they were popular ; and, v popular or not, the badauds of Paris and Ve cared nothing for their virtues or vices. The income was the grand count in the indictment on the strength of that they massacred as m them as they could seize, and banished the rem In the war of the peasants against the nobility not the gay man of fashion, or the severe fe whom they held as the enemy ; their enemy possessor of the neighbouring chateau, the m so many chariots and horses, the possessor of s services of plate. The rental was the treason, plunder of all that he was worth the formal ex of national justice. No man in France thought he would be the wiser, purer, or freer for the of his king, but thousands and millions rej that most remorseless act of blood, as the tri their vanity : it made every beggar and be France as great as his king, for the time ; s stimulant was enough for the legislators of the to urge them to the murder of every branch royal family in their grasp. Such was the l rabble supremacy in France, and such would the example in England, if, in the vengeance ven, we should ever suffer its leaders to dictate parliament, or domineer over the educated e the empire. With those teachers all change i in prospect ; and all patriotism consists in t pulling down. Let England beware, for she v her trial yet ; the ground is shaking under and nothing but the vigilance and vigour whi her before, under God, can save her again.—*Life of Burke.*

**VALUE OF THE PRAYER-BOOK.**—Dr. bishop of Pennsylvania, remarks that, during volutionary war, when very many districts deprived of the means of grace, in some of t flame of devotion was kept alive in domest by means of the liturgy ; so that, when, after of years, a Christian ministry was restored t the intervening privation had not obliterated struction of preceding times.—*Christian Obs*

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## WHAT IS THE CHRISTIAN'S DUTY?

A VERY important object in reading the bible should be, a constant endeavour to ascertain its true character, so that our faith and principles may be founded upon the truths and doctrines it contains, and that our lives and conversation may be influenced by the spirit which pervades its sacred pages.

We must ever bear in mind that time has not invalidated one jot or tittle of its contents, but that it is equally incumbent upon us, as upon those in whose days this revelation of God's will was more immediately given, to fulfil each command, to obey each precept, and to conform ourselves wholly to its teaching and guidance. As in the case of Abraham, not only were the promises of God to him, but to his posterity, and he, and his seed also, in their generations, were required to keep God's covenant (Gen. xvii). And the circumstance of the faith of this friend of God's being imputed unto him for righteousness was written, as we are told by St. Paul, "not for his sake alone, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus Christ our Lord from the dead" (Rom. iv. 23).

The faults of others are exhibited that we may avoid them, and the punishments inflicted upon sin are set up as sign-posts, warning us of approaching danger, and recording the fate of those who persisted in pursuing a path which, however smooth and pleasant, will at last terminate in misery and despair. Thus we find (Heb. iii. 10) the conduct of the rebellious Israelites cited, that we should, from having their sad example before us, "take heed to our ways that we sin not." And again, St. Paul in writing to the Corinthians (1 Cor. x.) says, (after mentioning the folly which

Israel committed, and the judgment with which their guilt was visited) "Now all these things happened unto them for ensamples, and they are written for our admonition." The characters of others again are depicted in order that we may be "followers of their faith and patience," and to exhort and encourage us to make God's word a light unto our paths, so that, being guided by its counsels, we also may obtain the promises, and be received to glory through the alone merits of Jesus Christ (Heb. xi. xii). But above all the individual examples whose faith we are to follow, there is one who has travelled through this barren wilderness, and left us the plain and full traces of his footsteps, which shall never be injured by the commotions and revolutions of the world, or obliterated by the violent hurricanes and clouds of sand which are ever rising from the restless and agitated soil of earth. No; nothing can ever prevail to destroy the track which Jesus has made, and which we are to follow; or to erase the inscription, "Learn of me," which they bear, because it is written in prominent characters by the finger of inspiration: neither shall that guiding voice "this is the way, walk ye in it," be ever stifled by the loud thunder of man's opposition.

But the fact of the existence of Christ's footsteps is not all we want; for by nature we are blind and weak, and, consequently, we should be able neither to discover them nor to succeed in following them; but God has made a gracious provision for our necessities; his Holy Spirit is promised, whose office it is to take of the things of Christ and show them unto us, and to strengthen us with strength in our souls, that we may run with patience the race that is before us.

The bible, then, is not a mere chronicle of

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historical events, a record only of past occurrences, or an account of individuals whose actions and concerns have ceased to be interesting with their existence; no, the scriptures were written for our instruction, the promises are to us and to our children, for the word of our God endureth for ever; "therein is his righteousness revealed, and that which may be known of him is made manifest" (Rom. i). And what is his will concerning us, which it announces? "even our sanctification, that we should be conformed to the image of his son" (1 Thess. iv. 2. Rom. viii. 29). The whole of the Christian's duty is contained in that short but comprehensive exhortation of St. Paul's when he says, "be ye followers of God," (Eph. v. 1); this, then, is to be his study, the main and constant object of his life.

Now after this statement of our duty, it must be our next step to consider our position, and to inquire, how far are we qualified to obey the injunction (Luke xiv. 28). The right consideration of our position and circumstances must certainly destroy self-confidence, produce humility, and strengthen and increase our dependence upon God; we should be convinced that it is God's strength alone that upholds our feet in his paths that they slip not. God is not only the author, but also the finisher of our faith; not only he begins the good work, but he it is that also performs it, (Phil. i. 6); so that be our prosperity ever so great, and our hill so strong that we are led to say, "I shall never be removed," if God but turn his face from us we shall be troubled, (Ps. xxx.). And this is a truth of which we cannot be too mindful, for by it we shall be kept humble, and child-like, whose simple mind we must possess if we would receive Christ in his fulness, and bring forth the fruits of the Spirit.

Now, as the course of the Christian is marked out for him, it becomes a matter of deep and serious importance to examine with what success he has followed the narrow way; and surely the inquiry must fill him with horror; for who is there that evinces that humility, kindness, and love to others which was manifested by Christ Jesus when he took our nature upon him, and became the servant of all? Who is there whose constant aim is to do good, and whose actions are all prompted by a single eye to God's glory? Who is there that submits to the cruel inflictions and malicious attacks of men, with the meekness and patience of him, who, as a sheep before her shearers is dumb, so he opened not his mouth? And who is there that possesses and maintains, under the many vicissitudes of life, such a uniformity of conduct as to evidence that the same mind dwells in them that

was in Christ Jesus? May the sorrow which we must feel by the review of our deficiencies, work in us true repentance, even repentance unto salvation. May we daily grow in grace, and in the knowledge of Jesus our Lord; may we forget the things that are behind, and reach forward to the things that are before, ever looking to Jesus for strength and assistance, that, being numbered among "his own sheep who hear his voice and follow him," we may also be partakers of their blessedness, their privileges, and their security!

But alas! the multitude are not endeavouring to tread in the steps of our Saviour, for, when we behold not only the public haunts of vice, but also the more private indulgence which is given to sin, when we discover the evil tempers of mankind still ruling and influencing their lives; when we see by men's actions that the heart remains in its natural state, we must be at once convinced that men "have all gone out of the way and made them crooked paths."

But while we contemplate with sorrow the actual character of man as described in the scriptures, or as he appears to our own experience, his tendency to evil, his ingratitude and his dislike to God and holiness; what a cheering subject is afforded to the mind by the consideration of what man ought to be, and what, by the grace of God, he would be! O, who could calculate the effects which would ensue were Christ's religion at once embraced; not as a mere creed, but as the rule and constraining principle of our actions; this, and this alone, is the remedy for the moral as well as for the spiritual wants of mankind. Were all men Christians (not in name alone, but in deed and in truth) there would be a check to every crime, and those laws, framed by human wisdom, which publish an interdict against vice, and threaten vengeance on the transgressor, but cannot furnish men with the principle of doing good and of avoiding evil, or afford a support against temptation, would no longer be necessary.

And what again would be the happy results did those who name the name of Christ depart from iniquity, did their faith consist not in profession only, did they walk as he walked, did they watch their mouths and keep the door of their lips, suppress the rising thoughts of their hearts, and resist with determination and earnestness the many and flattering temptations of the devil.

Were this the case, what delightful harmony would subsist among us, dissensions would cease, ignorance would be unknown, truth would flourish, and the reign of peace and righteousness would be universal; the trials and sorrows of life would be alleviated

by the tenderness of Christian sympathy, and they would be borne with patience and resignation, because we should be enabled to exclaim, "Not my will, but thine, O God, be done."

Such, however, is but a brief enumeration of the blessed consequences of the practice of the Christian religion—but here is no idle, though beneficial speculation, it is not the fanciful though sanguine scheme of a philanthropist, suggested by a heart eager for the termination of wickedness, and prompted by the discovery that the existence of sin is the productive and only cause of the misery and unhappiness of his fellow creatures. No, the plan for our happiness which I have been considering may actually be carried into operation—it is the immediate revelation of a gracious and holy God. How strange then that men are not only unmindful of the high authority of the scheme, but that they should reject what would prove their real good, and follow a course which will lead to death and to endless misery.

Now, what human being could suggest a plan which, being acted upon, would be productive of such beneficial results as we have seen to emanate from the practice of Christianity? And here we are furnished with a most clear and forcible argument for its divine origin. O, when will men be convinced of the fallacy of supposing that a more general diffusion of this earth's knowledge, a more abundant supply of food for the mind, and the improvement of the intellect, superseding the culture of the heart, are the means which will successfully stem the fast current of crime, and ameliorate the condition of mankind? It would be as impossible for the workman to melt even the softest ore by placing it in water at its highest point of heat, as for us to attempt to change the nature of man's heart by measures which are only based upon human reason, and regulated by human laws.

But the scheme which the Christian entertains is certain of success, for it is founded upon the sure word of prophecy; he is confident of the infallibility of his remedy for sin, for he knows the cause which can alone effect the grand and necessary change in man's heart and disposition, and make the kingdom of Satan totter to the ground. And what is the cause which will produce these good effects, which will beat the swords into plough-shares, and the spears into pruning-hooks? It is when men shall come and be taught of the ways of God, and walk in his paths, (Is. ii. 3); and when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea (Is. xi. 9). "The fear of the Lord is the begin-

ning of wisdom, and the knowledge of the holy is understanding" (Prov. ix. 10).

In this essay, however, we have contemplated but a few of those characteristic marks which so eminently distinguished the walk of our Saviour upon earth; but may the Holy Spirit make them more and more plain before us, and "set us also in the way of his steps!" And, as men do not light a candle and then set it under a bushel, so the Christian must carry his profession into practice, and walk worthy of the vocation wherewith he is called; he must let his light shine, not to be seen of men for the purpose of gaining their praise, but that by their beholding his good works they may glorify his Father which is in heaven. They must find in him a renunciation of self, and, even as Christ pleased not himself, so also he must be ever ready and willing to make those sacrifices of inclination or of interest, when such a determination would affect, for good, the circumstances and situations of others. As there is a union between Christ and his church, so also the Christian should possess that oneness of mind which would distinguish us as members one of another, and the truth that Christ has loved us and given himself for us, should be the motive to excite us also to walk in love (Eph. v. 2).

And if we have reason to hope that by God's grace we are tracing Christ's footsteps, to him be the glory, "not unto us, not unto us the praise," "it is God that worketh in us, he ordereth our going, and maketh our way acceptable unto himself." After we have done all we are unprofitable, having only done that which it was our duty to do; we must count all our works as filthy rags, and seek more and more to be clothed in the robe of Christ's righteousness; we must show by our actions that we have not received the grace of God in vain; our study must be in God's law, in which we find the character of our Saviour delineated, we must set him ever before us as our pattern, and, "having received Christ Jesus the Lord, so we must walk in him, rooted and built up in him, and established in the faith, as we have been taught, abounding therein with thanksgiving" (Col. ii. 6, 7). And so, while those who turn to their crooked ways shall be led forth with the evil doers, "peace shall be upon us, and mercy, and upon the Israel of God," through the merits and for the sake of Jesus Christ.

S. S.

## REFLECTIONS ON ST. JOHN IV. 17:

"It was now dark, and Jesus was not yet come to them."

THAT which the evangelist here describes of the disciples' situation on the Sea of Galilee, has often its parallel in the state and feelings of the penitent's heart. Awakened by the Holy Ghost to a sense of his real state in the sight of God, convinced of sin, and mourning for his lost condition, but discerning no means of escape from it, how cheerless and sad is all within him! The day of carelessness is at an end, and he no longer feels secure; the day of pleasure is past and gone; and what fruit has he from those things in which he once found delight, but the bitter remembrance of follies, yielding nought but vanity and vexation of spirit! The day of business—that too is spent, and he cannot continue immersed in schemes which relate only to the affairs of this frail body and transient life, while he knows and feels his immortal soul to be at stake, and in danger of being lost for ever. Thus, desponding and broken in spirit, all within him "is dark, for Jesus has not yet come to him." As yet he knows him not—his grace, his compassion his love—sees not the remedy for his distress provided by the gospel: still he is mercifully preserved from despair, though permitted for awhile to continue in darkness, troubled in his mind, and his heart within him desolate. But at length, when he has learned the lesson this grievous discipline is intended to convey, when he has been made sensible of his misery and want, and able to appreciate the value of a Deliverer, "there ariseth up light in the darkness," and the day dawns gradually within his heart. The Lord Jesus cometh to him, as of old he did to the disciples on the Sea of Tiberias, and reveals himself unto him; that "Sun of Righteousness ariseth upon him with healing on his wings," dispels the darkness of sorrow, and disperses the clouds of doubt; speaks peace to his troubled soul, and soothes his anguished spirit.

Gladly did the disciples, we are told, receive their Lord, when he visited them in the darkness of the night, and certainly the joy of the penitent is not less when the light of the gospel breaks into his soul, and his Saviour comes to him to take up his abode with him. Now "a new song has been put into his mouth, even a thanksgiving unto God," who so graciously hath called him from darkness unto light, and turned his sorrow into joy. "The Lord is my light and my salvation; whom, then, shall I fear?" "The Lord my God has made my darkness to be light." "He is my strength, and my song, and is become my salvation." "I will sing of the Lord, because he hath dealt so lovingly with me; yea, I will praise the name of the Lord Most Highest."

Taught, and guided, and preserved by his Saviour, thus he goes on his way rejoicing; not, indeed, at all times equally so, for "we must through much tribulation enter into the kingdom of heaven." Satan will continue to assault, and trials will come upon him; but sorrow and trouble now come with a very different appearance, as the appointments of a Father, gently correcting him for his everlasting profit. In affliction's dark hour, he is not left comfortless; his Saviour is with him still; and he, whose absence (as

his former experience has taught him) constitutes wretchedness, doth, by his presence, sweetly console and powerfully support him. He no longer walks in darkness, for he follows his Redeemer, and therefore has the light of life.

O happy change! The waves of this troublesome world may break around him, but they shall not overwhelm him; even in the midst of their fury he enjoys a peace he never knew before, for the Prince of Peace protects him, and under his guidance soon shall he be at the land whither he is going, and repose "in the haven where he would be." "There is no more sea" (Rev. xxi. 1), and there can be no darkness, for "the glory of God hath lightened it, and the Lamb is the light thereof" (ibid. 23), and there shall he sing, for ever and ever, that "new song," which none but the redeemed can sing, and shall cease not day nor night to show forth the praises of him, who, at the first, brought him out of darkness, and now hath translated him into such glorious light.

"Who," then, "is among you that feareth the Lord?"—that feareth he will be extreme to mark what has been done amiss—"that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." Blessed are they that mourn, for they shall be comforted." The mouth of the Lord hath spoken it.

M. F.

## POSTHUMOUS PAPERS OF ISAAC EMERSON.

## No. I.

## THE CONTRAST.

WHEN I was at college, I formed an acquaintance with a young man of elevated rank and great expectations. Our rooms were upon the same staircase, and we were almost inseparable companions. But, on quitting the university, I lost sight of my friend. I heard, however, at some distance of time, that, having succeeded to the family title and estate, he had gone abroad for a period of three years. In about eighteen months after this, circumstances carried me to the continent; and, one day, as I was at a public place in Florence, I saw a young Englishman whose features, though bronzed and matured, I speedily recognized as those of Sir William F—. It was a mutual pleasure to meet. We talked over past days and future prospects, and, in short, agreed, as long as it was possible, to travel together. We visited Rome and Naples; fearless of the banditti which then infested Calabria, we traversed that province; we explored the island of Sicily, and then prepared, by leisurely journeys, to return through France into England.

Sir William was a delightful companion. He had taste and information; he was fond of antiquarian research, and well acquainted with the modern literature of the countries through which we were travelling; his amusements were rational, and his moral conduct irreproachable; his disposition was kind and generous, and he possessed an inexhaustible flow of cheerful spirits. On one point alone we differed. "See you not," said he to me, one day, as we had watched from a balcony a gorgeous religious pro-

cession; "See you not, Emerson, how much influence climate has upon men's modes of worship? In our sterner England such a show would be ridiculed as mere mumminery; but here, beneath this glorious sky and brilliant sun, the blood boils into quicker circulation, and something more gay and stirring, more in keeping with all around, is absolutely necessary for Italian feelings. I confess," proceeded he, "it is a pleasure to me to contemplate the varieties of religion; and to see how, as the earth yields in different lands different flowers and fruits, so the human mind, acted on by similar causes, assumes according to its location a different hue. The soberness of protestantism, the splendour of Roman catholic devotion, the haughtiness of Mohammedism, the effeminacy of Hindoo worship, assort remarkably with the climates in which they respectively prevail."

"But yet," said I, "what is truth in one country cannot be error in another."

"My good friend," replied Sir William, "would you wish to see all nature clothed in one monotonous livery? The devotion may be the same; but let us have the expression of it a little varied. The heart, you know, is what the Deity must chiefly look at, and its feelings, I doubt not, may be expressed with equal sincerity and acceptance in different ways."

Our conversation was interrupted; but we frequently renewed the subject, and I found with regret that my friend had adopted the notion, that, if a man was but sincere in the religion he professed, it mattered not, provided his conduct was decent, what faith he had embraced. He defended his opinions with much zeal, but always with perfect good humour; and, though certainly I combated his arguments, yet I have often since regretted that I did not use *all* the opportunities I had for convincing him of the truth. Alas! had I been more faithful, perhaps, by God's blessing the deep misery of after days might have been averted. But I was scarcely, myself, at that time thoroughly alive to the importance of vital godliness.

After some months' companionship, we parted. Circumstances had occurred to prevent my returning to England with Sir William, and I took up my residence as British chaplain in a sea-port town, giving him a promise that my first visit, when I did again see my native country, should be to him. Some years, however, elapsed before I was able to redeem my pledge.

At length, one fine autumn, I repaired to ——— Park. I found the baronet the same kind friend I had always known him. He had now married; his wife was a most amiable lady, and he had a family of three children. It was gratifying to see his conduct as an affectionate husband and indulgent father. He was esteemed by the neighbouring gentlemen, and beloved by his numerous tenantry. He had everything around him, of a worldly nature, which could tend to comfort; but yet I thought that I discerned occasionally a trace of care upon his open forehead. It was only at times; for he was in conversation as cheerful, and in society as interesting, as ever. I did not like to question him, as I concluded he would of himself, from the ingenuousness of his character, lead to the subject, if he thought fit to speak of it at all. I waited, there-

fore, though with some anxiety, yet with a hope that perhaps there was no ground for my surmise. One thing I observed, that he never touched on a religious topic. He appeared once on the Sunday at the parish church; but that was the only sign given of his professing any religion at all. And when I strove to direct the discourse to this subject, he evidently took pains to change or break off the conversation.

When I had been at the park about a fortnight, Sir William said to me one morning, as he was mounting his horse to go a hunting, "Emerson, you are fond of visiting cottages—there's a poor man just dying about a mile off; he was run over last night, I hear, by a waggon, and is in great distress. I wish you would call there in your walk to-day, and see if there is any relief we can send him." With these words, he galloped off. In about an hour's time, as I was sallying forth to the cottage he had described, my attention was arrested by a crowd of persons at a distance, moving slowly towards me. I quickened my steps, and was overwhelmed with horror and grief when I saw that they were bearing an apparently lifeless body, which I instantly perceived to be that of my friend. To rush to his side, and grasp his hand, and to question his attendants what fatal accident had occurred, was the work of an instant. I with difficulty learned from their incoherent answers, that, in leaping a hedge, his horse had fallen, and, dashing him with violence against the ground, had rolled upon him. He still lived, though perfectly insensible, and it was my melancholy duty to hasten to Lady F——, and, as gently as I could, to apprise her of the calamity. I need not dwell upon the grief of that morning, or attempt to describe our agonized suspense while the surgeon, who had been sent for, was examining Sir William's hurts. His report at last was but too confirmatory of our worst fears. There was little—there was in fact no hope, he said; sensation would return, and life might last a few days perhaps, but recovery was impossible.

Several hours had elapsed before the patient awoke to a full perception of his calamity. Lady F—— and I were sitting beside his bed, when we heard his feeble whisper, "Where am I?—what has befallen me?" In a few minutes he looked at us with perfect consciousness; and I shall never forget the smile—it was one which told of so much gratitude, yet so much wretchedness—with which he tried to thank us for our attention to him. That night no individual, except the poor children, closed an eye in ——— Park. Grievous was the pain with which Sir William was racked, and vain were all the attempts to alleviate his agony. The next day, however, towards noon, he fell into a kind of unquiet sleep; and I, scarcely knowing whither I went, strolled sadly, for a little breath of air, across one of the plantations.

I had walked some distance, when I perceived myself near the cottage Sir William had mentioned to me. I tapped at the door, and was admitted by a sour-looking woman. In answer to my inquiries, she said that the man—John Hopkins she believed his name was, at least so he called himself; she knew nothing of him but from himself; he was only a lodger there—had, while helping to load a waggon, fallen from the top of it; and, the horses at that moment



moving on, had been crushed by the wheel. The doctor had said he could do nothing for him, and little enough time, said the woman, she had to attend him—she must take care of her own children.

Disgusted at her unfeeling language, I passed by her into the room where poor Hopkins lay.

"My friend," I said, "I am grieved to hear of your sad accident."

"It is the Lord," faintly replied the sufferer, "let him do what seemeth him good."

I was truly rejoiced to hear these words, and asked—"Are you, then, able patiently to submit to God's will?"

"I trust," said Hopkins, "I know whom I have believed; and if, as I feel must be the case, my death be near at hand, I trust that, through the merits of my Saviour, to die will be my gain. In the world I have had tribulation, but in Christ I have peace—most precious peace."

Seeing that he was too weak to bear much conversation, I simply commended him in prayer to God, and left him with a promise that I would visit him again the next day.

On my return to the park, I found that Sir William was perfectly sensible, and desired to see me. When I entered the room, he bade his attendant withdraw, and, taking my hand in his, as I seated myself by the bed, he exclaimed—

"Emerson, I am very miserable."

"And in truth, my dear friend," replied I, "it grieves me to the heart to see you in this condition."

"It is not that—it is not that," he said, with quickness; "what is the pain I suffer—what even is the sorrow"—here his voice faltered—"of my wife? All this might be borne, but do you know"—in the deepest tone of thrilling emotion—"do you know, I dread to die?"

"Let me beg you, then," I said, "to look to that divine Saviour who has destroyed death, and him that had the power of death."

"Ay, there is my misery," he rejoined, "I have rejected the Saviour, and now he has rejected me."

"O no," I cried, "the sinner that cometh unto him, he will in no wise cast out."

"I tell you," repeated Sir William, "that I have rejected him, and he has justly rejected me."

He paused for a moment, then summoning his remaining strength, he added "I will tell you all. You know how, in years gone by, I disregarded religion, and maintained that any worship, if sincere, was acceptable to the Deity; and that we need only avoid grossness of conduct to possess all the virtue that could by possibility be required. This was generally my opinion, and I had almost forgotten that any one could entertain another, till about six months ago I was called to the death-bed of a near relation, my mother's sister. She shewed me in what peace a true Christian could die, and earnestly entreated me to seek the favour of God in his Son. I was impressed at first with the importance of what she said; but the impression has worn off; and, shall I speak the truth, I have striven to efface it. I have combated conviction till I have entirely extinguished it. *It is true that from time to time unpleasant thoughts have risen in my mind, and perhaps you may have*

observed me occasionally dispirited—that was the reason; but I have persisted in neglecting the bible and in disregarding prayer; I have forced myself to believe that my upright character was enough; I have, in my prosperity, rejected Christ, and now I feel that he, in my adversity, has rejected me. I now see that there can be salvation in no other; I now see the necessity of a change of heart, which, as a child I was by a pious mother taught, but alas! alas! I see all this too late."

The agony of my unfortunate friend's mind was most distressing; I endeavoured to comfort him with the assurance that the blood of Jesus Christ can cleanse from all sin, and that, if with simple confidence in him, he would look to his cross, he would assuredly find relief. But he withstood every attempt to console him; and persisted that, after his resolute rejection of the Saviour, the Saviour had justly rejected him. I left the room in bitter affliction, at the contrast I had witnessed. In the poor man's hut, where there was no earthly consolation, where poor Hopkins lay on a flock bed in racking pain, without a friendly hand to wipe off the chill dews of death as they gathered on his brow, there was peace and joy, a sure trust in the Redeemer's merits, a hope that was full of immortality. Death was welcomed as the gate of everlasting life. In the rich man's hall, where every hand was ministering to his necessities, and all that human power could effect was done; in a splendidly furnished chamber, lay Sir William F—; his bodily pains had almost ceased, but his heart was filled with disquiet, and his anticipations were misery. Death was dreaded as the portal of an unseen state, which he shuddered to contemplate.

I shall not attempt to describe the agonizing scenes of that night, and the next morning. Sir William slept little. Over his pallid countenance swept rapidly shade after shade of strong emotion, and his unresting eye glared on each by turns of those that watched beside his bed. Several times I offered up prayers for him, but prayer seemed to give him no ease. I read portions of the scripture to him, but he fixed on every threatening rather than on a promise. Nature was now fast sinking, and at 9 o'clock, Oct. 17, 18—, Sir William F— expired. His last words, as well as we could catch the low murmur of his voice, were—"O Son of God, would that I had not rejected thee till it was TOO LATE!" Over his grave a veil must be cast. It is not for us to know how far, even at his last hour, Christ might mercifully pluck this brand from the burning. But such an end does utter an awful warning to men to lay hold of, in their day, the things that make for their peace, before they be hidden from their eyes.

In the afternoon I was reminded of my promise to visit Hopkins, by a little boy from a neighbour's cottage, who brought me a message from the dying man, begging me to hasten down to him, that he might see me once more. I crossed the park therefore, immediately, and soon stood beside him. Upon his features a heavenly peace seemed to rest.

"I am a guilty sinner," he feebly said, "but my Saviour's blood, I can trust, has washed away my transgressions. O that I could glorify him more! I

go where there will be no more pain, no more poverty or sickness. Happy, happy lot!"

"Are you in much pain?" I asked.

"Oh yes, very much, but Christ helps me to bear it."

"And you are depending on his merits only for acceptance?"

"On him alone," he answered; "he is my only hope."

"And he will not leave you, nor forsake you," I replied.

"No, God is faithful—his promises in Christ, are yea and amen—O glory!" he said, with faltering tongue, and sunk into a lethargic doze. I waited his awaking. In about a quarter of an hour he slowly opened his eyes, stretched out his hand as if to grasp mine, and then feebly uttering some words of I could only catch one—"faithful!" after a short struggle, he fell asleep in Jesus. Happy art thou, I thought, my poor brother; happier in thy low estate than the rich man in his wealth. Thou art, doubtless, now before the throne of God, "where the wicked cease from troubling and the weary are at rest."

Sir William F.—and John Hopkins were buried the same day, at — church. A long train of carriages and many mourners, accompanied the body of the baronet, as it was laid in the sumptuous tomb of his fathers. The bearers alone stood round the grave of Hopkins, as in a distant corner of the church-yard there was committed "earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life."

If this simple narrative makes the impression I desire on those who read it, they will see how far better it is to be poor in this world, and rich in faith, than to have their good things here, with no treasure secured on high. May they learn, when good and evil, when life and death are set before them, may they learn, and be strengthened thereto by God's Spirit, to choose the good, that their souls may live for ever!

I.

## THE PROTESTANTS OF FRANCE.

### No. II.

#### JEANNE OF NAVARRE. (CONTINUED.)

AN important event took place in the year 1572, which was fraught with much of deep interest to the welfare of France, namely, the proposal of a marriage between Henry, prince of Bearn, with the princess Margaret, daughter of Henry the Second, and sister of Charles the Ninth, the reigning monarch. Due preparations were set on foot for its celebration in April. The princess had felt for Henry duke of Guise an attachment which was equally strong on his part: but Charles was vehemently opposed to the union, and even threatened to murder the duke, who therefore decided upon marrying Catherine of Cleves.

Such a union, it was supposed, would tend much to put an end to the disputes which had so long existed, and form a link between contending interests. How far such expectations were realized it were foreign from the purport of this series of papers to state, and would lead us from the subject immediately before us.

The pope (Pius V.) was applied to for a dispensation, both on account of the relationship between the parties, and the protestant principles avowed by

Henry. To this he peremptorily gave his negative. Charles, much enraged, declared he would lead his sister himself to a huguenot church to be married; but the pope remained inexorable, declaring, that, sooner than comply with the request, he would lose his head. Nothing can be stronger than the pontiff's language, writing to Charles, and earnestly urging him to break off the treaty of marriage then in progress. "Grieved," said he, "am I that these nuptials are so pressingly advanced, under an empty hope that the prince may become reconciled to the catholic church through the persuasion of his bride; when it is rather to be feared, on the other hand, that she may be perverted through her unbelieving husband. Her salvation, indeed, is exposed to hazard, for, even if she should still wish to live as a catholic, what peace, what repose can she expect with a heretic spouse? By conforming to his errors, she may, perhaps, obtain a brief and delusive tranquillity during the present miserable life; but it will be purchased at the price of eternal damnation hereafter, and of interminable torments in hell."

The queen of Navarre was much opposed to the match, though she felt it might be important for the welfare of her son and her people.

The death of Pius removed all opposition on the part of the Romish see, for his successor, Gregory XIII., readily granted the dispensation, and Jeanne, by the advice of those whom she deemed suitable judges as to the propriety of the marriage, gave her consent.

The nuptials were intended to be celebrated at no very distant period, and Jeanne, with a very splendid retinue, though not with her son, set out for the French court, to make preparations for the important event, taking up her residence at the palace of Guillard, ex-bishop of Chartres, who had been degraded at Rome for the strong suspicions that were entertained of his attachment to protestant principles. At the court, then at Blois, she was received with the greatest respect and apparent kindness; but she was too well able to judge of human nature not to suspect that there was some secret mischief on foot. Could she be ignorant that, with all the plausibility testified towards her, she was an object of the most relentless hatred to the queen mother, the infamous Catharine, whose influence over her son Charles was notoriously very great? Jeanne's letters to Henry clearly exhibit this. She therein distinctly sets forth her feelings with respect to the results likely to arise from the marriage. She felt she had been deceived by promises which were never intended to be realised. Margaret, too, was deeply bigotted to the Romish church, and deeply averse to the cause of the huguenots; what prospects of happiness, therefore, could be rationally entertained? On this point she had been much deceived, for she had been informed that the princess viewed the protestants with a favourable eye, if she were not herself ready to renounce popery. "My son," she wrote to Henry, "you have rightly judged, from my former letters, that their great endeavour is to separate you and me from God; and this new account will corroborate your opinion, and show you the anxiety which I am enduring for your sake. Pray earnestly to God, whose assistance you need at all times, but especially at the present; and I too will add my fervent prayer, that he will grant you all your just desires."

It would appear, also, that she was not satisfied with many of the huguenots with whom she was surrounded, and whom she regarded as spies rather than as assistants. "I cannot say," was her expression, "I am without counsellors, for every one gives me advice, although no two of them agree together."

It pleased God, however, that she was not to witness the nuptials about to take place. On her return to Paris from Blois, where the court was then held,

she was seized with illness, which terminated in her death, in the forty-fourth year of her age, on the sixth day, and in less than three weeks after her arrival.

Her death at such a moment, and under such peculiar circumstances, naturally gave rise to conjecture and suspicion among her friends as well as enemies. By some it was ascribed to real disease, by others to the effects of poison, which they said was given her in a pair of gloves, by a Florentine named René, perfumer to the queen-mother. De Serres, in his memoirs, gives us to understand, that the physicians who opened her body had orders not to touch her brain, which was supposed to be affected by the poison. But they are all contradicted by Le Grain, and several others, who maintain that she died of a pleurisy, occasioned by her being over-heated in making preparations for the nuptials of her son: to which was added the vexation she conceived at being obliged to kneel to the holy sacrament as it passed before her house on Corpus Christi day. La Popelinière, Perafixe, and De Thou endeavour to remove all suspicion of poison. The last-mentioned affirms that Charles ordered the head of this princess to be opened, as well as the rest of her body; and if the physicians did not do it, it was because they found the true cause of her death in an abscess she had in her body. This is also the opinion of Matthieu the historian.\*

The real facts of the case may probably never be discovered in this world, but there seems too just cause to believe that Jeanne met her death by unfair means. She was unquestionably an object of jealousy to the popish party, who had no hope of inducing her to renounce her religious views; and the influence she rightly possessed over the mind of Henry, they conceived would render him more and more fixed in his principles. Subsequent events soon shewed that the protestants were doomed to suffer, and that preparations were at that very time on foot for destroying heretics and eradicating heresy. The French court, too, at this period, was licentiously profligate in the extreme. The king, however, declared his unfeigned sorrow for her decease, and the whole court went into mourning, probably with the design of blinding the eyes of those who were doomed to destruction.

To use the language of Mr. Browning, "An opinion prevailed throughout France that she had been poisoned, and great pains were taken to efface such a notion; at this time, indeed, there had been such a series of crimes, that the suspicion is not at all surprising; neither can we be astonished at the extreme ferocity of the populace in general, which soon after displayed itself, for the court was an assemblage of all that was vicious and depraved. Perafixe, archbishop of Cambray, declares that there was never a more corrupt court: "impiety, atheism, necromancy, most horrible pollutions, black cowardice, perfidy, poisonings, and assassinations, reigned there in a supreme degree."

Viewed as a wise and brave sovereign, there is much to admire in the character and conduct of the queen of Navarre. She reigned in very perilous times, and under very peculiar circumstances; when it was not easy, amidst court intrigues and when oaths were little regarded, to know who were enemies and who were real friends. She knew that she was peculiarly obnoxious to the Romish see, but she was ignorant when its fury might burst upon her head. She had to contend against forces, to repel which her own were utterly inadequate; and yet she remained firm against flattery on the one hand, and undaunted against threatening on the other. Still she could trust in the Lord Jehovah, with whom she knew there was "everlasting strength."

\* See note to *Memoirs of Sully*.

To Jeanne it must have been a most severe trial, when her husband basely deserted the cause nearest to her heart, and when he at length fell in battle. Few, probably, would have acted as she did, but her religious principles were deeply fixed: she might forsake her husband, be the consequence what it might, but she could not renounce her faith: she might be exposed to countless privations, to torture, imprisonment, and death, but this, she felt assured, had been the case with thousands of whom the world was not worthy, "who had now come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." If she was deprived of her earthly crown, she knew that tribulation is often the appointed means of leading to the attainment of a heavenly. In all things lawful she was willing to obey her husband, as was her imperative duty, but not in things unlawful. She would gladly "Render to Cæsar the things which were Cæsar's," but still more imperatively did she feel herself called upon, to "Render unto God the things which are God's."

Nor is the queen to be blamed for at length consenting to Henry's marriage; though she has been thought, by so doing, to have testified that she was not opposed in reality to popery. It was not until after repeated solicitations that she would listen to such a proposal. When the Maréchal de Biron was sent to Rochelle to invite her and Henry to the French court, and urged the projected nuptials as the surest method of reconciling all differences, she positively declined; and, when at length her consent was given, it was not until after long and serious consultations with, and by the advice of those who were as much duped as herself. How many have been led astray by the fair promises of popery, and its apparently harmless intentions, to submit, nay, even to approve of measures, the adoption of which they now grievously deplore, and the results of which they did not seriously calculate! Jeanne of Navarre and her advisers, are not the only individuals who have been compelled to acknowledge that they have been deceived by the fair promises of the adherents to that false system.

In a literary point of view, as a person herself of no mean acquisitions, the queen held no ordinary position; "She possessed moral and intellectual excellencies," says Mr. Smedley, "which in any age would have entitled her to distinction, but which stand out in singular and most prominent contrast with the habits of those evil times upon which it was her lot to be cast. She was not only a patroness of letters, but was herself also skilled in literature. Latin and Spanish were among the tongues which she spoke fluently, and her pen, whenever she had occasion to employ it, was that of a ready writer. Her court was ever open to men of learning, whose talents she more especially directed into holy channels."

"She was a woman," says Davila, "of invincible courage, very great understanding, and bravery, far beyond her sex. These eminent qualities, accompanied with a remarkable modesty, and unexampled generosity, would have procured for her an eternal commendation, if she had not been imbued with the opinions of Calvin, and obstinately adhered to them, through her desire to penetrate the profound mysteries of theology, unaided by the sciences!"\*

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\* See Browning, chap. xxvii.

## DEATH AND LIFE:

## A Sermon,

BY THE REV. HENRY BARNÉ, M.A.

*Lecturer of St. Mary Magdalen, Taunton.*

ROMANS VI. 23.

"The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

SUCH is the declaration of God, by the apostle St. Paul, concerning death and life, that the one is the wages of sin, and that the other is his free gift to man in Christ Jesus. I desire then to consider these words, and to set them before you as being God's words, though delivered to us by man, and I beg you to divest yourselves of any other thought than this, that God is now speaking to each one of you, and saying, "the wages of sin is death: but the gift of God is eternal life, through Jesus Christ." The declaration, you must confess, is a most important one, and affects us all, and the recollection, that it is God's declaration, should make you serious, very serious, while you meditate on it. For consider, brethren, the truth of what is declared, seeing that God who cannot lie, makes the declaration; and, consider further, that, as it is God's declaration, it must be fulfilled in one way or the other, in you and me, and that too, according as we shall be found, or not found, in Christ, at his coming. It is not said that some sins will cause everlasting ruin, and that some will be pardoned, but simply this, that the wages of sin is death, but that eternal life is God's gift in Christ, and of consequence that out of Christ there can be no salvation: in other words, that "he that hath the Son hath life, and he that hath not the Son of God hath not life."

I pray you, then, to give me your earnest attention, while I endeavour to set before you, first, the state of sin, in which we are all of us, by nature, and our own personal transgressions; secondly, the proper wages of sin, which is death; and, thirdly, the transcendent love and mercy of God, in sending his only begotten Son into the world, that we might live through him. And may the Lord direct my words to your hearts, and mercifully grant, that what I shall speak on this most momentous subject in accordance with his truth, may not be forgotten by you as soon as this discourse shall be ended, and you shall be leaving this place of his worship, but that being blessed by him they may carry conviction to your souls, and, being accompanied with the converting influence of the Holy Spirit, may lead the carnal and unrenewed man to flee from the wrath to come, and to seek refuge in Christ; while I humbly pray that they may strengthen

the believer in the faith and love of the Lord Jesus.

I. First then, I purpose to set before you the state of sin, in which we are all of us by nature and by our own personal transgressions. We are all of us in a state of sin by nature, because we are involved in the consequences of Adam's transgression, and inherit from him a fallen and corrupt nature. It was not till after their fall by their disobedience to God's commandment, that any children were born to Adam and Eve, and, of consequence, as they had corrupted themselves, and were no longer in the image of God, it could not but be true of all their descendants, and therefore of ourselves, that all were shapen in iniquity, and in sin did our mother conceive us: for who can bring a clean thing out of an unclean? But not only do we inherit, from our first parents, their corrupt and sinful, but also their perishable nature—this latter being also the fruit of their disobedience: for "as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned;" and, "as by one man's disobedience many were made sinners," so also "by one man's offence death reigned by one," and "by the offence of one judgment came upon all men to condemnation." And hence death has reigned from Adam to our own days, over all his descendants, and, until Christ come, shall continue to reign, according to the declaration, that "in Adam all die." Do any of you inquire why infants die? The answer is, they are descendants of Adam, and they die because of Adam's sin, it being necessary that the corrupt nature, which they inherit from him, should be destroyed, and a new nature, after the image of Christ, be substituted in its place, ere they are fit for the presence of God in heaven. And so with regard to ourselves, before we can be clothed upon with our house which is from heaven, before mortality can be swallowed up of life, it is necessary that the old man, which we inherit from Adam, and which we are now called on to crucify with the affections and lusts, should be altogether destroyed, either by death, or by that sudden change which shall take place in the believers, who shall be alive at Christ's coming. Thus, even the circumstance, that "in Adam all die," is to those that reflect on its necessity, a convincing proof that in Adam all have sinned, and have become corrupt: but without this most convincing proof, each one's own separate experience testifies his own corruption, and too painfully proves the declarations of holy writ as to the universal depravity of the natural heart of man; for, I would ask, do not our own personal transgressions tell us, that we

are by nature born in sin, and are children of wrath? And does not this infection of nature remain even in them that are regenerated, so as for the lust of the flesh to be not subject to the law of God? What says St. Paul? "The good that I would, I do not, but the evil which I would not, that I do: for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But who amongst us does not adopt this language? If any indeed there be, who are not often ready with the apostle to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" how terrible is their condition, and how far more wretched their state, than that of the man, who, like David, finds his iniquities to be a burden too heavy for him to bear, and who is troubled thereat, and goes mourning all the day long! I say their condition is far more wretched, because it cannot be that the grace of God is in their hearts, that they are led by his Spirit, when a conviction of sin, which is the work of the Spirit, does not make them earnestly desire and pray to be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Are any of you, then, my brethren, satisfied with the state of your hearts, and do you look upon yourselves with self-complacency, because you do not feel that you are miserable sinners before God? let me pray you to consider the declaration of the scriptures, that "there is none righteous, no, not one," and that "all have sinned, and come short of the glory of God." May it please the Lord to open your eyes, that you may see your real condition, and may you be brought to repentance and to the feet of the Lord Jesus, while it is yet the accepted time, yet the day of salvation! You are sinners, whether you feel yourselves to be so or not; and terrible will it be for you to begin to believe that the wages of sin is death, when the sentence of death shall be actually passed upon you. O! did you but know what it is to die eternally, you would not be easy unless assured of a refuge from the wrath to come, of a saving interest in the Lord Jesus.

II. But now I pray you give heed, while I endeavour, in the second place, to set before you the proper wages of sin, even death, the wages which you, as sinners, will inevitably receive, unless you shall have fled for refuge to lay hold upon the hope set before you in the gospel. "The wages of sin," says God, by the apostle, "is death." Observe, my brethren, how, by this expression, sin is set forth as a service, in which service are ye, unless ye are

the servants of the Lord Jesus. Every one present is in some service, either in that of Christ or in that of sin; but yet there is this great difference between the two services, that he, that is in the service of Christ, knows that he is in his service, and he rejoices therein, taking delight in it, and finding it more and more to be the true and perfect freedom; while he, that is in the service of sin, is, generally speaking, but little aware that he is so, being blinded by the devil, and led captive of him at his will. He will admit, indeed, that he does not take up the cross of Christ, and that he cannot say that he is his servant in sincerity and truth; but he does not see the necessary consequence of his admission, namely, that, as he does not serve Christ, he must serve Satan. Suppose then, my brethren, that we could at this moment see a separation made in this very congregation, between the servants of Christ and the servants of sin, do you not think that many would find themselves among the latter, though perhaps they have been thinking but little of this deeply important matter? Consider that "whatsoever is not of faith is sin," that "unto them that are unbelieving is nothing pure: but even their mind and conscience is defiled, and, though they profess that they know God, yet in works they deny him, being disobedient and unto every good work reprobate;" and judge ye, in whose service ye are. If ye are in Christ's service, ye cannot be deceived, for "he that believeth on the Son of God hath the witness in himself;" but if ye think little about it, and cannot say with confidence that it has been your desire and prayer to walk with Christ, and to deny yourselves, in order to do his will, then, doubtless, are ye in the service of sin. Whether ye be taken up with the pleasures or pursuits, or vanities of the world; or whether ye be prone to gratify your own carnal desires, and to yield your members servants to uncleanness and to iniquity; or whether ye are trusting to your imaginary good deeds, and are built up in your own self-righteousness, in either case ye are the slaves of Satan, ye are in the service of sin: and what, I ask you, will your wages be? In the text you will find an answer—"the wages of sin is death." But, brethren, what is the death here spoken of? Does it merely mean the death of the body? No, but the death of the body and soul in hell. I have before considered the way in which Adam's sin introduced death into the world: but in the passage before us, it is not the death of the body, its return to the dust from which it was taken, after its separation from the soul, that is held out as a warning to the sinner, but the second death, eternal damnation in

hell. And how terrible, how dreadful beyond description, will that death be! In hell shall the body and soul be tormented in the flame; where the worm dieth not, and the fire is not quenched; where is weeping, and wailing, and gnashing of teeth; where is blackness of darkness for ever. Such are the descriptions given of it in holy writ; but O my brethren, let me in all affection warn you, that this death is the wages of sin. Knowing the terrors of the Lord, I would indeed seek to persuade you to flee from the wrath to come, I would earnestly implore you to reflect on the awful words, "the wages of sin is death." As then you would desire to escape the punishment of the rich man in hell, as you would wish to be saved from the worm that dieth not, and from the fire that is not quenched, I beseech you to remember that "the wages of sin is death." Could you, I would ask, deliberately go on in a career of sin? could you be content to be living without Christ, if you really felt that your wages will be death? And yet whom are ye disbelieving in not attending to the declaration? You are disbelieving God, you are disbelieving him as much with regard to the second death, as Adam and Eve disbelieved him with regard to the first death. But who is tempting you to disbelieve God? I answer even your great adversary the devil, even the very wicked one who tempted them. "And the serpent said unto the woman, ye shall not surely die." And the woman believed the serpent more than God, and "did eat, and gave also unto her husband with her; and he did eat," and so in process of time they died. But, my beloved brethren, is not the serpent tempting the sinner after the same manner now? does he not persuade his miserable captives, that they shall not surely die, that the wages of sin is not death? If then, any of you have been deluded by his wiles and subtilty into the hope, that, though you continue in sin, yet you shall not receive its wages, even death everlasting, I pray God that this warning which I give you may be brought home to your hearts by the Holy Spirit, and may check you in your mad career, ere it be too late, and you be lost for ever. From this second death there is no reprieve: when Adam and Eve fell, hope was held out to them in the promised Messiah; but, if you disbelieve God's declaration concerning the second death, if you "sin wilfully after that you have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" and surely, brethren, "it is a fearful thing to fall into the hands of the living God."

Once more, then, I warn you that the wages of sin is death, and that there is no escape from this terrible calamity for any one of us, sinners as we are by nature and by our own personal transgressions, except "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, that he might be just, and the justifier of him which believeth in Jesus."

III. And these words bring me, in the third place, to consider the latter portion of the text, that "the gift of God is eternal life, through Jesus Christ, our Lord." In treating on this head, I would first call your attention to the difference of the expression, which is made use of with regard to eternal life, from that which occurs with regard to death. Death is the wages of sin, but eternal life, its opposite, is not the wages of righteousness, which is the opposite service. No, brethren, eternal life is not to be earned or merited by man, nor is there any thing that we can do, which can give us a title to it. But yet how prone are men to think, that, because they are not so bad as others, because they do this or that charitable act, because they are scrupulously observant of outward duties, because they are well spoken of, and highly esteemed by their neighbours, therefore they shall be saved, that is, shall attain unto eternal life: but let me ask what is this but to think, that eternal life is to be merited by man, or at least, that it is given as a reward to what are considered to be good actions? My brethren, on this important point, I would show myself to be very jealous for the Lord of Hosts. I would, with all boldness, but yet in love, declare that to hold views such as these, is not to hold the gospel of Jesus Christ. No, "eternal life is God's free gift in Christ;" "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." But in saying this, am I making light of good works, or setting them aside as being unnecessary? God forbid! but those works only are to be called good, which are the fruits of faith, and which do not precede, but follow after justification. The believer, being saved in Christ, hath, to use our Lord's own words, "everlasting life, and shall not come into condemnation, but is passed from death unto life;" and he is (to apply the words of the apostle to him) God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them." The good works, therefore, in which the believer walks, spring out necessarily of his faith, so that by them his faith may be as evidently known as

a tree may be discerned by the fruit; or, in other words, the sanctifying righteousness of Christ implanted in the believer, is the evidence of the justifying righteousness of Christ imputed to him.

But I proceed to consider more distinctly the force of the expression that "the gift of God is eternal life, through Jesus Christ. Now the word life, like the word death, is used in different senses in holy writ. It signifies first, that which we ordinarily mean by the term life; but it is not in this primary sense that it is used in the text, but in a higher and more mysterious one. It there signifies the life which is in Christ, which to the believer, while yet on earth, is hid with Christ in God, and which, after he shall be removed hence, and be brought into God's immediate presence, shall be his everlasting portion in the holy Jerusalem. But this life is begun on earth, though it is a hidden life; it is begun, when Christ, who is our life, dwells in us, and we in him: and over this life sin and the grave have no power; for, Christ being "the resurrection and the life, whosoever believeth in him, though he were dead, yet shall he live; and whosoever liveth and believeth in him shall never die." My brethren, what a consolation has the Christian vouchsafed to him in this declaration of his Saviour! how is death deprived of his sting, and the grave of its victory to the believer in Jesus! Soon perchance he shall be removed hence, his soul shall be separated from the body; but he shall rest in Jesus, and being absent from the body shall be present with the Lord. And what a consolation is it for us when deprived of our believing friends and relatives to know, that those, which sleep in Jesus, will God bring with him! Surely knowledge such as this must soothe us in our distress, and lead us to sorrow not even as others which have no hope. Thus is the grave triumphed over in Christ, and captivity led captive, and the punishment of Adam's sin removed.

But further, the image of God, which was lost by sin, is restored to us in Christ, as is implied in the expression that eternal life is given us in him; and how needful it is that this image should be restored, a little consideration will shew us. For when it is said that eternal life is God's gift in Christ, we must remember that this life "proceeds out of the throne of God, and of the Lamb," and that he that has it will be with God for ever; but how could a fallen and guilty soul be happy in God's presence, any more than Adam and Eve could be, "when they hid themselves from the presence of the Lord God amongst the trees of the garden?"

No, there must be a new creation in Christ, before the soul can be fit for heaven, before it is made meet for the inheritance of the saints in light. For let us suppose a wicked man to be admitted into heaven, would it be heaven to him, or rather would it not be a hell? All would be strange to him, the employment there of singing praises to God and the Lamb would afford him no delight, while the society of holy angels and of the spirits of just men made perfect would be to him a great restraint, and would make him long for his former associates. In order, then, to the soul's enjoying heaven, we must be created anew in Christ Jesus, and, through his sanctifying righteousness implanted in us, must be conformed to his image: we must be changed in him, in order to take delight in what he delights, in order to love God's presence, in order to enter into the holy joys which God has prepared for them that love him. But this new creation takes place in the believer while yet on earth; by which I mean, that he that believeth on the Son of God hath even now eternal life, and, having eternal life, cannot but be sanctified, and, with open face beholding as in a glass the glory of the Lord, is changed into the same image from glory to glory, even as by the Spirit of the Lord. But though we thus declare that the renewing influence of the Spirit of Christ is received in this life, yet, doubtless, it is after this life that God's gift in Christ shines forth in all its surpassing worth and excellence. Then it is that the glorifying righteousness of Christ shall be revealed in the believer, being both perfect and inherent in him: then truly shall he be said to have eternal life in Christ, when he shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb," and shall eat of the fruit of the tree of life; when he shall dwell in that city of which the Lord God Almighty and the Lamb are the temple, and in which, the glory of God lightening it, and the Lamb being the light thereof, the Lord God shall give his servants light, and they shall reign for ever and ever. Then, I say, and not till then, shall the believer fully understand the exceeding greatness of God's gift of eternal life in his Son Christ Jesus. O may it be our blessed portion so to know the fulness of the gift!

And now, brethren, let me briefly apply what has been said to ourselves.

And first let me address a few words to those amongst you, of whom, as it cannot be said that they are living in the faith of the Son of God, it must be affirmed that they are in the service of sin. My brethren, let me seriously and with tender expos-

tulation beseech you to give heed to the declaration of God in the text, that "the wages of sin is death." Are you young, and are you rejoicing in your youth, and walking in the ways of your heart, and in the sight of your eyes? yet know that for all these things God will bring you into judgment. Remove then sorrow from your heart, and put away evil from your flesh, for, remember, childhood and youth are vanity, and "the wages of sin is death." Are you in manhood, and occupied in this world's pursuits, anxious in providing for the body, but careless about the soul, ask yourselves what shall it profit a man, if he shall gain the whole world, and lose his own soul? The riches of the rich man, who said "I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods," could not prevent the execution of God's sentence: "Thou fool, this night shall thy soul be required of thee." Nor, again, could the riches of him that was clothed in purple and fine linen avail any thing to cool his tongue, when he was tormented in the flame in hell. And what shall riches do for you? Shall they put away death for a single hour? No! Shall they accompany you, when you go hence? No! Shall they be a snare to you in this life? Yes, brethren, a great snare, and so Christ has forewarned you, by the declaration that it "is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." If riches, if pleasure, if prosperity, lead you away from the life of faith, then are they fatal to you, and bitterly will you have to lament over them, when you shall receive the wages of sin, which is death. God knows my heart, brethren, how earnestly I desire that ye may not receive the wages of sin: but old and young, rich and poor, I again warn you, that, if you serve sin, you must and will receive its wages. Sin is indeed a severe master, and the world's service a laborious service, and its wages everlasting ruin, shame, and misery. Reflect then, on this, ye simple ones that love simplicity, ye scornors that delight in scorning, ye fools that hate knowledge, reflect on it, as you return to your homes, and in your own chamber on your bended knees pray to your heavenly Father that he may give you his Holy Spirit, to convince you of sin, to bring you to Christ, through whom alone can ye escape the wrath to come. Pray, I say, for the Holy Spirit, in the name of Christ; and may the Lord be gracious unto you, and hear your prayer, even now in the accepted time, even now in the day of salvation.

But to you, my brethren, who are walking with Christ, need I say any thing more than

this, O magnify the Lord for his goodness, and be shewing forth his praise from day to day. Eternal life, which is his gift in Christ, is your portion, to the praise of the glory of his grace, wherein he hath made you accepted in the beloved. How great, how passing great, has been the love of God toward you! Sinners as you are by nature, and by your own personal transgressions, yet in Christ you have redemption through his blood, even the forgiveness of sins. What thing on earth is to be compared with this inestimable blessing? What tongue can set forth the transcendent love and goodness of God in the gift of his dear Son? What heart can duly appreciate the exceeding love of God? Brethren, fain would I set forth that love and goodness, but no words of mine could be worthy of the theme. O! may the Lord touch all our hearts, and fill us with the love of him; and may it be our blessed portion to sing his praises throughout the endless ages of eternity, to ascribe all honour and glory and power to the Lamb that has redeemed us by his blood, and, being glorified together with Christ, to exalt and magnify the three blessed Persons in the ever glorious Trinity, for "the gift of eternal life through Jesus Christ, our Lord."

#### THOUGHTS IN SOLITUDE.

By JOSEPH PEARX.

No. V.

##### THE ALABASTER BOX OF PRECIOUS OINTMENT.

AFTER having watched the progress of our divine Saviour's course on earth—a course marked by the most unequalled love—and conducted upon the principles of the most holy charity; it is really delightful and truly profitable to linger amid the closing scenes of his career, and watch the last rays of the Sun of Righteousness, ere he descended for a while into the shades of death.

In glancing at the varied scenes which marked the terminating stages of the Redeemer's life below, I was more than usually directed to the incident which took place in the house of Simon the leper. It would appear that the feast of the passover was now nigh at hand, and Jesus had announced unto his disciples that soon afterwards he should be betrayed and crucified. So we are informed by St. Matthew, in the second verse of the 26th chapter of his gospel; he then adds in the following verse; "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." We must imagine then, that it was about this time—just prior to the going forth of Judas the traitor, to offer his wicked services to the Jewish Sanhedrim, and before the day of unleavened bread drew on—that our blessed Lord entered the abode at Bethany, and condescended to become the guest of Simon the leper. Bethany was a place of constant resort to Jesus; it was there Lazarus and his sisters, Martha and Mary, dwelt, whom he loved; it was thither he would retreat from the tumult of the city—as we are informed by the evangelist, "He went out into Bethany, and lodged there:"



this was the village wherein the ass was found, and the colt of which the Lord had need, and on which he made his triumphant entrance into Jerusalem; and after his resurrection from the dead, ere he ascended in the cloud to his Father's throne, we are told by St Luke that Jesus led them out as far as to Bethany—blessed, thrice blessed spot, to be the favourite resort of the world's Redeemer, how would I have loved to wander in thy streets, thou pleasant, honoured village, there to have touched the border of his garment, and to have heard the "gracious words that proceeded out of his mouth!"

"Now when Jesus was in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat."

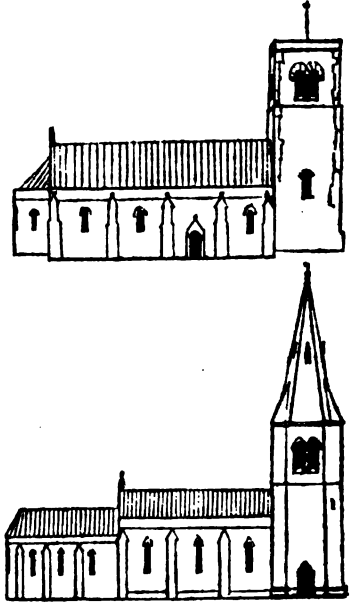
This act roused the indignation, when it ought to have excited the admiration of the ill-judging disciples, who said, "To what purpose is this waste, for this ointment might have been sold for much, and given to the poor?" but mark the reply of Jesus, "Why trouble ye the woman? for she hath wrought a good work upon me, for ye have the poor always with you, but me ye have not always; for in that she hath poured this ointment on me, she did it for my burial." O! what words of pathos and exquisite sweetness are these! It is as though he had said "why upbraid this once sinful, but now repentant woman, who, to shew the sincerity of her repentance, the love she entertains for my person and work, and the faith she feels in my mediation and death, hath offered this costly ointment, anointing my body to the burying? why trouble ye the woman? she hath done what she could; true, the alabaster box might have been sold for much, and given to the poor, but many opportunities will arise for your benefitting them: they are always with you, but me ye have not always. I shall shortly leave you, and go my way, and ye shall see me no more; soon shall I eat the last supper with you all; soon enter Gethsemane, and soon be stretched upon the cross of Calvary, and ye shall seek me, but ye shall not find me; why then, grudge me this oblation of a true penitent heart? She hath done a good work upon me."

Two practical thoughts suggest themselves to the mind, after retiring from this affecting scene: first, the example of the woman is indeed worthy of our imitation; she thought not the offering too great—it was spike-nard, a most precious ointment, held in great esteem, and therefore very expensive; yet she brought it and profusely bestowed it upon the person of the Saviour; and ought not we to make a sacrifice for him, who hath done such great things for us? have we no alabaster box to bestow upon those who are members of his mystical body—remembering his words "inasmuch as ye did it to one of the least of these my brethren, ye did it unto me?" and have we no alabaster box of love—sincere, ardent love, springing from a living faith in his divine work and offices? Readers, ask yourselves these questions, and see to it, that ere ye die, ye may satisfactorily respond to them.

Secondly, the conduct of our Lord is matter of surprise and admiration; it was infinite condescension in him to accept the offering of this poor female—nought was too costly for him; his were the possessions of the earth, his the rich and lovely things which his own hands had formed, and yet he accepted, with meekness and kindness, the act of this faithful woman, saying "Wheresoever the gospel is preached, there shall also this, that this woman hath done, be told for a memorial of her."

## CHURCH BUILDING\*.

CHURCH-BUILDERS have generally to contend with the great clog of slender funds; but this should rather induce an architect to curtail ornament, or adopt the simplest styles, *e. g.* the Norman or plain pointed, striving to complete his work in accordance with ancient models.



But if the time be approaching when greater zeal and liberality shall prevail, the church-architect will have a wider field for his genius; though, even then, the grand principle of proportion must not be neglected: without it, nothing satisfactory can be done; and, in studying this, he must be guided by the most perfect models of the ancients. Some of these will be found uniform in design, some varied by the additions made at later periods, yet with proportion still maintained between the parts and details of the additions; nor could such additions be removed altogether without injuring the effect of the whole. It not unfrequently happens, that we find buildings in which the original design could not be carried out at the time, from the want of funds or other circumstances; and here we may learn wisdom from our ancestors, who, instead of endeavouring to make small funds avail by lowering their design, or diminishing the solidity of their foundations, proceeded with their work without deviating from the original plan, trusting to future piety to complete it; and to this practice we owe many of those stupendous cathedrals, which astonish by their size, and delight by the beauty and taste with which, through successive ages, they have been brought to perfection.

\* From "Ancient Models, by C. Anderson, Esq.; Burnt, 1840." An instructive little volume, which we cordially recommend to those who are engaged in raising new churches. A few inaccuracies have crept in; for instance, the total length of Antwerp Cathedral is stated to be 375 feet; when we were there we were assured it was 800. But these are minor matters.—Ed.

+ It would be well if this system should be followed in the Calcutta Cathedral; *i. e.*, let the sums subscribed be appropriated to a magnificent choir, and let the design be completed by future zeal and munificence.

### The Cabinet.

**THE HOLY COMMUNION.**—I now turn to those who absent themselves from the sacrament, on the principle that they are unworthy to be partakers of those holy mysteries. To such I would say, if this feeling be genuine, if it be not lightly urged, or adopted as a ready excuse, when there is some other, and some secret cause—if the notion that you are unworthy, be really a strong conviction of your minds, and a deep experience of your hearts, then, not only are you fit to present yourselves at the table of the Lord, but you alone are in a state to do so. Surely, it is not those who feel that they are worthy, who draw near with acceptance to the divine Saviour. No. It is the humble, and the contrite—it is those who know the plague of their own hearts—who mourn for the sins of their past lives—who plead guilty and self-accused, before the bar of justice:—these, and these alone, can lay hold upon the promises of the gospel, or receive the consolations which flow from Christ. These, and these alone, can with sincerity unite in those deep confessions of unworthiness and of sin, which our sacramental service requires of all communicants. "We acknowledge and bewail our manifold sins and wickedness which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly, thy wrath and indignation against us." "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table." Which of you can sincerely before the Searcher of hearts, take this pregnant language into his mouth? Talk not, then, of your unworthiness, as an impediment in your way: but rather hear—for to the contrite and to the humble, and to them alone, do they apply—hear what comfortable words our Saviour saith unto all who truly turn to him:—"Come unto me, all that travail and are heavy laden, and I will refresh you." "So God loved the world, that he gave his only begotten Son, to the end that all who believe in him should not perish, but have everlasting life." Hear, also, what St. Paul saith:—"This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world, to save sinners." Hear, also, what St. John saith:—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."—*Rev. H. Woodward.*

**SECURITY OF THE CHURCH.**—Seeing that the Son of God presides in such a manner over the universal church of believers, what has the church to fear? All enemies shall be subdued, and put under his feet, who is our Lord and Governor. When we look at One "almighty to save," head over all things to his church, what can ever happen to that church to make it tremble? Come what will, "the Lord will provide." Should errors, heresies, and schisms fill the church for a time; he who is at the helm, and has the care of all the churches, has a furnace in Zion to consume the dross, and to purify his people. Should persecution arise because of the word, "the Lord of hosts is with us, the God of Jacob is our refuge." Should popery, the grand enemy of God and truth, come in like a flood, the Lord will lift up a standard against it, and will say to this formidable apostate, "Touch not mine anointed, and do my prophets no harm." In such trying times, and purifying trials, the Lord will sever between the righteous and the wicked, and will show who are on the Lord's side. In whatever light you view this subject, the people of God have abundant cause to shout for joy, "The Lord is king over all the earth," and is also, "Head over all things to his church."—*The Fountain of Life, by the Rev. T. Jones of Creaton.*

### Poetry.

#### RELIGION.

BY THE REV. W. H. BATHURST, M.A.,

*Rector of Barwick-in-Elmet, Yorkshire.*

(For the Church of England Magazine.)

WHAT is religion? not an empty name—  
Sound without sense—a torch without a flame:  
It is the principle of life divine,  
That makes the heart rejoice, the actions shine,  
That gives high motives to the earthly soul,  
And brings it under God's supreme controul.  
It is a union with the Power above,  
Whose ways are holy, and whose name is love;  
The stirring of his Spirit in the heart,  
That bids the will submit, and sin depart;  
Lights the soul's darkness, heals its festering sores,  
And the lost image of its God restores;  
Imparts the power to love, the wish to pray,  
And bids it wing to heaven its joyous way.  
Such is the bliss that God designs for us;  
And have we learnt to love and please him thus?  
Does his renewing Spirit dwell within,  
The friend to virtue, and the foe to sin?  
Have we submitted to his holy will,  
Or is the world our friend and idol still?  
Great God! resolve our doubts, our souls possess,  
And make us thine in truth and righteousness;  
Teach us in Jesus' name to seek thy throne,  
And may his blood for all our sins atone;  
May we in him be wholly formed anew,  
And with fresh zeal our heavenward course pursue.  
Saved by his power, and quickened by his grace,  
May we be fitted to behold thy face,  
And find that true religion can bestow  
The only sure relief for every woe;  
That it provides unfailing comfort here,  
And deathless glory in a brighter sphere.

#### THE DAUGHTER OF JAIRUS.

LUKE VIII.

(For the Church of England Magazine.)

FRIENDS mourned around, when thou didst breathe  
Thy last sad sigh;  
And tearfully upon thee bent  
Thy mother's eye.  
  
The minstrels lent their heartless strains  
When thou wert cold;  
But whom, with life restored, didst thou  
Amazed behold?  
  
The Christ, the resurrection, stood  
Beside thy couch;  
And his the glance that met thy gaze,  
And his the touch.  
  
And his the voice that broke thy sleep,  
And bade thee rise;  
That brought thee home again to bless  
Thy parents' eyes.

O did the breath of endless life  
 Then enter thee?  
 And did the illuminated soul  
 A Saviour see?

I know not—but I fain would trust,  
 The pitying love,  
 Which gave thee back, prepared thee for  
 Thy Sire above!

May I, too, when from death I wake,  
 Thus meet the glance  
 Of him who stood beside thy bed,  
 And broke thy trance!

ANNE ELLIOT.

### Miscellaneous.

SUEZ.—There was no moon, but the stars gave sufficient light to render the scene distinctly visible. A lamp gleamed from the window of the apartment which I had quitted, and the camels, donkeys, and people belonging to the united parties, formed themselves into very picturesque groups upon the sand, constituting altogether a picture which could not fail to excite many agreeable sensations. The whitened bones of animals perishing from fatigue and thirst while attempting to cross the arid expanse, associated in our minds with privation, toil, and danger, told too truly that these notions were not purely ideal; but here was a scene of rest and repose which the desert had never before presented; and mean and inconvenient as the building I contemplated might be, its very existence in such a place seemed almost a marvel, and the imagination, kindling at the sight, could scarcely set bounds to its expectations for the future. In the present frame of my mind, however, I was rather disturbed by the indications of change already commenced, and still to increase. I had long desired to spend a night alone upon the desert, and, without wandering to a dangerous distance, I placed a ridge of sand between my solitary station and the objects which brought the busy world to view, and indulged in thoughts of scenes and circumstances which happened long ago. According to the best authorities, we were in the track of the Israelites, and in meditations suggested by this interesting portion of bible history the time passed so rapidly, that I was surprised when I found the people astir and preparing for our departure. My garments were rather damp with the night-dews; for having left some of my friends sleeping upon my fur cloak, I had gone out more lightly attired than perhaps was prudent. I was not, therefore, sorry to find myself warmly wrapped up, and in my chair, in which I should have slept very comfortably, had not the man who guided the donkeys taken it into his head to quarrel with one of his comrades, and to bawl out his grievances close to my ear. My wakefulness was, however, amply repaid by the most glorious sunrise I ever witnessed. The sky had been for some time obscured by clouds, which had gathered themselves in a bank upon the eastern horizon. The sun's rays started up at once, like an imperial crown, above this bank, and, as they darted their glittering spears, for such they seemed, along the heavens, the clouds dispersing formed into a mighty arch, their edges becoming golden; while below all was one flush of crimson light. Neither at sea nor on land, had I ever witnessed anything so magnificent as this, and those who desire to see the god of day rise in the fulness of his majesty must make a pilgrimage to the desert. We made no stay at the rest-house, which we reached about nine o'clock in the morning; and here, for the last time, we saw the governor of Jiddah and his party, winding along at some distance, and giving life and character

to the desert. The fantastic appearance of the increased as we advanced; the slightest stretch of fancy was alone necessary to transform many fortresses and towers, and at length a bright gleam at a distance revealed the Red Sea. The sun gleaming upon its waters showed them like a mirror, soon afterwards the appearance of some low building indicated the town of Suez.—*From Notes of a journey from Egypt to Bombay: The Desert. By En Roberts.*

### THE SECULAR IMPORTANCE OF THE CLERGY.

It is a great public convenience, independently of question of religious instruction, to have in a nation a body of individuals of the station, class, and character of the clergy—safe men upon the whole to be intelligent from their education; pledged to good behaviour from their profession: known in their several districts from their functions; at hand from the necessity of fixed residence; universal in their presence from the parochial divisions to which they are so rally attached, and so covering every nook where is wanted that a law or regulation, public or private shall penetrate. And accordingly it is difficult to frame an act of Parliament for any improvement whatever in our internal economy, without some appeal or other to the services of the clergy, services which they never undertook to discharge, but which when required of them, they discharge cheerfully under a feeling that whilst the nation, with any distinction of creed, maintains a Christian establishment of which they are the ministers, they owe to the nation, without any distinction of creed, whatever services their favourable position in society enables them to afford. Thus, if government is called upon to meet any emergency, any national visitation or distress, the clergy are an organ of which it avails itself to act upon the conscience, the energies, the benevolence of the people: the government has occasion to ascertain the life, identity, the character, the conduct of persons who have claims upon it, say soldiers or sailors, it refers to the clergy for its information, as the readiest and most trustworthy it can procure. If the government has need of any statistical details, such as may conduce to the public welfare, the clergy are the quarter to which it chiefly looks for satisfactory intelligence. If, again, in private life, friendly societies have occasion of certificates of the real sickness of their members, their application for relief, the signature of the clergyman is that they insist on. If the soldier or sailor has any communication on his part to make to a war office or to the admiralty, it is to the clergy that he repairs for assistance and advice. If a man falls under any family disaster, his limb broken, his pig dead, it is to the clergyman that he goes for testimony to the truth of his tale and the fairness of his fame, and that testimony secures to him the sympathy of the district in which he lives. If the thrifty citizen wants his little earnings deposited in the savings banks, to the clergyman he confides it to manage the matter for him. If he desires to have his family will made, that the nothing he possesses may be secured to the parties whom he loves best, it is to the clergyman that he solicits to draw it out. These are but a mere sample, out of many, of the little services of a hundred kinds which the clergyman renders to the country at large, as a free gift quite independent of his ministerial duties, and without any reference whatever to creed, sect, or sentiment.—*Quarterly Review.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SPIRITUAL SLOTH.

BY THE REV. DANIEL BUTLER, M. A.,

*Lecturer of St. John the Baptist, Coventry.*

It is a truth too obvious to need enforcement, that, in the things pertaining to this life, industry is essential to success. Since the sentence was pronounced on our first parent, "that in the sweat of his brow he should eat bread," labour, in some form or other, has been the condition of our attaining to the various objects of our pursuit. And so far are men in general from repining at this law of our being, that, according to their several circumstances and characters, for the sake of riches, or fame, or power, or any other object which is near their hearts, they will cheerfully undergo any amount of toil which may be necessary to its accomplishment. Nor is this readiness to labour confined to those who have the opportunity, in some form or other, of acquiring distinction; but it belongs equally to that larger portion of mankind who are content to maintain with respectability the station in which they were born. Wherever their lot may be cast, whether in professional life, or in the occupations of trade, or in the humbler but in no wise less honourable condition of service; if they would be preserved from difficulties, and avoid reproach, all alike will feel the necessity of a persevering diligence, and will go forth to their labour from the morning to the evening with a willing mind. It is never deemed enough for the most ordinary occasions of life, to desire only that they may be provided for—to wish—without making exertion to secure it. It is accounted the mark either of madness or dishonesty for

a man to expect, I do not say promotion and honours, but even the continued maintenance of his family, or the improvement of an ordinary business, while he is sitting down in idleness, and using no efforts towards the end desired. Such presumptuous indolence is thought justly to deserve the ruin to which it certainly leads him.

If slothfulness then be both dangerous and disgraceful in matters which relate to the life that now is, how great must be the danger of it, and how great the shame, in those awful concerns which belong to the life to come!

And yet it is not only the sluggard in things temporal who is slothful in the more important interests of his soul. Activity in the pursuits of worldly business is by no means uniformly accompanied by a corresponding industry in the great work of salvation. On the contrary, it often happens that those whose sense is the strongest of the importance and obligation of a laborious perseverance when the object is the provision for the body, or advancement in the world, are the slackest and most supine in the infinitely more urgent business and more honourable ambition of saving their souls alive and setting forward the glory of God. They are never weary of labouring for "the meat that perisheth," but they shrink from the slightest effort to secure that meat which "endureth unto everlasting life." It would seem from the comparative attention which is given to religion and to the affairs of this life, that, while the latter demanded the most anxious occupation of all our energies, the claims of the former were so indulgent, or of such inferior consequence, that they might safely

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be postponed for a season of leisure if it should ever arrive; or else for the last moments of life when this world shall no longer have any thing either to require or bestow. And some there are, doubtless, who do so esteem it, whose hearts are so hardened through the deceitfulness of sin, that they think they may follow the counsels of their own hearts, busy themselves in the pursuit of gain, or resign themselves to the enticements of pleasure, or at least allow themselves to be engrossed by some useful or interesting occupation; and that they need not be uneasy about the state after death, for that a merciful God will never punish the creatures of his hands, only for obeying the dictates and inclinations of their nature. This most perilous delusion is indeed visited upon such as have long resisted the godly motions of the Holy Spirit, and have refused to follow the light which is in them. But we would hope that not many of these are to be found in a congregation of worshippers in the church of Christ.

But there is a condition, not, indeed, so desperate as this must be deemed to be, but yet fraught with very serious danger, from which I dare not hope that we are equally free: the sitting in the seat of the scornful, with those who say, How doth God know? is there knowledge in the most High? (Ps. lxxiii. 11.) It is not the reckless indifference which cares only for the present moment, and is content to leave eternity to take its chance, but it consists with the deepest respect for religion, with a strong sense of its high importance, with a sincere admiration of those who live most under its influence—nay more, with a real desire to be religious and holy ourselves; it is compatible with all this, and yet it hath neither part nor lot in the salvation of the gospel. "The soul of the sluggard desireth and hath nothing."

It is to this state of spiritual indolence—this sluggishness of the soul—whose desire is pronounced by the divine word to be fruitless, and its hope to perish, that I would, in this essay, direct the reader's serious attention.

Now it is written of that wisdom which leadeth unto life eternal, that "her ways are ways of pleasantness, and all her paths are peace," and in like manner it is said, that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come;" and, indeed, the advantages of a religious life are so apparent that none but the most hardened will presume to question them. The zest which is afforded to the enjoyment of earthly blessings, the serenity and cheerfulness which characterise the religious man, whatever be

his outward condition, his composure at the approach of danger, and above all, his fortitude in the hour of death—these are some of the present consequences of a devout and holy life to which very few can be, at all times, indifferent. And if we carry on our view to that life which is to come, who is there who would not fain partake of the hope of the righteous? Who that looks beyond the grave can help desiring that he may be admitted to the joys of heaven? However vague, and unworthy, and erroneous, may be their notions of that "rest" which "remaineth for the people of God;" and however careless and ungodly may be their present manner of life, there are none who can think of heaven with unconcern; or who will relinquish the hope of reaching it at the last, though they be daily becoming more unmeet for its blessedness.

Why, then is it, if religion be so desirable for its consolations and security in this life, and the blessings to which it leads in that which is to come, that so many continue strangers to its holy influence? Why is it that they are not persuaded to "embrace and ever hold fast" that which alone can satisfy their souls and conduct them to eternal happiness? Is it not, I would ask, because they cannot have the comforts of religion without its restraints, nor its rewards without its privations? They must part with much that is pleasant to their taste; they must renounce many things which they have been accustomed to pursue; they must resist the inclinations which they have been wont to indulge; they must forsake the companions in whom they have delighted—in a word, they must deny themselves, and walk not after the imaginations of their own hearts, but according to the strict and uncompromising rule of Christ's holy gospel. If no sacrifice were required of them, if there were no cross to be borne, no flesh to be crucified, if religion were as easy and as tolerant of sin, as it is bountiful of peace and satisfaction to those who receive it, who would not immediately make it his own? But, because we cannot serve God and mammon—because we must make our choice between the banner of Christ and the world, multitudes will suffer themselves to be led captive by Satan at his will, and will "choose rather the pleasures of sin for a season"—though its wages be death everlasting—than the "peace which passeth all understanding" here, and the fulness of joy which shall be at God's right hand hereafter.

But if, by God's grace preventing us, we have been preserved from the deliberate abandonment of the yoke of Christ, if we have remembered in some measure our hap-

tismal consecration and pledge, and have set before us a religious standard by which to rule our practice, yet, how have we been holden back by a spirit of slothfulness, and hindered in running the race which is set before us! Are there none who feel dissatisfied with their religious state, and yet are not striving after better things? who are allowing themselves to go on in a habit of life which they feel to be inconsistent with the Christian character, omitting duties for which they allow themselves to be responsible, and complying with customs for which they can find no sanction in the gospel? For instance, does their observance of the solemn duty of prayer correspond with their own sense of its obligation? Are the prayers which they offer in secret, regular, and frequent, and devout?—presented after a solemn preparation of their hearts, and with a due remembrance of the awful majesty of the great God, into whose immediate presence they thus bring themselves; or, are they offered hastily and listlessly, without the adoration of the spirit, and scarcely with the cognizance of the understanding? or, again, while they profess with Joshua, “As for me and my house, we will serve the Lord,” is there no altar set up for the devotions of their assembled families, or, if there be, are excuses easily admitted for dispensing with the customary worship? And again, do they believe it to be a good thing to wait upon God in the courts of his house, and to worship him in the congregation of the saints, and yet—as if it were much to come before him one day in seven—are never to be found among those who are met together in their Saviour’s name at other and more frequent opportunities? To take another instance:—Of those who turn away from the holy sacrament of the body and blood of Christ, are there none who feel that they are thereby disobeying a command of their divine Master, and at the same time depriving themselves of the chief blessing of their inheritance? who are conscious of a yearning in their souls after this heavenly feast, and have inwardly purposed, that they will one day be numbered among its guests, and yet continue to exclude themselves from it, through a cowardly fear of its responsibilities, because they cannot make up their minds to such a thorough amendment of life—such an offering and presentation of themselves, body, soul, and spirit, unto God, as they justly conceive to be required of those who come to this holy sacrament?

And, generally, have there not been seasons in the lives of all of us, when we have been so impressed with “the beauty of holiness,” or so touched with the importance of

having the heart right with God, that we have seemed to bring ourselves to the resolution of breaking away from the thralldom of time and sense, that we might indeed lay hold on eternal life; and yet, when the occasion has passed away which moved us to these wholesome thoughts, have remained in all respects as we were before, our habits unchanged, our desires unchastened, our minds unrenewed—have we acted upon the feelings which may have been raised within us by the death of a beloved friend, when the frailty of earthly attachments has powerfully warned us to lay up for ourselves treasure in heaven, or, if we have been brought low by sickness—have we fulfilled the resolutions which we then formed of walking in newness of life? have we remained as indifferent to the vanities of the world when health has been restored to us, as we were when we viewed them from the couch of pain and languishing? or, to take another case of more ordinary occurrence, what is the practical effect of the instruction we receive in the church? Have we followed up the convictions which from time to time have been awakened within us when the ambassador for Christ has been calling us to repentance, persuading us, by the terror of the Lord, or beseeching us by the mercies of God, to walk as becometh saints? Have the sermons which commanded our earnest attention, and alarmed our conscience, while we heard them, prompted us to change our manner of life, to cease to do evil, and to learn to do well? have we remembered them as a solemn message from God, delivered by his commissioned servant, or only (if remembered at all) as did Israel of old the warnings of the prophet, “as a very lovely song of one that hath a pleasant voice, and can play well on an instrument?”

It is a law of our nature, that impressions which are not acted upon become continually weaker, and therefore we are not only losing a present opportunity, so often as we fail to carry our feeling into practice, but we are disabling ourselves for future exertion, and hardening our hearts against future impulse. If we desire without acting now, the time may arrive when even the “form and comeliness” of a godly life may be withholden from our eyes, and we shall see no beauty in it that we should desire it.

Moreover, we shall form a very imperfect estimate of our condition and our danger, if we take not into account the agency of the holy Spirit of God, which is the source of every holy aspiration, of every righteous purpose, of every heavenward disposition which springs up in our hearts. Whenever, therefore, we suffer our good thoughts to expire,

without bringing forth fruit unto holiness, we are placing ourselves in opposition to the blessed Spirit of God, and doing despite to his gracious counsels: and the scriptures speak in such awful language about the state of those who "grieve" the Holy Spirit, until he ceases to strive with their wayward and rebellious hearts, as imparts to the sentence pronounced upon the spiritual sluggard, a fulfilment too tremendous for contemplation. Let it ever be born in mind, that we shall hereafter be judged, not according to our feelings, not according to our desires, not according to our resolutions, but according to our works. And this in no way detracts from the all-sufficient meritoriousness of the death of Christ; because it is only "through Christ which strengtheneth us" that we are able to serve God acceptably: it is God who "worketh in us to will and to do of his good pleasure;" but this obliges us to "work out our salvation with fear and trembling." The divine favour and eternal life are not won by a lifeless wish; but "the kingdom of heaven suffereth violence, and the violent take it by force." If we would enter the strait gate, it must be by striving; if we would possess the pearl of great price, we must go and sell all that we have that we may buy it: if we would learn the heavenly wisdom, we must seek her as silver; we must search for her as for hid treasure. A race is set before us, and if we would attain unto the prize, we must so run that we may obtain: a crown of glory is in reserve for the conqueror, but they who strive for the mastery must be temperate in all things, keeping under their bodies, and bringing them into subjection.

Let us, then, if we would not have the miserable portion of the sluggard—if we would not hereafter awake from our slothfulness to shame and confusion of face—let us straightway clothe ourselves in the whole armour of God, and betake ourselves resolutely to the warfare; let us work while it is day, seeing the night cometh, when none can work. If we believe that God's favour is "better than the light itself," let us forthwith prepare ourselves to keep his commandments: if we would sit down with Christ on his throne, let us bear his cross, and follow him as he walked on earth: if our souls long for the eternal rest of his heavenly kingdom, let us labour that we may enter into it.

## VILLAGE SKETCHES.

### No. I.

#### THE HUMBLE CHRISTIAN.

AMONGST our many humble neighbours, resident in the straggling parish of W—, there was no one for whom I had a higher respect, and greater esteem, than for old Hannah B—. She was an aged widow, and had experienced many changes and crosses through a long life—a life of comparative poverty as to worldly endowments; but she was richly gifted with that greatest of blessings, a contented spirit. Satisfied with the station in which it had pleased the Lord to place her, she was thankful for each and every mercy vouchsafed unto her; and how many a fellow creature, reared in the lap of worldly prosperity, might have envied the pious feelings of this humble Christian, and blushed for their own unworthiness. She was a daily lesson to me of the emptiness of this world's gifts, for the Spirit of the Lord was with her, and she lacked nothing.

Hannah B—, at the time I first became acquainted with her, inhabited a single room in the upper story of an old dilapidated tenement, whose ancient walls bordered on the village church-yard. It had once been a farm-house, but those days had long passed away, and it was fast falling to decay; very desolate it was to the eye, in every respect, both inside and out; the door creaked upon its rusty hinges, admitting a current of air into the little dark brick entrance, whilst the crazy staircase, which was very steep, seemed to totter under the weight of each falling footstep. The room was most forlorn in its appearance, for the old building was infested with rats, and it required no small effort of ingenuity to protect the trifling weekly store of provisions from these nocturnal intruders. The constant daily as well as nightly precautions necessary to be observed, in securing each article against such an armament, contributed greatly to the discomfiture of the apartment; every thing seemed out of place, and there was a strange medley of pots and pans, chairs, tables, and tubs, placed in the very centre of the room, altogether looking the picture of desolation. In one corner was heaped a pile of sticks and fuel, the daily gathering of the poor old soul, and the whole collection was backed by one magnificent looking old log, which at last attracted my curiosity, as year by year my visits were paid, and still the old log retained its place in the usual corner.—"Ah! ma'am," said old Hannah, in reply to my enquiry, "I do prize that old block of wood; it is many years now, but it was when my good man was in life, and we had more to spare then—more things like—but it pleased God it should not last, for we were burnt out one dreary winter's night, and few things were saved from the flames, but that one bit of wood came from the old place, and I have always kept it, for it is like an emblem of myself 'a dry stick saved from the burning.'"

The only companion of the poor widow's many lonely hours, was a singed, smutty-looking cat, who purred away her life amidst the embers of the tiny fire which lay smouldering on the hearth; and the only relief to the dead silence which reigned around, if relief it could be called, was the monotonous tick-

tick of a large old-fashioned eight-day clock, in a huge wooden case, a remnant of somewhat better times, and as such, most scrupulously preserved, though I seldom found I could trust the treacherous dial as to its time-telling veracity. Hannah had lost her only daughter, who died in the prime of life, of a lingering, painful disease, leaving a large family, some of whom, I fear, gave the poor old grandmother many a heart-ache. Her daughter's grave was close beneath the window of her solitary apartment, and poor Hannah often said, the thought cheered her through many a long dreary night, that all that remained of her dear departed child lay so near to her.

Poor Hannah's means were small; as long as she could do a day's work, she got employment from a kind-hearted farmer, on whose lands her husband had worked for many a year; but when, from age and increasing infirmities, she could no longer do any thing towards her own maintenance, her parish (for though so long resident, she did not belong to our parish), allowed her the trifling sum of eighteen-pence a week, a shilling of which went weekly to pay for her lodging. She had friends who gave occasional assistance, and with the hard-earned savings of a long life of economy, she not only contrived to live frugally—paying her way honestly, always appearing neat and clean in her apparel—but she absolutely contrived to save a little hoard of coin, which, by her request, after her death, we deposited in the savings' bank, for the benefit of a favourite grandchild. My poor old friend seemed the last link of the olden times, for she remembered our family through four, if not five generations, and her reminiscences were as original as herself. And I never paid a visit to her poor dwelling-place, without feeling humbled by her superior faith. In poverty and sickness, in pain and in sorrow, her voice was always to be heard uttering praises and thanksgivings for her numberless blessings. "God had been very good to her," she constantly said, and though, the last years of her life, she was in a state of severe bodily suffering, from a painful malignant disease, which finally proved fatal, yet she never murmured or repined at this heavy infliction, which so bitterly tried the latter part of her lonely existence. "The Lord knows what is best for us; I am a poor, miserable sinner, but the blessed Jesus has redeemed us all, by his precious blood-shedding, and through his merits alone do I look for my salvation."

She could not read, but her memory was so tenacious, that she could repeat a great portion of the scriptures by heart, and could always give a very correct sketch of the Sunday sermons. It was a bitter trial when her failing health, and increased sufferings, obliged her to give up attending divine worship, and she was most thankful to any kind friend who would read or converse with her on the holy truths of religion; she always said, if God took away one blessing, he sent another to supply its place. How few of the more favoured inhabitants of this earth would say the same! how did the pious, humble faith of this apparently deserted creature, shame the worldly trifler, whose constant repinings at some petty deprivation, we so often are called upon to deplore; for the sincere believer grieves for the weak in faith, always calling to mind that blessed saying, "And grieve not the Holy

Spirit of God, whereby we are sealed unto the day of redemption."

Crazy and dilapidated as the old house was, yet the aged widow was sincerely attached to it, and when there was a fear at one time, that, owing to the modern march of improvement, the ancient walls would not be spared, she was in much trouble at the thoughts of having to seek another resting-place. I asked her one day, what she purposed doing, in the event of the proprietor choosing to re-build and decorate his cottages? "The blessed Powers above only know where I can go, but it will be all right, all right."

It lasted her time however, and Hannah B—breathed her last, after much suffering, in that desolate-looking room, blessing and praising God with her latest breath: "Precious in the sight of the Lord is the death of his saints."

The purring, whiskerless cat was taken away by a kind neighbour, who had attended the death-bed of the poor widow; the old clock ceased its melancholy tick-tick; and the much-prized log was broken up by my husband, at the particular request of old Hannah, a very few days before she finally took to her bed—that bed from whence she never rose again—and a famous crackling fire we made of the long-treasured relic; I much doubt if the old room had been the scene of such a blaze for many a by-gone year. I knew she felt she was going, when she quietly watched the destruction of that memorial of the past; though, as she quaintly observed, it was only of a piece with her other comforts, that even the withered emblem should be honoured in its end, for our old neighbour was much attached to my husband, and his name was the last earthly name she uttered ere her dissolution. "The effectual fervent prayer of a righteous man availeth much," and our humble Christian friend was sincere indeed in her earnest supplications for mercy at the throne of grace. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

Dear old Hannah, how much we regretted her; but it was a selfish feeling, for she is happier now, freed from the infirmities of the flesh, than in those days when we knew her in pain, and in sorrow, though I never heard her express a wish to be released. "In God's own time," were the words always uppermost on her lips. She had shown some anxiety with respect to her burial; she was most anxious to have a decent funeral, and the wish was not forgotten; every thing was ordered and arranged in the most respectable manner, and flowers were laid in the coffin, as sweet as her own calm, placid features, and as fresh and bright as her heavenly views were even unto the last. "Behold, we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy."

I have often and often thought over that verse of holy writ, after paying a visit to that poor lone widow, desolate and deserted in this life, as she appeared—yet who could for an instant doubt that her humble trust and steadfast faith were in vain? She thought of her own sinful nature, and utter unworthiness, and mag-



nified the few bright specks which shone in the horizon of her existence; praises for blessings given, not murmurs for blessings withheld, were always to be heard from her lips, until her humble and contented spirit made me shrink from the recollection of the many undeserved blessings I enjoyed through the mercy of a munificent Creator, while this sincere worshipper of the holy truths of religion, lived on, neglected and overlooked in the busy haunts of life. What an awful responsibility devolves upon those who have both the means and the power to relieve their poorer brethren! If this responsibility were oftener considered, it would be well for us; how many sums, nay whole fortunes, are frittered away in the glittering tinsel of this world's transitory pleasures—pleasures that leave no lasting satisfaction, that bring no consolation when this life's shadow is fading away.

When Hannah B—— was gone, we had lost the last link, as I have said, of the olden time; we have had no successor equal to her in piety and godly love in our village—so faithful, so true to the end.

The nervous excitement prevalent in the present age, seems to affect all classes, and the tones of discontent are, I fear, too often sounded. The young expect more than they find, their tastes get more refined, even amongst the lower walks of life; this, in itself breeds dissatisfaction, where the means are not equal to the demand, and leads too often, in the sequel, to sin and sorrow. Parental authority does not carry so much weight as it ought, every one thinks for himself, before the reasoning faculties are properly matured. Nothing is taken on trust; all require to know the "why" and "because," before obedience will condescend to bow its head, and doubts are often raised, and difficulties started, that a whole life is scarcely long enough to dissipate. The aspect of the political world is fraught with scenes of coming woe, and notwithstanding the vigorous efforts of the church to protect her own, how strong is the arm which would shake its very foundation!

These are amongst the many awful signs of the times in which we live—every thing progressing rapidly towards the fulness of time: "And because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end the same shall be saved." II. 8.

## RECOLLECTIONS OF A TOWN PASTOR.

### No. IV.

#### THE LORD'S DAY.—No. 1.

"RING the bell and order luncheon, as soon as possible," said Sir —— to his son, "for I am anxious to go to the park; and do go to the stable, and tell the groom, Fred, that I shall ride on Clara, and you shall have Fancy. It is a bright and pleasant day, and all the world will be out. You know the new ambassador will be there with his splendid equipage, and I am most anxious to see it."

"I would rather not go to the park," replied Frederick cheerfully, but firmly; "I think it is wrong to spend Sunday afternoon in this way. I wish to go to church."

"Come, come, Fred, what is the matter, my boy?"

said the astonished and not a little irritated father. "Why, you were at church this morning, and I saw you, ten minutes ago, with a Greek testament in your hand, preparing, I suppose, for your college examinations; surely that will do for one Sunday! I have promised to meet ——, so we must go directly."

"Pray excuse me, dear father; I cannot, in my conscience, so spend the afternoon of Sunday. I repeat, with all due kindness and respect, I wish to go to church. Pray do not ask me to accompany you. I feel most anxious, as a son, to shew you the most implicit obedience: you are the kindest of kind parents; now you will shew that kindness in a still greater degree, if you will not insist on my accompanying you."

"Frederick, what new whim is this? You used to enjoy the park above everything, and tease me to take you there. You would not go to the opera last night, because you said you disapproved of it, which much annoyed your mother, who recollects how fond you were of it; and when we came down to breakfast we found you had gone to church. I fear, my boy, you have got with some bad set at college; and yet I was most particular on this point when you entered. I trust, not among any methodists! Recollect, two livings are held for your acceptance, my lad, when you take orders, and I could not present them to you, if I saw a spark of methodism: I could not, indeed. Your old tutor, who is now incumbent, shall be released from his engagement to resign. You are a younger son, recollect: you have nothing to expect but clerical preferment. Why should you take such gloomy views? You are quite an altered lad. I shall write immediately to Dr. —— on the subject, and ask him how you get on at college."

"I can assure you, my dear father," replied Fred, "I never was more happy than at the present moment: no gloom is on my mind."

The announcement that the riding-horses were at the door, together with the carriage for Lady ——, was at this moment made, and the considerably incensed father, handing his wife and elegantly dressed daughters into a splendid barouche, rode by its side, attended by his groom, but not by his son.

Perhaps there are few circumstances more painfully trying to a sensitive mind, than for a child to be compelled, from motives of conscience, to oppose the wishes of a parent. The path of duty is indeed plain; it is distinctly marked out to us in the gospel: still, it is a great trial for an individual, brought under the sanctifying influence of religion, to behold no marks of grace in those whom he is commanded expressly to honour, and when, as in the case of Frederick, he feels himself bound not to concede to their wishes. Not a few of my readers may have been placed under such circumstances, and they are often circumstances of great delicacy. I have not unfrequently been consulted on the subject during my ministerial career, and have always laid it down as a general principle, that, while there is an uncompromising obedience to the law of God, there should be much prayer for grace to be enabled to give no needless cause of offence, by any peculiarities which have no reference to religious principle. Perhaps young converts unintentionally err on this very point: they assume, not

unfrequently, a morose tone, which is apt to render them repulsive, and to do much harm. Let such recollect, that it should be their great aim to possess the mind that was in Christ Jesus; and the more fully they possess that mind, the more easily will they win others to embrace the truth.

Now what was the position of this family with respect to sabbath observance, or, more properly, sabbath desecration, during the season in town? It is well to consider it, for I fear it is too descriptive of many who move in the higher grades of society. The evening before had been spent at the opera, from whence the fatigued party returned at an early hour in the morning, to partake of some elegant refreshments, to talk over the excellencies of the various performers, to applaud some, to condemn others. The bells of St. — had long ceased to chime for service before the worn-out party assembled for breakfast. Two or three Sunday newspapers, nicely ironed, lay upon the table, which gave a tone to the conversation. One or two friends dropped in to chat, and when Frederick returned from church the cloth was not removed.

And such was the usual mode of spending the Sunday morning, when in town, in the house of Sir —. It was not spent precisely in the same manner in the country. When at the hall, there was a certain appearance of decorum to be kept up. It was right to set a good example to the tenantry, and Sir — and some portion of the family always attended morning service: it had an effect upon the poor. Sunday, too, was often a dull day in the country—no hunting—no shooting. A quiet game at billiards, or at chess, might wile away a weary hour; still, what a weariness was it—no club—no Hyde Park! Besides, there was in the immediate neighbourhood a nobleman's family distinguished for devoted attention to the duties, because seriously impressed with the value, of religion. But it was quite different in town. Fashionable amusements chiefly occupied the mind: the club was always open: the park, in fine weather, teemed with gay equipages: it afforded the opportunity of seeing and being seen; and the sumptuous evening repast afforded no leisure to think of eternal concerns, or attend to religious duties.

It is melancholy to reflect, indeed, on the desecration of the Lord's-day, among many families of the higher grades of society in town. Let the pages of some of the more fashionable newspapers bear witness to the fact. The performances at places of public amusement, kept up till the morning of the Sunday, are ill-calculated to prepare the soul for its sacred duties. The round of dissipation in which so many move, utterly excludes all serious reflection.

"What a delightful place Paris is!" said General —, to a friend whom he met in the Rue—. "How much preferable this mode of spending Sunday to the dull monotony of London! I wish we could get rid of our dark views of religion."

London, thank God, is vastly different from Paris; and never may that open desecration be found in the latter which presents itself in the former. It is to be feared, however, that residence on the continent has proved most prejudicial to many minds, and that persons who, on first going abroad, were shocked at

the scenes they witnessed on the Sunday, have at length themselves partaken of the amusements they condemned, and, on their return to England, have adopted language little different from the General's; for, is it not notorious, that there are thousands amongst us who would even advocate the opening of the theatres—those moral pests—on the evening of the Lord's-day?

It is difficult to estimate the mischief arising from the desecration referred to, its evil effects on those who are guilty of it themselves, and on those around them. On the lower orders in general it must have a baneful influence, who, when not brought under the power of Christian principle, must watch with scrupulous suspicion every enactment made which they conceive abridges their liberties, but which does not extend to the upper ranks.

As to domestics, also, the mode of spending Sunday, in many families, entirely precludes them from the most remote chance of attending divine service. The whole day is occupied in secular occupations, and, frequently, even did they desire it, they have not a moment to snatch for reading or devotion. There is often a great outcry as to the difficulty of obtaining well-principled and trustworthy servants: can it be wondered at, while they are frequently so entirely destitute of the means of grace? Masters have too often much reason to condemn themselves, rather than the members of their household.

The Lord's-day, we may be assured, will never be duly observed amongst us, until those who are moving in the highest grades of society set the example; and, until it is so observed, we never can expect the blessing of God upon our country—we never shall attain to that righteousness which exalteth a nation. I am far, indeed, from maintaining that these remarks apply to the higher orders in town universally: I know, from personal experience, that they do not. Among those who, from rank and fortune, are entitled to move in the highest circles, not a few are to be named who esteem the sabbath a delight, in a truly spiritual sense; and who take due care that all the members of their household shall enjoy those means of grace which they themselves so highly appreciate.

I was glad to perceive, by a newspaper statement, that the public dinners at the Mansion House, which used, on certain Sundays in term, to be given to the judges, &c., have been discontinued, and that the banquet is given on another day. I cannot but think that this example, set by the chief magistrate of the metropolis, will have a beneficial effect; and much is it to be desired that all in authority would set the same praiseworthy example. I well recollect the sarcastic remarks the Sunday entertainment referred to used to call forth. It was a matter of joke to the profane, of deep regret to the serious. We can only hope that, ere long, the noblesse of the West End will feel the propriety of acting in the same way, and endeavour to testify that they have a reverence for all God's appointments.

## MATTHEW STACK.\*

A GREAT many miles over the sea, is a country where there are no trees—no green meadows—nothing but ice, snow, and rocks. Spring, summer, autumn, all look like winter. And sometimes it is night for more than a month together. It is night, because the sun never rises; so there is no morning, and no noon-day, and no evening—nothing but night. And the poor people, who live in this cold, dark country, are in another kind of night also. They know nothing about Jesus, whom the bible calls the "Sun of Righteousness." But more of this presently.

The name of this country is Greenland; close by it is a sea, sometimes quite covered with ice, and full of large fishes called whales, almost as long as a steeple is high; and seals, creatures which live both on land and in the water. The Greenlanders eat these seals, for they have no sheep, or oxen, nor even any corn to make bread.

The Greenlanders are very ignorant about God. They call him "The Good Spirit," but they neither know his will, nor love him as their Father. Instead of that, they are afraid of him; and you know that you cannot love any one of whom you are afraid. But I am not speaking of all these poor Greenlanders. Some of them are not afraid of God, but love him, and call him their Father who is in heaven. And now I am going to tell you the reason of this. God loved the poor Greenlanders, though they did not love him, and he sent Matthew Stack, with one or two other missionaries, to teach them about heaven and hell, and sin and holiness; but above all, about Jesus Christ. Matthew Stack and his friends had no doubt that it was the Lord's will that they should go; and, therefore, like Abraham of old, they left "their country, and their kindred, and their father's house," and set out towards that cold and dark country, of which I have been telling you.

On their way some person asked them how they meant to live in Greenland. They answered, "We will build a house."

"But there are no trees for timber."

"Then we will dig into the earth, and lodge there."

Their friend was so pleased with this answer, that he gave them wood and tools to build a house, instead of living under the ground.

At length the missionaries arrived in Greenland; but they could not talk with the people, because they spoke a different language. Matthew Stack began to learn Greenlandic, and, by great labour and God's blessing, he became at last able to tell the poor savages, in their own tongue "the wonderful works of God." And now perhaps you think that all is done, and that the Greenlanders will soon learn to love Jesus Christ. No! people in Greenland have sinful hearts, as well as other people; and, when the missionaries wished to teach them about God and heavenly things, the poor Greenlanders, instead of listening to them, would run away, and sometimes steal their books, and pelt them with stones. But when the Greenlanders were sick, then the missionaries took care of them, and nursed them, and tried to soften their icy hearts

with kindness. But for a long time they had no success.

You know how brightly the morning star shines before sunrise, but many are asleep, and never see it: Jesus, who is called "the bright and morning star," had risen upon Greenland; but the people of that country did not rejoice in his light, because they were lying in the deep sleep of unbelief and ignorance; and in that sleep they remained, until the Holy Spirit shed his bright beams upon them, and caused them to awake from their slumber. Then the love of Christ began to melt the ice and snow from their hearts, as the sun, after their long winter nights, thaws the frozen earth, and sheds abroad joy and gladness.

"Light of those, whose dreary dwelling  
Borders on the shades of death,  
Come, and thy bright beams revealing,  
Drive away the clouds beneath:

"The new heaven and earth's Creator,  
In our deepest darkness rise,  
Scattering all the night of nature,  
Pouring day upon our eyes."

## CHRIST THE UNIVERSAL GOVERNOR:

## A Sermon,

BY THE REV. E. PHILLIPS,

*Incumbent of East Tytherly, Hants.*

ISAIAH, ix. 6.

"And the government shall be upon his shoulder."

OUR Lord, in his sharp contest with the Pharisees, about himself, said to them, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And thus our Lord plainly tells us, that the holy scriptures testify of him, and as plainly intimates that they teach us the knowledge of him, and that knowledge of him, which is eternal life. Would we thus know him? "Search the scriptures." And, doubtless, to teach us this knowledge of Christ, in our present fallen state as sinners before God, and consequently exposed to eternal misery, is the special and leading design of the holy scriptures. From all the infidelity and the profaneness of the present day, "Good Lord, deliver us!" The scriptures teach us the knowledge of Christ: but beware of a mistake. It is not the mere historic knowledge of him that is meant—that is, that a person of such a description, at such a time, should appear in our world; and that, according to promise and prophecy, he has appeared, and that he was born in Bethlehem, that his mother was a virgin, and that in his human nature he was conceived and formed by the supernatural agency of him who is the all-creating Spirit. This historic knowledge of Christ, though peculiarly valuable and essentially needful, yet, alone, availeth nothing

\* From the "Episcopal Recorder."

to the saving of the soul. The evidence of this sad truth is manifestly common : for how many read their bibles, and hear correct and plain sermons, in which Christ is set forth in his person, in his character, and in his offices, and thus attain, or may attain, to the knowledge of his name and history. But what do they know of him as their Saviour, who changes the heart, and renews the spirit of the sinner whom he saves? Surely many, who have even the very best means of knowing him, know nothing of him with such saving power. But we appeal to you who are capable of judging in this case, in your respective families. You behold the melancholy fact exemplified in those about you, that though they read and hear of Christ, yet they have no savour of his name in their hearts. Besides, how many every sabbath go through the accredited history of Christ contained in the creed, who evidently appear in common life as those who know nothing of him, unless he is the minister of sin, and came into the world to authorize our continuance in sin, by his preaching and example! But the Son of God was manifested to destroy the works of the devil, and to save us both from the guilt and power of sin, and make us holy, and thus to make us meet for heaven. They, therefore, who continue in sin, as the element of their life and happiness, or as the work in which they would rather be engaged, know nothing of Jesus as they ought to know. Holy and happy are they who can say truly for themselves and their families, in honour of Christ as their Lord and Saviour—"The government shall be upon his shoulder."

The government of Jesus Christ is the subject which now claims our most serious attention, and may the Holy Spirit render it peculiarly interesting to us all! Whatever we may think of it, we have divine authority to say, that it is the most interesting subject, in its nature, in its importance, and in its objects, that ever occupied the mind, even of Jehovah himself. "He that hath ears to hear let him hear."

I. First observe, that Jesus Christ has the government of heaven. After he had triumphantly risen from the dead, and the time of his glorious ascension to heaven was at hand, he said unto his apostles and disciples, "All power is given unto me in heaven," meaning, that to him, as the gracious and glorious Mediator between us sinners and God our heavenly sovereign, all power in heaven was given. And hence the following great and gracious truths:

1. That Jesus Christ is the only person who, principally and above all others, has power with God for us. "There is one God and one

Mediator between God and men, the man Christ Jesus (1 Tim. ii. 5). And he is the only all-sufficient one. He is the great High Priest of our Christian profession, who ever liveth to make intercession for us, that we may come unto God by him, and that when we come we may be accepted. Wherefore, if any sinner penitently and sincerely approach God for pardon and acceptance, it is owing to his grace, communicated to that sinner's heart, by the Holy Spirit, through the mediation of Jesus Christ. And if any sinner be accepted, pardoned, and justified, it is through him alone. And every spiritual blessing comes to us from God, through his incarnate Son. We have forfeited every thing by the sin of the first Adam, and Christ, the second Adam, the Lord from heaven, is our holy restorer.

2. He is the only person by whom we can hope to obtain an entrance into heaven. In this respect also, Jesus is the only Mediator, none will be admitted at the gate of heaven but in his name, as the token of their entrance by his permission only. And with him there is no respect of persons, as there is usually with us. The rich and poor, the high and low, the learned and the unlearned, are alike to him; wherefore the one will not be admitted into heaven on account of their distinction in wealth, rank, and learning, nor the other be rejected on account of their poverty, their meanness, and want of learning. Character only will be regarded in heaven—the Christian character—the new creature in Christ Jesus, likeness to him in faith, and love, and holiness, as the effects of his redeeming and renewing grace. This is the exclusive qualification for a place in heaven. O the extreme vanity and folly of attaching any importance to any other name under heaven, but that of Christ or Christian in him! Nay, is there not an awful hazard in attaching importance to any party name in the Christian world, for who will, who can, be admitted into heaven under any party name?

3. The Lord Jesus has power in heaven to exclude, as well as to admit, whom he will. And he is so powerful both in authority and might, that no one will be able to resist effectually his awful denial. Besides, his heart-searching knowledge of character, and his keen discernment of every artful contrivance, are such, that no one will be able to gain an entrance into heaven by any dark and deep devices. "There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand" (Prov. xix. 21). And therefore, "the wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17). And "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on

them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). But

4. Jesus Christ has power in heaven to provide mansions for his friends. For so he intimated to his disciples for their comfort when he was about to leave them as orphans in a world of tribulation (John xiv. 1-3). "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go and prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there may ye be also." And let all, who love the Lord Jesus Christ in sincerity, assuredly know that they are interested in these his gracious words, as well as his apostles and first disciples. Yes, he is gone before to prepare and secure a place in heaven for every redeemed sinner to the end of time.

5. And we add once more that Jesus Christ has power in heaven over all the angels; he is their Lord, whom they worship and obey; he is exalted above all principalities and powers: the angels are his ministering spirits, whom he sends forth to minister for them who shall be heirs of salvation (Heb. i. 6-14). What earthly prince, though favoured in the highest, amidst his lords in waiting, is so honoured as the poor Christian cottager, on whom angels wait as his ministers, and are encamped about him as his soldiers and sentinels, in the presence, and under the command, as it seems, of the Angel of the covenant, the Lord himself. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm xxxiv. 7). Surely nothing on earth can equal the grandeur of this scene! Should any presume to disbelieve, and to treat with levity and profaneness such a scene of revealed truth, their unbelief and profaneness shall not make it void, nor finally affect those who are interested in it. Ye friends of Jesus, beg the Holy Spirit to favour you in the power to live in the lively faith of bible-truths, that, while unbelievers profanely laugh at them, you may reverently rejoice in them; and that, while they dote on the things of time, you may have your conversation in heaven, and be regaled and cheered with the prospect of eternal crowns and kingdoms.

II. We now proceed secondly to observe, that Jesus Christ has the government of earth; for so he declared to his apostles, as he was stepping into his chariot for heaven. "All power is given unto me in heaven, and in earth" (Matt. xxviii. 18). And glory be to the Father for the appointment of such a governor, who is, in every respect, so suitably

and amply qualified, as one who possesses all the attributes of God in our nature.

Jesus Christ has power on earth to form and establish a church to the glory and praise of God. But what is a church? A question of no small importance. A church more strictly and peculiarly so called, is a Christian society of spiritual believers in all the great and various truths of the bible as the book of God, in which those truths are contained for the benefit of lost mankind, and glory to God in the highest,—“a society chosen and separated from the rest of mankind by the Holy Spirit, that they may be the salt of the earth,” and “the light of the world” (Matt. v. 13, 14), “and shew forth the praises of him who hath called them out of darkness, into his marvellous light, and hath translated them out of the kingdom of Satan into the kingdom of God’s dear Son”—“a chosen generation—a royal priesthood,—a holy nation—a peculiar people” (1 Pet. ii. 9). Such is the spiritual meaning of a Christian church, the church of Christ, the only true church under heaven, Christ’s holy catholic church, including every humble spiritual believer, in all times and places. A material building is so called, and not improperly, on account of the people who assemble in it for holy worship: for thus it is suitably distinguished from all other buildings designed for common purposes. Let us therefore learn not to confound things which so materially differ. Besides, the living and the true God, who made the heavens and the earth, regardeth not buildings made by men’s hands. For so he speaks like himself in Isaiah, lxvi. 1, 2, and quoted by the martyr Stephen, in Acts vii.—“Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.” What then can man do by all his inventions, and preparations, and performances, to provide a place that is either suited to the nature, or to the glory of the great Jehovah? “God is a spirit,” and souls are his chief and peculiar regard, and therefore if his smile or frown be upon any place, it is on account of those who assemble there. Though the building be as Solomon’s temple, one of the wonders of the world, yet the most high and holy God frowns upon it when the assembly of worshippers therein is “the congregation of the dead”—worldly in spirit, and formal and superstitious in devotion. And on the contrary, though the building be a hovel, yet the

high and lofty One who inhabiteth eternity looks down upon it with a smile of delight, when only two or three are there met together in the name of Christ, to worship in spirit and in truth, where the prayers of penitent hearts, and the praises of redeemed souls, are offered through the one Mediator's name. We wish you seriously to remember this remark, that you may not be unduly strenuous for the material house of God, while at the same time your souls are without God. For so it was with the Jews, who boasted of their temple, while they were themselves the enemies of God. "Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, are these" (Jerem. vii. 4). Indeed, why did our Lord turn off the attention of his wondering disciples from the grandeur of the temple to its ruin? Was it not because the glory of the divine presence was departing from it, on account of the wickedness of those who worshipped there, preparatory to the awful end of God's distinguished mercies to the Jews as a nation for a long series of years. We repeat it, Jesus Christ chuses and establishes a church in the earth, and there is no true church but that of which he is the head. All people will have some kind of religion, or manner of worshipping their God: but in this respect what have been the inventions of men? The signs only of gross ignorance of the only true God—signs of idolatry and superstition, put forth from a darkened understanding, and from a heart of unbelief, and of pride, and covetousness. Thus corrupted by the sin of our first parents, we have by nature no just and distinct notion of pure and spiritual religion, or of the one supreme and only proper object of holy worship. How then, can we, with such a mind and heart, set ourselves apart for God to any reasonable, holy, and godly purpose, but by the one Mediator, Jesus Christ, who hath said, "Without me ye can do nothing?" He therefore sends his word, and sends his Spirit with it to give it his designed effect; and thus sinners are quickened and gathered unto him as the Shepherd and Bishop of their souls, and he is in the midst of them, both as the object and medium of their worship in prayer and praise, and the source of their purest and highest delight. And such persons are what St. Peter calls, as already quoted, "A chosen generation, &c." Such is the church of Christ, which he raises and establishes in the earth, and of which he is the foundation as well as the founder; a foundation which is immoveably fixed, like a rock; and yet a foundation, of the firmness of which the firmest rock is but a faint emblem. Hence, as a house that is built upon a rock

is firm, and stands unshaken in the face of the wind and the wave, so they, who are united to Christ by faith, will remain firm and unmoved in the day of wrath, when all unbelievers shall be swept away into the sea of overwhelming ruin.

We again remark, that Jesus Christ has power on earth, to keep his church, through faith, unto final and full salvation. It is he, and he only, who, by his Spirit, sustains that divine life in the souls of his people which he first inspired; he has therefore given this word of consolation "Because I live, ye shall live also" (John, xiv. 19). They may use the means of grace, and they are reasonably and solemnly bound to do so; nor must any say, "We will not:" but it is the Spirit of Christ that gives them the power of light and life. But, more particularly, our Lord keeps his people from the power—the ruling power—of worldly things and worldly minds. The society in which they formerly delighted, they now feel insipid, yea, pernicious to them, and prefer those whom they once despised, the truly humble and godly. Yes, the saints, however vilified by the world, are now to them, "the excellent of the earth, in whom is all their delight" (Ps. xvi. 3). They associate and deal with the ungodly so far as necessity and duty require them, but no further by choice and complacency, if grace be in exercise, and their souls are in spiritual health. They run no longer with them to the same excess of riot as once they might have done; but they come out from among them, and join themselves with those who truly love and fear God. And they do these spiritual things, because Christ is in them and with them. Were it not so, they would be as others, nay, worse than others; as appears from the awful instances of apostacy from Christ, recorded in the church as way-marks for, and warning to, spiritual travellers. Thus the Lord keeps his people from worldly minds; and he keeps them also from worldly things. They are occupied in them, as it is their duty not to be slothful in business. They must, in their several callings, labour for their bread; but the bread that perishes is not now their chief concern: the business of this world is not the element in which they now live most happy. The love of money is constrained to yield to the love of Jesus: "By faith in him, as crucified for them, they have crucified the flesh with the affections and lusts" (Gal. v. 24): and hence St. Paul says, "I am crucified with Christ" (Gal. ii. 20). And, as spiritual strangers and pilgrims, they abstain from fleshly lusts which war against the soul. And these things they do by virtue of their union with Christ, and the continued supply of his

Spirit; wherefore eternity is now in their view, and nothing so much prevails with them as eternity; especially the eternal enjoyment of Jehovah's presence in heaven, the presence of the Father, and of the Son, and of the Holy Ghost. We again remark, that Jesus Christ keeps his people from the enslaving power of indwelling sin, as it is written (Rom. vi. 14), "Sin, shall not have dominion over you, for ye are not under the law, but under grace." During the present state of the friends of Christ, sin will work in them and strive for the mastery, and too frequently prevails; but it shall not, as in time past, uniformly rule, nor shall it finally ruin them. As they are now under grace, they shall not be as they once were; not proud, but humble; not covetous, but kind; not envious, but content; not passionate, but meek; not malicious, but forgiving; not profane, but holy; not earthly, but heavenly-minded; not the friends of error, but of truth; not formal, but spiritual worshippers; and so on in all the particulars of this divine change—a change, however, that does not render its subjects sinless, while it shews them under the influence of grace, and that sin has lost its dominion over them.—Yes, Jesus keeps his people from the dominion of indwelling sin; and we add, he saves them so far from Satan's power, that he shall no more rule in them as he did in time past, and as he continues to do in the children of disobedience, by darkening their understanding, by perverting their judgment, by strengthening their unbelief, by hardening their hearts, by flattering their wishes, by exciting their pride, and by tempting their covetousness. Satan shall have no more such influence over the redeemed of the Lord: he may tempt and trouble them, but he shall not rule and ruin them. Blessed are they who are thus interested in the power of Christ on earth, who quickens and raises their souls into spiritual life, who daily sustains them in it, and brings them finally safe to heaven!

But once more we remark, that Christ has power on earth over the wicked. Though they do their own will, and follow their own inventions, yet they shall fulfil his purposes, for so he declares "My counsel shall stand, and I will do all my pleasure" (Is. xlv. 10); and "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain (Ps. lxxvi. 10);" and "The Lord hath made all things for himself; yea, even the wicked for the day of evil" (Prov. xvi. 4). Judas, for instance, acted according to his own will, when he so basefully and sinfully betrayed his Master, who, nevertheless, willed himself to be betrayed

by one of his apostles. The Jews also, when they crucified Jesus, acted according to their own malicious will, and fell under the guilt of aggravated sin—their own sin; yet they did whatever his hand and his counsel predetermined to be done (Acts, iv. 28). Our Lord could have prevented his own death, but he would not, because, in subjection to his Father's will, he would die the death of the cross, and in that manner he would make atonement for sin. Yes, he would be crucified, and shed his blood for sinners—the blood that speaketh pardon and peace. And when the Romans besieged and destroyed Jerusalem, they served themselves; nevertheless, it was the will of God, now awfully just, that they should come and lay that favoured city in tremendous ruin, as the last, but most frightful, punishment of the Jews, for the full measure of their iniquities. And the same is true of all the ungodly, who guiltily follow their own lusts, and yet are under the controul of the incarnate God, who will bring all things to this gracious and glorious two-fold end—glory to God in the highest, and that glory displayed in the full and everlasting salvation of his people.

III. But, finally observe, that Jesus Christ, has the government of hell; for thus he proclaims, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 18). And here remark, he has the keys of hell to open its terrific doors, and thrust them in who continue impenitent and unbelieving, united with Satan in the ways of sin, and in ungrateful opposition to himself. And has he power to open the doors of hell, that all the unbelieving and ungodly may be thrust therein? So has he power to close them again, as with the sound of thunder, that they might be shut therein, and there for ever secured by almighty power!

But we add—our Lord has the keys of hell, that none of those may enter there who take refuge in him for the salvation and security of their immortal souls from the wrath to come. To them he speaks in these cheering and consoling words, "Where I am, there shall ye be also" (John. xiv. 3): and in chap. xvii. 24, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." He is in heaven, and his people shall be all there with him, and none of them shall enter the doors of hell.

And has Jesus the government of hell? Satan, therefore, and the whole host of evil spirits, are under his command; and therefore their malice, their subtilty, and power, shall never prevail to the ruin of the weakest of his flock: for, when Peter confessed his

faith in him, and said, "Thou art Christ, the Son of the living God," he replied, "Upon this rock," meaning himself—the incarnate God—"will I build my church, and the gates of hell"—the power and policy of hell—"shall not prevail against it." And every one is an instance of it, who is kept by the power of God through faith unto salvation. And again; "He hath said it, and shall he not do it? he hath spoken, and shall he not make it good?" "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand" (John xxvii. 28).

We will now proceed to some suitable conclusion.

And first, we infer—What a glorious person is Jesus Christ! In defiance of all his enemies, he it is of whom the Father declares "Yet have I set my King upon my holy hill of Zion" (Ps. ii. 6). And to cheer the hope of believers, respecting earth's millennial Sabbath, it is he who is thus divinely celebrated in Ps. xcvi. 1; "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." Yes, it is he who is the divine Wisdom incarnate, that declares, in Prov. viii. 15, 16, "By me kings reign, and princes decree justice: by me princes rule, and nobles, even all the judges of the earth." And it is of his gracious and profound humiliation in his obedience and suffering St. Paul speaks, thus proceeding to proclaim his exaltation in the highest (Phil. ii. 9, &c.) "Wherefore God also hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "And (Rev. xix. 16) he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords," both in eminence, excellence, and authority. We repeat it, heaven, earth, and hell, are at his command, and he orders all things in them after the counsel of his own will: wherefore, brethren, to whom are owing a nation's mercies? who giveth wisdom to senators, and skill, and courage, and success, to commanders? Who turneth the counsels of the enemy into foolishness, and defeats his ambitious projects, and ruins his desolating armies, and compels him to hasten to his own land, deprived and disgraced? And who breaks the bonds of unlawful and cruel confederacies, and restores degraded states and their governors to their former independence and glory? And who gives liberty to commerce, that the sighs of the distressed

may be assuaged, that the energies of the industrious may be in beneficial action, and the wants of the needy happily supplied? And "who maketh wars to cease to the ends of the earth, and breaketh the bow, and cutteth the spear in sunder" (Ps. xlvii.)? and of whom is it said, "I will overturn, overturn, overturn it, and it shall be no more, until he is come whose right it is, and I will give it him" (Ezek. xxi. 27)? And to whom is this promise made "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8)? And, for the accomplishment of such gracious promises that relate to the salvation of the world, who inspires a nation with zeal to give the greatest possible publicity to the book of Jehovah? and who prepares the hearts of sinners readily to receive the precious gift? and who provides and qualifies suitable and able instruments for this most noble and most interesting purpose, that not only Britain, but all the nations of the earth, may be blessed with the word of salvation? And to whom shall we ascribe the restoration of a sinful and wretched world to righteousness, and to peace, and to joy in the Holy Ghost? Brethren, to whom are we indebted for these mercies, and for many more in possession and hope, respecting our land and our world?

"Jesus is worthy to receive  
Honour and power divine,  
And blessings more than we can give,  
Be Lord for ever thine."

Secondly, we infer—How dignified, and secure, and happy, must they be who have Jesus Christ as their Governor, to whom they willingly yield themselves in all humble and affectionate submission and obedience. This should afford peculiar comfort and encouragement to you who have, through grace, believed in Christ, and yielded yourselves to his authority and government. What though you suffer with him, be assured you shall reign with him: he is solemnly and expressly engaged to favour you: the blood of his heart which he poured out for you is the most solemn token of it; and "All things work together for good to them that love God, to them who are the called according to his purpose" in Christ Jesus. Be not, therefore, "discouraged, because of the way:" your Lord has written it, "I will never leave thee, nor forsake thee" (Heb. xiii. 5): and his promises are exceeding great and precious: "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14).

Thirdly, we infer—The tremendous case of those who are strangers to Jesus Christ, and without God in the world, especially apostates and infidels. To them it is awfully written



"Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1). Yes, the day cometh, when, through a distracted multitude, this voice will be heard. "But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me" (Luke, xix. 27). O ye strangers, ye enemies to Jesus Christ, who refuse him your hearts, who rob him of his glory, consider the state in which you are! But finally, we beseech you, we exhort you, to submit to the government of Jesus Christ. In vain you resist him, nay, awfully worse than in vain. Submit or suffer: he is the best of governors, because he is the wisest and best of beings, the incarnate God! "The wages of sin is death," but Christ died to redeem us from it; and hence, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Sin is Satan's work, and Satan is a false and murderous master: but Jesus is the "truth," and he is salvation; submit to him in faith and humility, and heaven is yours; for, "when he had overcome the sharpness of death, he opened the kingdom of heaven to all believers." "Te deum laudamus."

### MY SCOTTISH TOUR.

#### III.

#### SUNDAY EVENING REFLECTIONS.

THUS closed the Sacrament Sunday at —. The parlour which I occupied I saw would form a great acquisition to the civil landlord, who knew not where to put his guests for proper refreshment, and I most willingly retired to my bed-room to read the evening service of our church. I do not know that I ever more fully entered into its beauty, or appreciated its deep spirituality. I had all through the day, though interested, and I trust edified, still felt there was a want, and that want was satisfied in the "Book of Common Prayer." I felt satisfaction in the reflection that my own little flock had that day been led by the still waters of comfort, and that the kind friend who had undertaken my duty was a far more valuable shepherd than myself.

Perhaps some who worshipped with me that day in the kirk of — would regard this as a semi-popish feeling, deeply tinged with prejudice. Now no one can be more opposed to popery, in all its ramifications, and most specious forms, than I am myself; and just in proportion as I have become more and more acquainted with the true character of the church of England, the more and more convinced I am that she is the greatest bulwark of protestantism against the inroads of popery, and that of all compilations the liturgy of our church is that which the papists would most wish to destroy. "You of the church of England,"

said a popish priest to me, somewhat satirically, "are the fairest of the fallen crew;" he might have added, the bravest and the strongest. And well does Rome know this fact. If conflicting parties among our various sectaries knew what the papists know, for they are shrewd enough in their generation, that the strength of protestantism lies in the church of England, I do think we should hear less clamour against that church; our vestry meetings would not be filled with the reckless opposition to the extension of protestant principles and protestant feelings throughout the land; men would really be brought to serious reflection, and, though conscientiously differing in many respects, would yet give their earnest support to our church.

I am very far from saying that the prayers of the ministers I heard that day were not scriptural and edifying, very far from it. They were particularly so, and peculiarly free from that attempt at floweriness of style which so frequently presents itself, in young ministers especially. They appeared to be, and I doubt not were, the effusions of hearts overflowing with love to God and anxiety for the welfare of their brethren. They were fervently, yet meekly offered; still I confess they did not, to my mind, come up entirely to my notion of prayer. There was a *nakedness*, if the expression may be allowed, in the services I had attended. This it may be said was owing to my own want of spirituality. It may be so, but so it was. How could I join in what I had never heard before? How could I feel the minister's sentiments would be in unison with my own?

Perhaps, however, with reference to this subject, I cannot do better than quote the language of a living minister of the Scottish church, with reference to the very point in question. I do it the more readily, as his position as a member of the presbytery of London, and officiating in one of the chapels under that presbytery's jurisdiction, must have enabled him to arrive at something like a fair estimate of the relative value of liturgical and extempore prayer in the public ministrations of the church. "It must be admitted that the present service of the church of Scotland is too justly chargeable with nakedness. There is imposed on the officiating presbyter too onerous a requirement; and the consequence is, that when a licentiate does the duty, or a minister, neither spiritually-minded nor gifted with utterance, or indeed any minister at times, devotional feelings are rather depressed than drawn out in those that follow them. I admit that in other cases, as when spiritually-minded and gifted men lead the devotional exercises, every hallowed aspiration and confession and want find outlet and expression; but such men are the few and far between. There is a mediocrity among clergy as among laity; for the great mass, therefore, I believe that the partial use of a form of prayer would be truly valuable. Let it not be thought, that were the whole service of the kirk to be a written instead of an extemporaneous liturgy, there would, in this, be any violation of her constitution."\*

From this writer's views on many points set forth in the preface, whence this extract is taken, I entirely

\* "Knox's Liturgy," edited and carefully revised by the rev. John Cumming, A.M., minister of the Scotch church, Crown Court, London.

differ; but I think he has set forth, in a clear light, and with much force of argument, the desirableness of many important alterations with respect to the mode of worship in his own church. He condemns the custom of sitting during the singing, and recommends kneeling, instead of standing, during prayer. Mentioning congregations where kneeling is the posture in prayer, he says, "the whole congregation are apparently absorbed and unanimous in prayer and praise, the result of kneeling at the one, and standing at the other. But if we go into one of the Scottish parish churches, the indolent and indifferent attitudes of sitting during the praise of God, and the wandering eyes and diversified positions of those who are standing at prayer, make an impression on the mind of a stranger by no means in our favour." "I am sure," he continues, "that a change in these forms, so easily attainable, would not only benefit our own devotional feelings, but would also generate among the Scottish episcopal dissenters, and the sister churchmen of England, a more cordial feeling, and help to remove the obstacles that prevent the conformity of the former to the church of their forefathers and nation, and the prejudices against our worship which actuate the latter."

So far as he suggests improvements in the mode of public worship in the Scottish church, I think his reasoning is excellent, and his remarks most just, and well worthy the consideration of that church at large; but I do not believe episcopals would, by the alteration, renounce their own communion. With many of them the episcopal church is that of their forefathers, who suffered much for their unflinching adherence to her, and others have been led to enter her pale by rational conviction of her scriptural character. They differ from the established church, not because she has no liturgy or no organ, (at one time the episcopal church herself had not the former) not because her people stand to pray and sit to sing; they admire indeed, their own ritual, but the ground of distinction is episcopacy or presbytery. I think this not sufficiently clearly understood, for after dinner, on a somewhat public occasion at which I was present, the churches of England and Scotland being given together, as a toast, by a staunch presbyterian, he added, our only difference is that of mere forms and ceremonies.

I have often felt, at the great festivals more especially, what could not be felt by those officiating on the present occasion, and which has been a comfort in the reflection, that at the same moment I was engaged in the administration of the Lord's supper, probably fifteen thousand of my brethren in the ministry were engaged in the same holy work; many whom I valued much, but whom I may never see in the flesh; and that, at the same sacred season, though not at the same hour, many in the far east, and the far west, under the heat of a burning sun, or amidst the frosts and snows of a bleak climate, would be engaged in the celebration of the same holy mysteries; many who, counting not their lives dear, have left all that could add to the domestic joys of life, to carry the glad tidings of the gospel of the grace of God, and to plant the banner of the cross for the salvation of those who were perishing for lack of knowledge.

In one sense these devoted men may have gone forth on their way weeping, but they shall doubtless come again with joy, bringing their sheaves with them. They may return no more to the land of their nativity, for their ashes may be consigned to a far distant grave; but, doubtless, they shall return and come to Zion with songs and everlasting joy upon their heads. They shall come, and we doubt not with many seals of their ministry, many spiritual children whom God has given them, from the east and the west, and the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

I seldom have retired to rest more contentedly than I did at my quiet inn this night, for all was peace and quiet at an early hour. I would lay much emphasis on the word "quiet," because I have since been told that there is often much dissipation on sacramental occasions, as they are called, and that the description of one of Scotland's most eminent poets, to whose memory more than one monument has been raised, tells too true a tale. I know not how this may be. I saw nothing of the kind on the occasion referred to, to warrant me to suppose that anything was amiss. All was conducted with the greatest decorum. A holy and reverential feeling seemed to prevail around. Talking of the description of the poet referred to, I have often been amazed that his works should have been, and now be, without a blush, laid upon tables from which the licentious works of a Byron or a Moore would be swept with a proper and honest indignation. Surely an expurgated edition would find a ready sale. If there be anything to excite intense pity in the heart, it is the reflection of splendid talents not merely wasted, but employed in casting ridicule on all that is sacred. Strange that the same pen, which sends forth sentiments apparently of the holiest devotion, should be engaged in disseminating notions calculated still more deeply to corrupt the heart.

In a week or two I found myself once more amongst my little flock, consisting chiefly of red-cloaked women and smock-frocked men, to whom on the Sunday after my return, I administered the sacrament of the Lord's supper. The cool chancel, cool even amidst the sultriness of an August day, strongly contrasted with the stifling suffocation of the kirk of —. There was less of excitement, I trust not less heartfelt religion, than I had witnessed on the occasion referred to. I was surrounded with the tablets of those who were mouldering beneath my feet. The arms of gallant knights adorned the walls; and before these were the vaults in which former rectors, with their families, were buried, and where, with those most dear to me, I shall probably lie. I had witnessed much to interest me in my tour. I had visited the splendid cathedral: I had heard much of the din of controversy, of disputes, and vetos, and intrusions, and non-intrusions; but I inwardly exclaimed, as I left the church that day, and talked to three or four old communicants as I returned to the rectory, "Thank God, unworthy as I am, I am a country minister of the church of England!"

### The Cabinet.

**SANCTIFICATION.**—I trust that my Christian brethren are thoroughly convinced that sanctification or holiness is a qualification absolutely necessary for admittance into heaven. Does not God himself say unto you, "Be ye holy, for I am holy?" which proves at once that true holiness is indispensably required in all the candidates for glory. There can be no communion with God without it. "For what communion hath light with darkness, or Christ with Belial?" The children of God should always make progress in holiness, and go forward from faith to faith, and "from glory to glory, as by the Spirit of the Lord." It is for this very end, that their days are lengthened on the earth to enjoy the benefits of the gospel of salvation. If ever you make progress in holiness, you must take this course; set the Lord always before you, and know what a God you have to deal with, to serve, to worship, and to enjoy. Study his character with deep attention, till your soul is filled with reverence and godly fear. You must also keep faith in constant exercise on the glory of Christ, till your hearts are filled with his love, and transformed into his likeness, till you enjoy the hope of glory. See that you "search the scriptures with diligence, for in them you think that you have eternal life." And pray the Holy Ghost to shine into your hearts, to show unto you the Saviour, and guide you into all truth, that the truth may make you free. Pray without ceasing for increasing purity of heart and life, and cry with David, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Create in me a clean heart, O God; and renew a right spirit within me. Wash me thoroughly from mine iniquity, and cleanse me from my sin; wash thou me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Cast me not away from thy presence; and take not thy Holy Spirit from me."—*The Fountain of Life, by the Rev. T. Jones, of Creation.*

### Poetry.

#### JERUSALEM.\*

JERUSALEM!—thou city of the great Eternal King!—  
The spirit of unnumber'd years comes o'er me as I sing:  
I view thy fallen tow'rs and tombs and piles of ruin grey,  
And think upon thy glorious sons—thy children—where are they?  
Monarch and mighty one of old, prophet and royal seer,  
Chief captains, high estates, and priests of princely rank, appear:  
I see their wondrous shadows sweep in radiant glory past,  
Like clouds upon the whirlwind's wing when morning swells the blast.  
Like golden clouds on tempest's wing, when sun of morn looks down  
O'er warring winds, in majesty, with sceptre's sway and crown;  
When, from his palace in the east, his beauteous pomp rolls out,  
The storms exulting hail him, and the stars, departing, shout.

\* From "The Church."

Those forms of light, in vision bright, float transiently away,  
But lo!—o'er earth bursts forth a sun, at whose omnific ray  
The dead—laid deep in dreamless sleep—rending the silent tomb,  
Shall rise and reign a thousand years, in life's unfaded bloom.  
He comes! He comes! o'er Zion's walls—plenteous in truth and grace,  
To gather in her scattered sons, his ancient, chosen race;  
Beauty for ashes, oil of joy, and balm for every woe,  
Jeshurun's God, to her lov'd tribes, shall bounteously bestow.  
Tho' enemies and aliens long in her blest courts have trod,  
Unhallow'd hands have strew'd in dust the holy house of God,  
Yet now her chains are breaking, and the dark clouds fleeing fast,  
And soon her ransom'd sons shall sing—the tyranny's o'erpast!

### Miscellaneous.

**THE BUILDERS OF THE TOWER OF BABEL.**—But wherefore was all this? Not that they loved so much to be neighbours to heaven, as to be famous on earth. It was not commodity that was here sought, not safety, but glory. Whither doth not thirst of fame carry men, whether in good or evil? One builds a temple to Diana, in hope of glory, intending it for one of the wonders of the world; another, in hope of fame, burns it. He is a rare man that hath not some Babel of his own, whereon he bestows pains and cost, only to be talked of. If they had done better things in a vain-glorious purpose, their act had been accursed—if they had built houses to God—if they had sacrificed, prayed, lived well—the intent poisons the action; but now both the act and the purpose are equally vain, and the issue is as vain as either. They could not have the honour of a general dismission, but each man leaves his trowel and station more like a fool than when he undertook it. So, commonly, actions, begun in glory, shut up in shame. Happy were the church of God, if we all spake but one language: while we differ, we can build nothing but Babel; difference of tongues caused their Babel to cease, but it builds ours.—*Bishop Hall.*

**TRANSMISSION OF SOUND.**—The general structure of the ear resembles a cavern, its form being the best adapted for the reception and transmission of sound. It was probably from a knowledge of this fact in acoustics, that Dionysius, the Syracusan tyrant, caused a cavern to be hollowed out in a rock, in the shape of a human ear, wherein to confine his state prisoners: and by tubes communicating to his palace, he was thus enabled to hear their conversations, and hence obtained evidence by which to condemn or acquit them. It is related by classic writers, that even the slightest movement, or the faintest sigh, of the wretched inmates of this dungeon reached the chamber of their inhuman oppressor.—*Curtis on the Ear.*

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1998



YORK CATHEDRAL.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## YORK CATHEDRAL.

THERE are few cathedrals, the structure of which has undergone so many changes as that of York. The first church, dedicated to St. Peter, was founded by Edwin, king of Northumberland, who was baptized at York, April 12, A. D. 627, and who appointed Paulinus, confessor of his consort Ethelburga\*, first archbishop †. Edwin being slain in battle, the church fell into a ruinous state, so that when Wilfrid, founder of the churches of Ripon and Hexham and other minsters, was appointed archbishop, A. D. 669, it was rapidly hastening to decay. By him it was thoroughly repaired.

This building was destroyed by fire, A. D. 741, and was rebuilt a few years after by archbishop Egbert. This fabric also fell a prey to the flames, A. D. 1069.

\* "Ethelburga was the daughter of Ethelbert and Bertha of France. Like her mother, she was a devoted Christian, and her marriage led to the conversion of Edwin and most of his subjects. Edwin reigned for about eight years in undisturbed tranquillity, and so admirable was the order which he introduced into his dominions, that it is said a child might run over Northumberland with a purse of gold in his hand, without any risk of being robbed."—*Cunningham's Lives of Illustrious Englishmen*.

† It was long a matter of dispute whether Canterbury or York should have the precedence, but it was ultimately decided in favour of the former. The archbishop of Canterbury is styled primate of all England; of York, primate of England. The province contains the sees of York, Durham, Carlisle, Chester, Ripon, Sodor and Man, and the new see of Manchester to be erected on the union of St. Asaph and Bangor, will also belong to it. The diocese has been considerably lessened by the erection of the see of Ripon, and by the assignment of the county of Nottingham to the diocese of Lincoln, and also by some alteration relative to Hexhamshire peculiar, in the county of Northumberland. But it is still an extensive diocese.

VOL. IX.—NO. CCXLVI.

(London: Joseph Rogers, 24 Norfolk-street, Strand.)

By the exertions of Thomas, a canon of Bayeux, and chaplain to the Conqueror, by whom he was raised to the see, a more elegant building was erected; but this shared the fate of its predecessors, being burned down in the fire of 1137, which consumed the greater part of the city, including thirty-nine parish churches. This Thomas of Bayeux, was the first who constituted a regular chapter\*.

In 1171, archbishop Roger commenced rebuilding the choir and vaults in the plain Norman style. The munificence of successive archbishops and others contributed to the furtherance of the work. The south part of the transept, built by archbishop Walter Grey, is dated 1227; the whole architectural order being changed, and made of a much lighter character. The north transept, in the same style, was commenced in 1260, by John de Romayne, and the nave, by his son the archbishop, in 1291. The two western towers were begun by William de Melton, in 1330, and finished by John de Birmingham, in 1402. Two great benefactors to the work were Robert de Percy, of Bolton, who supplied a large quantity of wood, and Robert de Vavasour, who found the stone. Their memory is handed down as benefactors by statues at the east and west ends of the cathedral.

The choir, erected by archbishop Roger, being found entirely incongruous with the other part of the building, was taken down,

\* Previous to the late changes made by the ecclesiastical commissioners, the establishment consisted of a dean, chancellor, precentor, subdean, succentor, four canons residentiary, twenty-four prebendaries, &c. The canons are appointed by the dean, from the prebendaries. The dean and canons constitute the chapter.

and the erection of a new one was commenced by archbishop Thoresby, in 1361; and in 1370, the great central tower was begun, and finished in eight years. The grand eastern window of nine lights, at the termination of the choir, was erected in the reign of Henry IV. It is a most beautiful specimen of art, and was the work of John Thornton of Coventry. It is embellished with nearly two hundred subjects from sacred history. Many of the windows still contain stained glass, and probably all did so at one time.

The chapter-house is a magnificent octagonal building, to which a passage leads from the north transept. It is in the decorated style of English architecture; the roof, which is very lofty, being of wood without a central pier, and most richly carved. Seven arched windows fill as many of the sides; the remaining side being solid, but so traced as to correspond with the windows. Beneath the windows are forty-four canopied stalls, the columns of which are of Petworth marble. The writer of this sketch does not recollect ever being struck with a finer specimen of architecture than he witnessed in this chapter-house.

The vestry was formerly a chapel.

The cathedral suffered much from the infuriated zeal of the leaders of the great rebellion. Many figures were destroyed, tombs effaced, and brasses stolen. The grave-stones were much mutilated and stripped; a new pavement was consequently laid down in 1736, the stone for which was given by Sir Edward Gascoigne, of Parlington.

It is almost impossible to convey to the mind of the reader any adequate notion of the grandeur of this magnificent structure, although its situation is, in every respect, against it. It is surrounded by houses on all sides, consequently it is extremely difficult so to stand as to be enabled to have a comprehensive view of the edifice. But it cannot fail to strike the traveller (the writer speaks from experience) with a sense of its awful grandeur from whatever quarter he approaches the city, as it meets his eye, towering above the spires and buildings which surround it. The increased facility of travelling to York, now opened, will doubtless induce many to visit it, were it only to view this noble edifice; and no one who does so can possibly be disappointed. In an especial manner the architectural student will be richly recompensed, in devoting as much leisure as he can spare to the minute investigation of its various beauties, and he may rest assured that every facility for his so doing will be within his reach.

The following are the dimensions of the cathedral:—Length, from east to west, 524

feet; breadth of east end, 105 feet; of west, 109 feet; length of transept, 222 feet; height of grand tower, 235 feet; of nave, 93 feet; height of the east window, 75 feet; breadth, 32 feet. There are ten bells, cast by the famous Mears.

It will be in the recollection of most of the readers of this brief and very imperfect outline, that a fire broke out in the cathedral (Feb. 2, 1829), and that it was the work of a lunatic, Jonathan Martin, who was tried for the offence, and sentenced to confinement for life in Bethlehem Hospital, London. A chorister, passing through the yard, slipped upon a piece of ice, and fell upon his back. In this position he perceived smoke issuing from the roof. The alarm was immediately given; and on entering the cathedral, the wood-work of the choir was found to be on fire, which spreading upwards, the roof fell in. The pews were consumed, as also the organ, but the eastern window was spared. The occurrence naturally excited a great sensation throughout the kingdom as well as in the city and county, and a liberal contribution was raised to enable the dean and chapter speedily to commence the work of restoration; this subscription amounted to 65,000*l.*; besides which, the archbishop gave the communion plate, the present earl of Scarborough the organ, the hon. sir Edward M. Vavasour, bart. the stone, and government the timber. This has been admirably done, under the superintendence of Mr. Smirke, and the visitor cannot but be struck with the chaste and elaborate style of the renovated parts, with its admirable keeping with the rest of the edifice, and, if he has visited the minster previous to the fire, with the similarity of the present choir to the old. It was at first proposed to move the beautiful florid organ-screen which stands at the entrance into the choir to the eastward, but the plan was abandoned as likely to destroy the proportions of the edifice. This screen, which is of stone, and which supports the organ, is divided into fifteen different compartments, containing richly canopied niches, with pedestals on which are statues of the kings of England from the Conqueror to Henry VI. The statue of the last monarch was removed from its niche in the reign of James I., whose statue was substituted in its place; but a statue of Henry VI., from the chisel of Michael Taylor, sculptor of York, now occupies the niche from which that of James I. has been removed\*.

Whilst the repairs were going on, the remains of the crypt of a church were found, in the Norman style, probably that erected by Thomas of Bayeux.

\* Lewis' Top. Dict.

The cathedral contains some most splendid monuments, many of those of the archbishops of the most elegant style, among which may be especially noticed those of archbishop Walter de Gray, Godfrey, Bowett, Savage; that of archbishop Roger is the most ancient.

Several curiosities are preserved in the inner vestry or council-room. "Of these," says Mr. Britton, "the most important as well as the most curious ancient relic, is a large ivory horn, which was formerly handsomely adorned with gold, and suspended by a chain of the same metal; an inscription on it states that the horn was given to the cathedral by Ulphus, prince of West Deira, with all his lands and revenues. Being lost, Henry Lord Fairfax at length restored it; the dean and chapter ornamented it anew, A.D. 1675. Camden mentions this horn, and cites an ancient author, who thus describes the donation of which it serves as a token, 'Ulphus governed in the western part of Deira, and, on account of an altercation between his elder and younger sons, about the succession to his domains after his death, he presently made them both fairly equal; for he repaired immediately to York, and filling the horn, from which he usually drank, with wine, and kneeling before the altar, he gave all his lands and rents to God and Saint Peter, prince of the apostles.' By this horn the church holds several lands of great value, not far from York on the east, and which are still called 'de Terra Ulphi.'"

Previous to the reformation it boasted of many relics highly valued in the dark days of popery.

On the 20th of May last, fire again broke out in the minster; the devastation of which cannot be better described than in the language of an eye-witness:—

"At twenty minutes to nine o'clock, on the evening of the 20th instant, hearing that the minster was on fire, I ran immediately towards it, and stood by it just as the flames had issued from the top part of the south-west tower, at a height that an engine could not have played upon. The fire continued to rage until it had entire possession of the upper part, flames issuing from every window, and piercing the roof. Grief, awe, wonder, and admiration, were the emotions with which I regarded the destruction of this venerable church. I soon obtained admission into the nave of the cathedral, and observed the first falling down of the burnt embers. The flames illumined the interior with more than mid-day brightness; the light, pouring through the crevices, threw a brilliancy over the scene which imagination cannot paint. The fire at this time was wholly confined to the tower. After a space of half an hour the flooring of

the belfry in the tower began to be forced in by the falling bells and lighted beams. At this period the noise was extraordinary; the shouting of the firemen, the roaring of the flames rushing up the tower with the rapidity of a furnace draught, sounded in the high and arched space awful and terrific. The falling masses of wood and bells sounded like the near discharge of artillery, and were echoed back from the dark passages, whose gloomy shades and hollow responses seemed mourning at the funeral pile that burnt so fiercely. In one hour the tower was completely gutted, and masses of burning timber lay piled against the south-west door. The upper and under roof, composed principally of fir timber, covering the nave as far as the centre tower, had by this time become fired, and burned with extraordinary rapidity. The firemen, by a well managed direction of the water, prevented the flames passing through the west windows of the centre tower, and continued their exertions at that spot until the whole of the roof had fallen in, and lay in the centre of the long aisle a sea of fire. The west doors had now become nearly burnt through, and planks were brought to barricade them, and prevent the rushing of air to fan the embers to flames, which might have communicated to the organ, and thence throughout the whole pile of buildings. At one o'clock the following morning I again entered the cathedral, and then concluded there was no danger of further destruction. The tower is standing, also the walls and pillars of the nave, and beyond that, the building, I am happy to state, is saved. The fire is supposed to have originated from a clock-maker, who has been for some time past occupied in repairing the clock in that tower, who might accidentally have dropped a spark from a candle."

Nothing has since occurred, after the strictest investigation, to lead to the supposition that an incendiary was again at work. Meetings have been, others are about to be, held for the restoration of the portion of the building which has suffered, and though, while this notice has been written, nothing has been finally determined, there can be no doubt but the munificence, testified on a former occasion, will be repeated, and that the portion of the minster, which has fallen a prey to the flames, will be fully restored. O.



## PROTESTANTS OF FRANCE.

## No. III.

## JEANNE OF NAVARRE (CONCLUDED).

WE have hitherto directed our attention more especially to the wisdom and the prudence with which the queen of Navarre governed her people, and the deep anxiety which she ever testified as to their true interests, and the uncompromising opposition she resolutely made to the inroads of popery. I now come to the consideration of the power which her religion had upon her own heart and life. Having early embraced the reformed religion, she spared no pains to establish it in her dominions. By her zeal and energy the patois of Biscay, a language before unwritten, and scarcely understood beyond the immediate limits of the province in which it was spoken, became a vehicle in which sacred truths were conveyed to her subjects; and the versions of the New Testament, and of the Genevan catechism and prayers, printed under her orders, at La Rochelle, are ever-during monuments of her wisdom and her piety. For it must be remembered that there may be an unflinching attachment to protestantism, while at the same time there may be an almost total ignorance of those great and saving truths which true protestantism sets forth as drawn from the pure word of God. There may be, and there often is, a loud outcry against popery by those who are ignorant of some of the grand distinguishing doctrines of the reformation, in defence of which not a few were contented to lay down their lives; nay, there may be, and often is, a decided opposition on the part of many members of the reformed churches, to the uncompromising statements of the word of truth, but it was not so with Jeanne of Navarre. Religion with her was not a measure of political expediency, but of soul-saving importance. She did not oppose the attempts to subject her to the Romish power because this would deprive her of some portion of her supremacy, but she was anxious that her subjects should walk in the liberty wherewith Christ maketh his people free, and that they should remain firm to those principles which had been the guide of her own conduct and the rule of her life.

Whatever may be said of the motives of our Henry VIII. in furthering the views of the reformers—motives which the papists of the present day, as well as in past times, are rejoiced to traduce—there can be no doubt as to those which actuated Jeanne. She had no political end to answer, no worldly benefits to gain; on the contrary, her very adherence to protestant principles militated against the stability of her throne and the security of her person; it made her an object of suspicion; it exposed her to the wrath of the Romish see; it even endangered the existence of Navarre as a separate kingdom.

The queen, feeling that her illness was likely to be of a very serious and dangerous character, and ignorant how soon she might be called away, sent for Henry, now arrived at Paris. The meeting, of course, was one of awful solemnity; she exhorted him to flee from the temptations of the world—for she was not ignorant of those sins which did more easily beset him, and which tarnished his fame long before his abjuration of protestantism—faithfully to serve God, to hold fast the principles in which he had been brought up, to turn a deaf ear to all the insinuating wiles of popery. She could not but feel that his situation was now one of imminent danger, that he was about to ascend the throne of his ancestors, and to rule over a protestant people, having formed alliance with one not likely to conform to their religion, to enter into a family, of the hypocrisy, trickery, and duplicity of which, she had not a shadow of doubt; and to become mixed up with the intrigues of a court, which she had discovered to be utterly sunk in profligacy, the very atmosphere of which was pestiferous

and ruinous to the soul's health. How far this may have tended to cast a cloud over her last hours, who can determine? but, though the spirit might be dejected, the soul was animated by the comforts of the gospel. Sad, that a dying mother's last injunctions should be forgotten; that, after a public avowal of his adherence to protestantism, Henry should be led to a public recantation, and that his name should be handed down to posterity as that of one who, kneeling in the chapel of St. Denis, "swore and protested, by Almighty God, to live and die in the catholic, apostolic, and Roman religion, to protect and defend it against all its enemies at the hazard of his blood and life." The righteous are taken from the evil to come; and, if Jeanne was called away in the prime of life, she was spared the bitter pang of beholding, if not sharing in, the massacre of her friends, and of witnessing the apostacy of a son, whom not even the name of "the Great" can rescue from merited blame and condemnation.\*

Jeanne proceeded to exhort Henry, whom she appointed her heir, whom she committed to the care of the royal family, to watch over his sister Catherine, and to see that she was religiously educated at Bearne, and if possible, united in marriage to some one strongly attached to the protestant cause; that he should love Henry Bourbon as his own brother, and also the marquis of Couraisin, being careful that as great concord should exist between them and Coligni as possible, for the welfare of the protestant cause. Little was the dying queen aware of the sad events that were so speedily to ensue; that her best adviser, Coligni, would so soon fall a victim, and that the infamous massacre of St. Bartholomew—one of the foulest blots in the annals of popery—was to consign so many of God's people, and those to whom she was most strongly attached, to the edge of the sword. It was well for her that she could not foresee this; it would have cast a cloud over a dying bed, where all was apparently light. It might have ruffled a bosom where all was apparently smooth. For, while in a fallen world, its affections will still cling to us; nay, are these not wisely planted by an almighty and gracious hand for the best of purposes? and he, who there planted them, would not have them rooted out.

Having settled her worldly matters, and commended her children and her friends to God, Jeanne sent for a faithful pastor of the reformed church, and talked to him most freely as to her spiritual state. She displayed the deepest sorrow for sin, lamenting and bewailing her manifold transgressions. She had just apprehensions of the corruption of man's nature and the impurity even of his best intentions, and at the same time, of the infinite holiness of the most High. She declared her utter unworthiness of obtaining God's

\* Much valuable information is to be found in Mr. Brown-ling's "History of the Huguenots." But there are many statements from which I entirely dissent, and which render it necessary to put my readers on their guard in its perusal. I totally disagree with him, for instance, as to the following remarks, made with respect to the conduct of Henry, as to the act above referred to. "His situation as a sovereign and common parent of a suffering nation, places him beyond the reach of censure for a want of firmness. The protestant theologian may blame his abjuration in as unqualified a manner as the popish ecclesiastic bestows his approbation; but it is to be borne in mind that by becoming a catholic (papist) Henry IV. was enabled to restore a national existence to France, and posterity has ennobled his name by the title of the Great. Happily the rights of conscience are now so fully admitted, that no one presumes to question the sincerity of another's opinions; we are, therefore, bound to abstain from inquiring whether the king's convictions were real or pretended; and thus extend to his memory a privilege which could not exist while he lived, on account of the general prevalence of bigotry and prejudice," chap. xlviii. A similar view of the case has been taken by Sir Nathaniel Wrixall, who represents it to have been dictated by imperious circumstances, replete with wisdom. "Though," he adds, "the zealous adherents of the reformed religion, his contemporaries, naturally considered it as a measure of state, in which truth, sincerity, and religious principle had been sacrificed to views of political convenience, or to motives of personal ambition."

pardon and acceptance, and yet looked for both, through the merits of his well beloved Son. She felt that God might still be just, and yet the justifier of the sinner that believeth in Jesus. She expressed her gratitude for the many unspeakable mercies of which she had been partaker; joined heartily in the prayers which the pastor offered, thanking him for his kindness, for the instruction he had imparted, and besought him not to desist from any notion he might entertain that she was fatigued, for that she took extreme delight in his pious conversation, and his heartfelt prayers.

Jeanne, in her dying hours, thus testified the extreme value of those principles she had embraced, which had guided her through life, and were now supporting her on the bed of death. She could trace, through an eventful reign, and amidst many severe trials which had befallen her, the gracious leadings of God's providence, and she felt assured that she should not be left in the hour of her extremity. Her views of the great doctrines of the gospel appear, from her repeated conversations, to have been unobscured by any cloud. None of the mummeries of popery were carried into her dying chamber, to speak a delusive security. No priest was at hand to administer extreme unction, to prepare her to meet her God. No masses, she knew, would be offered for the peace of her departed soul; but the peace of God was already shed abroad upon it through the agency of the Holy Spirit. As a heretic, she would be doomed to everlasting misery. Her death would not improbably be regarded as a token of the just judgment of God. Thousands would rejoice in it; yet had she a good hope, through grace, that she might be found at the Saviour's right hand, at the last great day.

There is something peculiarly interesting in the last illness of this excellent queen, and the circumstances under which it took place. She was far from her home, and from her subjects and most intimate friends. She had come to be present on an occasion, to her, of course, of the deepest anxiety; but she was mercifully delivered from mixing with those whose principles were at utter variance with her own, and from the contaminations of a polluted court. What a testimony did such a death-bed bear to the power of vital religion. She had repeated conversations with Coligni and other friends. The night previous to her dissolution was spent in solemn prayer, in listening to the ministers who attended her, who bore testimony to her entire resignation to the divine will—to her unfeigned trust in the merits of the Lord Jesus Christ, to the utter exclusion of any merits of her own, and to her exemplary patience, though under the greatest bodily suffering. She retained the use of speech, and her memory remained unimpaired to the last, when at eight in the morning of the 9th of June, she sweetly fell asleep in Jesus, and exchanged an earthly for a heavenly crown.

The name of Jeanne of Navarre will be held in everlasting remembrance, not only by the reformed church of France, but by all who admire firm faith, unshaken constancy, and uncompromising adherence to the truths of the gospel; and who regard that system of error, which so long held in darkness the nations of Europe, and would anxiously reduce them again to a state of bondage, as utterly detrimental to man's temporal, spiritual, and eternal interests, which it cannot fail to be, seeing it is utterly at variance with, and repugnant to, the revealed word of Almighty God.

Reader, you have here set before you the comforts which supported a dying monarch, when about to appear before him by whose authority alone kings reign, and princes administer justice. These comforts were derived, not from the rank she had possessed, or from the steadfastness she had testified in adherence to

the truth; they arose from the consciousness that in Christ Jesus the Lord, there is mercy to be found, yea, and plenteous redemption. Humble as may be your lot, depressed as may be your circumstances, recollect that with God there is no respect of persons. The same mode of salvation applies to poor and rich. Happy will it be for you, if through saving mercy your eternal state may be that which I doubt not will be her's whose memoir has been placed before you; if of you, in a spiritual and eternal point of view, it can be said, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people." T.

## SERVICES OF THE CHURCH.

### No. X.

"Understandest thou what thou readest?"—ACTS viii. 30.

#### THE HYMNS AFTER THE LESSONS AT EVENING PRAYER.

As in the morning service, so also in the evening, to the minister's discretion it is left to select one of two hymns after each lesson. The former of those provided by the church is called Magnificat (Magnifieth), this being the word which stands first in the Latin form of the commencement; thus—"Magnifieth my soul," or "Doth magnify my soul," for "My soul doth magnify" the Lord. It was used as early as the beginning of the sixth century by the western church, and continues to be used by the protestants abroad; being a song of exultation spoken by the Virgin Mary on being addressed by her cousin Elizabeth, as the mother of our Saviour. There is a similarity of expression and sentiment in this hymn, and the song of Hannah, recorded in the second chapter of the first book of Samuel; and the circumstances under which they were uttered were also alike. Hannah's rejoicing respects the child Samuel, Mary's, in the hymn before us, the child Jesus; of each of whom—the one a prophet of the Lord, the other more than a prophet, even the Lord's anointed Son—it is testified in language of a corresponding nature, that they "increased in wisdom and stature," and "in favour with God and man." There is a propriety in the appointment of this hymn to be recited after the first lesson, when it is remembered that the chapter which forms that lesson is taken out of the books of the Old Testament, and generally contains some circumstance of history or prophecy that has a direct relation to the events of the gospel. In this hymn, verses 1—4, Mary speaks of God's mercies to herself particularly; verses 5—9, his mercies to all mankind. 1. "My soul doth magnify," &c. As if she should say, Thy benefits, O Lord, are so good, so great, so manifest, so manifold, that I cannot accord them with my tongue, but only record them in my heart. As that other Mary (Luke x. 42) chose the better part, so this Mary bestowed upon God her best part; her "soul did magnify, her spirit rejoiced." 2. "For he hath regarded," &c. "Lowliness" in this place means low estate, humble circumstances. She does not speak of her humility—though she was an eminent example of that grace—but of the meanness and obscurity of her condition; admiring the goodness of God, who, in his infinite wisdom, "raiseth up the poor out of the dust," and chooseth

the "weak things of the world, and things that are to be despised, to be the instruments of conveying his greatest blessing to the sons of men." Well, therefore, might all after-ages "call her blessed" (v. 3); well might they celebrate her memory, the fruit of whose womb was the "Author of eternal salvation." But farther than this we dare not go. To invoke her as the queen of heaven,—to pray to her and worship her as having divine power,—is the height of profaneness and impiety, a direct breach of "the first and great commandment." How must her meek and humble spirit have been offended and shocked, could she have foreseen the idolatrous adoration of the church of Rome, who not only "call her blessed," but place her upon an equality with the blessed Lord of heaven and earth; nay, in some sense make her superior to our Saviour, by beseeching her to "command her Son" to grant their requests! 4. "For he that is mighty," &c. He whose power is almighty, and love everlasting, "has magnified me," has done for me great and unheard-of things." This is the meaning of the word "magnify" in other places of scripture, particularly Joshua iv. 14. "On that day the Lord magnified Joshua in the sight of all Israel." So that the virgin does not here say that God had lifted her up to be honoured above all other women by future generations, but that he had honoured her at that time and on that occasion before all others, in causing her to be the parent of the Saviour of the human race. 5. "He hath showed strength," &c. Power, in man, is chiefly shown by the arm; the idea, when transferred to God, is this—he hath showed his mighty power. "He hath scattered," &c. He hath often dispersed haughty sinners that have exalted themselves against him, in those very schemes by which they thought they were the most fully succeeding. Did he not "scatter" Pharaoh, Sennacherib, and Herod (Matt. ii. 8)? and were not the Jews, who crucified Christ, an illustration of the dispersion of those schemes which are the laboured "imaginings of the heart?" They thought to have crushed Christianity, but by that very act Christianity was established; they were "scattered," and their city utterly destroyed. They were thus instances of the truth of that saying, "He taketh the wise in their own craftiness" (1 Cor. iii. 19). They thought to kill Christ and his infant religion at once; but out of Christ's death God brought the life of the world; that "through death"—of all instruments, as it would have seemed, the most unlikely to produce such an effect—"he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their life-time subject to bondage" (Heb. ii. 14). A striking instance this, coming home as it does to the business of us all, of the manner in which God "scatters the proud in the imagination of their hearts." 7. "He hath put down, &c." Compare 1 Cor. i. 27, with Acts iv. 13, and in proof of the assertion that he hath "exalted the humble and meek," remember Moses, Mordecai, and Daniel, with many others. 9. "He, remembering his mercy," &c. God, in remembrance of his everlasting covenant of kindness, hath "holpen" (old form of *past tense* of the verb "to help"), hath helped his *Israel*. This name was first given to Jacob

(Gen. xxxii. 28), and afterwards to the whole of his descendants. "Abraham's seed," to whom this promise refers, were in the first instance the Jewish people; but we have the authority of St. Paul for extending this name to all who "walk in the steps of the faith of Abraham," be they his literal seed or not (Rom. iv. 13; Gal. iii. 8, 9, 29). We have all, then, cause with Mary to praise God our Saviour for the blessings of redemption, but especially the meek and humble poor, who see, by this example of the distinction conferred on Mary, that their "lowliness" is no hindrance to their enjoyment of God's greatest blessings. It appears from the nature of Mary's offering at the temple, that she was poor (compare Luke ii. 24, with Levit. xii. 7, 8); yet, she was raised to dignity by God. Low condition, therefore, obscurity, and poverty, are no disqualifications in the sight of God: "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James ii. 5.)

The *Cantate Domino*, so called from the first words which begin it, is fit to be used when the first lesson treats of some great deliverance granted to the ancient people of God; or when any joyous occasion connected with the history of redemption is celebrated. This psalm (the ninety-eighth) foretells the glory of Christ's salvation. "The church hath done well," says Dr. Boys, "in joining to the Magnificat Psalm 98, for the one is a perfect echo to the other, all interpreters agreeing, that David's history, and Mary's history, are all one; whatsoever is obscurely foretold in his psalm is plainly told in her song, as he prophesied.

1. "O sing unto the Lord a new song, shew yourselves joyful;" so she practised, "My soul doth magnify," &c., and this, as Christ teacheth, is a new song: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John iv. 2-3). The salvation, the glory, of which this psalm foretells, is spoken of as a "new song," in Revel. v. 9; xiv. 3.

2. "With his own right hand," &c., Christ hath gained the "victory" over the enemies of our salvation, "blotting out the hand-writing of ordinances that was against us—nailing it to his cross" (Col. ii. 14). Let us improve this victory to all the glorious purposes for which it was intended.

3. "The Lord Jehovah" hath declared—exhibited to the world, for their admiration and acceptance, his plan of salvation in Christ: "his righteousness," his method whereby he can be "just, and yet the justifier of him who believeth in Jesus," "he hath openly shewed in the sight of the heathen: so that they who were once outcasts, are made members of the family of God.

4. "He hath remembered," &c.: he has shown that he had never forgotten those promises which his mercy led him to make, and his truth required him to perform (1 John i. 9).

7. "With trumpets," &c.: With every kind of musical instruments,—such as trumpets and cornets, (for which another word is "*shawm*") exhibit your joy, in God's salvation.

9, 10. Christ is coming to "judge the world in righteousness" (Acts, xvii. 31; Rom. ii.); or "equity."

But we may look forward to the day of judgment with rejoicing, by "being found in him, not having our own righteousness" (Philip. iii. 9, and 1 John, iv. 10-17).

The Song of Simeon, otherwise called Nunc Dimittis, was delivered by that venerable patriarch upon the presentation of our blessed Lord in the temple" (Luke ii. 27).

1. By "departing" Simeon means dying. "According to thy word;" God had promised that he should not see death till he had seen the Lord Christ.

2. "Thy salvation" means Christ—the infant Saviour who was then in his arms, called the salvation of God, because he was the Author of salvation (Heb. v. 9; Acts iv. 12). In one respect that reverend man was more highly favoured than all the patriarchs and prophets who preceded him: they could only say, "I have waited for thy salvation, O Lord:" Simeon on the contrary, is enabled to say, "Mine eyes have seen thy salvation."

4. The prophecies declare that Christ was to be a "light," (Isaiah xlii. 6, xlix. 6, lxi. 1-3). Christ was to be the "glory" of his people Israel. It was prophesied (Haggai iii. 9), that the second temple, though very inferior as a building to the first temple, should far exceed it in glory: and this prophecy was now fulfilled by the presence of Christ as God, manifest in the flesh. Christ was to be the glory of God's people Israel in these three respects—as being born of that race, of whom, as concerning the flesh, Christ came (Rom. ix. 5); by being first preached among them (Luke xxiv. 47; Acts iii. 26); and by being preached by them (Acts ii. 7). Christ will be the glory of Israel, by their conversion to him (Rom. xi. 26); and so all Israel shall be saved.

Though we are not permitted now to see Christ, we may yet enter into the spirit of this song of Simeon, by looking to Christ by faith, as he is made known to us in the scriptures (1 Peter i. 8; Hebrews, xii. 2. 14).

The Sixty-seventh Psalm, otherwise called *Deus miseratur* (because in the Latin version it begins with those words) expresses our earnest desire that all nations may know and rejoice in God's salvation; it is a prayer to God, and should not be barely repeated, but offered up with fixed and solemn feelings.

1. God shew us the "light of his countenance," the beams of his reconciled face, in Christ; his favour through Christ—his favour through Christ the Mediator.

2. That his "way"—his gospel, which points to him who is "the way" to the Father—and his "saving health"—his salvation, which restores the soul to spiritual health—may be universally known. We have from the scripture encouragement to pray that all nations may be partakers of this salvation (Psalm lxxxvi. 9; Revel. xi. 15).

4. God shall "judge the folk righteously." This was not, as now, a word of low, or colloquial character: it means the "nations of the world."

6. Were all the world thus brought to praise God through Christ, the effect would be delightful (Isaiah xi. 6; 1 Tim. iv. 8). It is sin which, by hiding the light of God's countenance, or his favour, from our world, fills it with misery (Isaiah lix. 2; Jerem. v. 25).

## THE MORMONS.

THIS sect have, in ten years, increased from six individuals to nearly twenty thousand. In Hancock, M'Donough and Adams counties, Illinois, they have increased rapidly since last fall, several influential families having joined them. They have purchased a tract of land on the Mississippi, at the head of the Des Moines Rapids, comprising about 20,000 acres. They have commenced the publication of a paper called "The Times and Seasons." They call their town Nauvoo. They denominate their church, the church of Christ of latter-day saints. Their twelve apostles have recently gone on a mission to England.

They appear to have mingled much evangelical truth with their daring imposture and extravagant delusion. It is by this amount of truth that many are deluded to join them. Their error does not consist so much in the doctrines they teach, for these are taken from the bible; but in their audacious claim that their book is a revelation from God. Of this they have no proof: they work no miracles; they make no prophecies. They afford none of the evidences which we have required of men bringing revelations from God; yet many are deluded, and become full believers without evidence. How important is thorough instruction in the churches, especially in seasons of awakening!—*N. Y. Evangelist.*

The following from an exchange paper is a statement of some of their peculiar notions:—

They immerse, on a personal profession, for the remission of sins. They believe literally that the saints are to inherit the earth; that the New Jerusalem is to be an earthly abode, and to be located in this western world. They adopted the system of having all things in common, like the primitive disciples and modern Shakers. In addition to Joe Smith, their founder and prophet, they have twelve apostles. The book of Mormon is a bungling and stupid production, purporting to be a continuation of the Old Testament, by one Nephi, the last of a family of Jews, who, after the captivity, by some means, reached this continent; it was found, as alleged by Joe Smith, engraved on golden plates, in Western New York, and by him, through an assumed miraculous power, deciphered and transcribed. It contains some trite, moral maxims, but the phraseology in which they are embodied frequently violates every rule and principle of grammar.

We have no hesitation in saying, that the whole system is erroneous—carrying falsehood and imposture on its face, and exhibiting a want of skill, of uniformity, of harmony with the gospel, which ought to lead any rational mind to treat it with deserved contempt. There is no redeeming feature in the whole scheme; nothing to commend it to a thinking mind. Yet this miserable, this foolish imposition has secured to itself many devoted adherents, and appears to be on the increase—a deplorable proof of the awful state to which the fall of Adam has reduced the human race: continually seeking out new inventions to regain the forfeited favour of their Creator, and slighting the only name and way whereby they can be saved.—*Colonial Register.*

## Poetry.

LAYS OF PALESTINE,  
No VIII.,

BY T. G. NICHOLAS.

"And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines." 1 Sam. xvii. 8.

IN Elah's vale,\* at summer eve,  
The pilgrim oft delays,  
O'er the now faded joy, to grieve  
For Israel's brighter days;  
And lingers 'neath the silent shade  
Of many an olive wood,  
Where once, in glitt'ring lines array'd,  
The hostile legions stood.

In Elah's vale a brook's cool waves  
With silvery lustre gleam,  
And many a lovely flow'ret laves  
Its blossom in the stream.

The murmur'ing bee doth revel here,  
And in the sultry ray  
Oft doth the way-worn traveller  
His parching thirst allay.

There, in the lapse of ages fled,  
The fearless shepherd took  
His weapons from the pebbly bed  
Of this pellucid brook;

Upheld by energy divine,  
As sacred records tell,—  
And soon the giant Philistine  
Before the stripling fell.

Though dimn'd be Israel's glory now—  
Forlorn but not forsaken—

Hope doth impart a fervent glow,  
The breath of prayer to waken,  
That still the bright and morning star  
May shed a healing ray;

The harbinger to realms afar,  
Of Israel's happier day.

Wadham College.

\* It is a pretty and interesting looking spot; the bottom covered with olive trees. Its present appearance answers exactly to the description given in scripture, for nothing has ever occurred to alter the appearance of the country. The two hills, on which the armies of the Israelites and Philistines stood, entirely confine it on the right and left. The very brook whence David chose him five smooth stones, (which has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem), still flows through the vale, which is varied with banks and undulations. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot: but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene."—*Dr. Clarke's Travels*, vol. iv., p. 422. *Carné's Letters*, pp. 299, 300.

## Miscellaneous.

THE GOOD PARISHIONER.—Though near to the church, he is not far from God; like unto Justus, one that worshipped God, and his house joined hard to the synagogue. Otherwise, if his distance from the church be great, his diligence is the greater to come thither in season. He is timely at the beginning of common prayer: yet, as Tully charged some dissolute people for being such sluggards, that they never saw the sun rising or setting, as being always up after the one, and a-bed before the other; so some negligent people never hear prayers begun, or sermon

ended: the confession being past before they come, and the blessing not come before they are passed away. In sermon he sets himself to hear God in the minister; therefore divesteth he himself of all prejudice. He hearkens very attentively. It is a shame when the church itself is a cemetery, wherein the living sleep above ground, as the dead do beneath. At every point that concerns himself, he turns down a leaf in his heart, and rejoiceth that God's word hath pierced him, as hoping, that whilst his soul snarts, it heals. He accuseth not his minister of spite for particularizing him. It does not follow that the archer aimed, because the arrow hit. Rather our parishioner reasoneth thus: If my sin be notorious, how could the minister miss it? If secret, how could he hit it without God's direction? But foolish hearers make even the bells of Aaron's garments to clink as they think. And a guilty conscience is like a whirlpool; drawing in all to itself, which otherwise would pass by. One, causelessly disaffected to his minister, complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave religious gentleman in the parish: "Truly," said the gentleman, "I had thought in his sermon he had meant me, for it touched my heart." This blunted the edge of the other's anger.—His tithes he pays willingly with cheerfulness. How many part with God's portions grudgingly, or else pinch it in the paying! The tenth, amongst the Romans, was ever taken from what was best or biggest. It falls out otherwise in paying of tithes, where the least and leanest are shifted off to make that number. He is bountiful in contributing to the repair of God's house. For, though he be not of their opinion, who would have the churches under the gospel conformed to the magnificence of Solomon's temple (whose porch would serve us for a church), and adorn them so gaudily, that devotion is more distracted than raised, and men's souls rather dazzled than lightened; yet he conceives it fitting that such sacred places should be handsomely and decently maintained: the rather because the climacterical year of many churches from their first foundation, may seem to happen in our days; so old, that their ruin is threatened if not speedily repaired.—*Fuller's Holy State*.

AMBASSADORS TO INDIA.—Towards the close of the ninth century, Alfred the Great is said to have sent ambassadors to visit the shrine of St. Thomas in the East, which is supposed to be that which the Romanists now show at St. Thime, in the vicinity of Madras. The principal ambassador was Sighelm, or as some chroniclers call him Suthelm, the bishop of Shireburn (Sherborne). Having finished their devotions, which were the avowed object of their mission, Sighelm and his companions returned, bringing home a cargo of pearls and spices, which were thought richly to repay their royal master's zeal. William of Malmesbury declares that some of these gems were to be seen in his days in the monuments of the church. That the journey here alluded to was undertaken, there can be little question. Neither the author of the Saxon chronicle in the year 883, nor William of Malmesbury, were capable in the twelfth century of inventing this extraordinary fact. They were incapable of explaining the motives and measures of Alfred; and their hasty notice serves only to provoke our curiosity. William of Malmesbury feels the difficulty of the enterprise, which in that age is not to be wondered at; but others don't hesitate to say "that the embassy was sent in discharge of a vow which the king had made."—*Alexander's India Magazine*.

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE PRAYER OF JABEZ.

BY THE REV. THOMAS BISSLAND, M.A.,  
*Rector of Hartley Maudydt, Hants.*

No. I.

THE first book of Chronicles contains a register of names, from Adam till the return from the captivity, which was of great importance to the Jews as a separate people, and is of use to us also, as containing part of a list of those persons, "of whom, as concerning the flesh, Christ came." In this register there is one individual marked out as peculiarly worthy of notice—Jabez, who is said to have been "more honourable" than his brethren. He is generally supposed to have been the same with Othniel, the son-in-law of Caleb, who smote Kirjath-sepher, and received as a reward a south land, and the upper and nether springs, in the neighbourhood of that city (Judges i.). He was called Jabez by his mother, which signifies sorrow, because she had experienced much sorrow at his birth. He was more honourable than his brethren because he was the first-born, the value of primogenitureship being great among the Israelites, as may be learned from the history of Esau and Jacob.

The honour of Jabez, however, appears to have been derived from a source even more exalted. He was more honourable than his brethren, because he was a true servant of that heavenly Master, of whom it is declared, that them that honour him he will honour; but they that despise him shall be lightly esteemed. And, most unquestionably, the man who claims our regard in a private capacity is he who is adorning in

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all things the doctrine of God our Saviour. He who claims that regard in a public, is the man whose life is devoted, not to extend his country's possessions—to conquer its enemies—to regulate its finances—but to raise it in the scale of true religion and piety; to spread more widely, amid all ranks of the community, a knowledge of divine truth; to lead men to a proper sense of their duty towards God, their neighbour, and themselves. The laurels of the former must soon wither; death, which levels all distinctions, brings down men and their glory with them. The crown of joy and rejoicing reserved for the latter is incorruptible, and fadeth not away. It is real, vital religion alone, which constitutes true honour, which marks out a man as deserving esteem and regard. The Jews of Berea were more noble than those of Thessalonica, not because they were more rich or powerful, or of higher descent, but because they received the word with all readiness of mind, and continued instant in their search after divine truth.

What a blessing is it to the community at large, when those who are conspicuous for high rank in society, are conspicuous also, like Jabez, for their piety and holy conversation; when their time is not employed in pursuit of unsatisfactory, if not sinful amusements; when their possessions are expended, not in gratifying their lusts, but in benefiting their fellow-creatures; when it is obvious that the rank and splendour of this transitory world estranges not their hearts from the things of the world to come; when they are, like Jabez, men of prayer—men of piety—true servants of the King of kings.

Jabez offered up a prayer to God, which

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

has been handed down by the sacred historian: "O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me" (1 Chron. iv. 10). In this prayer, he may have sought from the Lord only temporal blessings—success against the Canaanites—preservation in the midst of danger: even this testified his trust in God, his conviction of the need in which he stood of God's providential care and watchfulness, how little he was able to do of himself towards his own preservation.

We are to pray for temporal blessings, because we stand in need of them; though, unquestionably, our desire for them ought to bear no comparison with those which are spiritual and eternal. Prayer implies a trust in and a dependence upon God; for no man will ever pray aright who feels not how weak and helpless he is in himself. Prayer, even for temporal mercies, is a direct acknowledgment that God is the Governor of the world, the supreme Disposer of all events; that from his bounteous hand all our comforts flow. We are to be carefully anxious about nothing, but in everything by prayer and supplication with thanksgiving to make our requests known to God.

It is not probable, however, that Jabez sought nothing from the Lord beyond temporal deliverance. Had this been the summit of his desires, the sacred historian would not, in all probability, have recorded his prayer. He had doubtless an abhorrence of sin, for no man is truly honourable who has not a desire to be freed from it. He knew there was an adversary still more powerful than the most powerful of his mortal foes; and therefore he sought that God's hand might be with him, that he might be kept from evil, or the power of the evil one, as the Saviour hath taught his disciples to pray. To a man like Jabez, nothing could appear so desirable as to be freed from the power of sin. This is the desire of every true servant of God who feels that the law of sin in his members is always warring against the law of his mind, and striving to bring him into captivity, and interfering with that devotedness of service which he owes to his heavenly Master. He may be supposed to have had his views carried beyond this present world; to have been seeking a better country, even an heavenly; and therefore he prayed that God would bless him, and enlarge his coast—would not only enable him to get possession of the earthly, but of the heavenly, Canaan.

How suitable is this prayer for the Chris-

tian! Placed in a world of sin and misery—surrounded with dangers temporal and spiritual—weak in himself, and utterly helpless—what better supplication can he pour forth at the footstool of a throne of grace, than, "O that thine hand might be with me, and that thou wouldest keep me from evil;" "O that thy Spirit might lead and guide me, defend and shelter me from my spiritual foes!" Jabez was a man of war, and so is the Christian. He is weak in himself, indeed; he must therefore be strong in the Lord, and in the power of his might. He is called upon to go out to battle—to battle against the mighty—against the principalities and powers, and the rulers of the darkness of this world. Every Christian is, by profession, a soldier, engaged in a spiritual warfare under the great Captain of his salvation: he is to put on the whole armour of God, as the apostle commanded the Ephesians, that he may be able to withstand in the evil day, and having done all, to stand. He must stand, therefore, having his loins girt about with truth, his feet shod with the preparation of the gospel of peace. He must take the shield of faith, wherewith he shall be able to quench all the fiery darts of the wicked; and the helmet of salvation; and the sword of the Spirit, which is the word of God. But this is not all. He is, like Jabez, to pray earnestly; for the apostle requires, in addition to what has been advanced, that he must pray always with all supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints. It is prayer which is the comfort, the protection of the Christian: he is most of a conqueror when he is most in prayer: it is then that his spiritual foes can gain no advantage over him; it is then that the adversary's power is weakened. "I will call upon the Lord, who is worthy to be praised," said the psalmist, "and so shall I be saved from mine enemies."

#### AN ADDRESS

TO THOSE WHO PUBLICLY TOOK UPON THEMSELVES THE SOLEMN RESPONSIBILITY OF THEIR BAPTISMAL VOW AT THE CONFIRMATION HELD AT TRINITY CHURCH, RUNCORN, FEBRUARY 18th, 1840.

MY YOUNG FRIENDS,—You are aware that it has pleased God, by an accident, to prevent my returning to Worcester last week, as I intended. We must never forget in all our plans to say humbly, "If the Lord will;" and when we are disappointed, to add, with meek submission,—"The will of the Lord be done."

I. As I was lying upon my bed on Sunday evening last, meditating during the time of divine worship, I was disturbed by the footsteps of persons passing to

and fro along the street, and I heard exclamations from some, who, I had reason to think, were young persons—which exclamations led me to fear, that those who uttered them, were hastening down “the broad road that leadeth to destruction,” instead of treading the courts of the Lord’s house, and inquiring after the narrow way, which leadeth unto life.” A thought struck me: surely among these Sabbath-breakers, on the brink of ruin, there are none of those who lately professed to renew their covenant with the Lord at confirmation, and solemnly promised to renounce all sin and to serve him faithfully. Surely, none of them have so soon broken their vows, forgotten God, the Creator, Redeemer, and Sanctifier, and turned back to sin, and Satan, and the world!

I would fain hope not:—but if any such there be— if any of you, who have pledged yourselves to follow Christ, are following Belial, walking “in the ways of your heart and in the sight of your eyes”—walking in those ways, “the end of which is death,” the “second death” in the burning lake! you I would solemnly warn of your guilt and danger. “Except ye repent, ye shall perish.” “Oh, flee from the wrath to come!” Pray earnestly, pray for the Holy Spirit “to take away your stony heart, and to give you a heart of flesh;”—to give you a new heart; a heart deeply penitent for sin; a heart simply trusting in the Lord Jesus Christ for pardon with true faith; a heart hating iniquity of every kind, and delighting in holiness, righteousness, and truth; a heart full of love to God and love to man. The forbearance and long-suffering of the Lord in not cutting you down and casting you off for ever, ought surely to lead you to humble yourselves before him and seek mercy. “To-day, while it is called to day, harden not your hearts” (Heb. iii. 7; Rom. ii. 41).

There is no sin, perhaps, which leads to more evil than Sabbath-breaking: it is the parent of drunkenness and every other crime—while you continue in the commission of this or any other sin you are every moment exposed to the wrath of Almighty God, on the very brink of never-ending misery!

II. But, perhaps, some of you may reply:—“We do attend public worship regularly.” Allow me, then, as one really anxious for your everlasting welfare, further to inquire:—“When you join the congregation in the house of God, do you always bear in mind that “God is a Spirit, and requires those who worship him, to worship him in spirit and in truth?” And when you return home, do you spend the remainder of the day as becomes the servants of Christ, the Lord of the Sabbath? Do you from the heart daily pray “in secret,” when no eye is upon you but the eye of God? Remember, he “compasseth your path and your lying down, and is acquainted with all your ways.” Is the bible really “the lamp of your feet, and the light of your path?” Do you secretly “abhor that which is evil,” as well as openly “cleave to that which is good?”

Were I to inquire of your parents, or brothers and sisters, or master or mistress, or most intimate friends, as the case might be, what would they be able truly to say concerning your daily conduct? Let me ask, can those, who know most of you, bear the most unhesitating testimony that your humble desire, and

sincere endeavour daily appears to be, to tread in the steps of the Lord Jesus Christ, while you look only to his atonement and righteousness, as the ground of pardon and acceptance before the judgment seat? Do you really live as children of God, daily seeking to be taught and guided by the Holy Spirit, the God of all grace? Do your actions, as well as your words, prove that you are under the influence of true religion? Perhaps you have only the form of godliness—are wavering—hesitating—changing—half-and-half—tossed about like a billow of the ocean—such a state is awful! “A divided heart will be found faulty.” God requires, justly requires, the whole heart. You must be decided (Matt. xvi. 26) earnest, anxious, diligent, in seeking the salvation of the soul as the “one thing needful.” Remember, to make an outward profession of religion, and not to act up to it, dishonours the gospel, “grieves the Holy Spirit,” is an insult to the divine Saviour, and will exclude you for ever from the presence of the Father of Mercies:—Christ will say to all such, at the day of judgment, “I never knew you—Depart!” Then all will be irrevocably lost: your doom for ever sealed: your punishment everlasting! Has not the Almighty Redeemer himself said—“Ye cannot serve God and Mammon?” O! let one be “your master, even Christ!” Seek him with your soul. Do not deceive yourselves by the hope of future opportunities of turning to God. Satan, your deadly enemy, has deluded and destroyed thousands and tens of thousands, by false hopes as to the efficacy of a supposed death-bed repentance. The world has ensnared and ruined multitudes by its temptations and allurements, while listening to the evil suggestions of the corrupt heart, has involved in endless ruin, numbers from whom better things were once expected.

Believe me, the only safety for your souls will be found in the full and entire surrender of your hearts to God in Christ, and that without delay. “Now is the accepted time, now is the day of Salvation.” Pardon of sin, reconciliation with God, grace here, and glory hereafter, are all offered, and may be secured in the gospel of the Lord Jesus Christ! O, be persuaded. Listen to the voice of mercy. God the Father is waiting to be gracious unto you: God the Son is ready to plead for you; and God the Holy Ghost is willing to become your Comforter as well as Sanctifier. “Seek and ye shall find.” Reflect: time is fast passing away: eternity is hastening on: the hand of death may soon arrest your steps. “Prepare to meet your God!” O, do not forget, I beseech you, the kind and faithful admonitions given you by the bishop at the confirmation, lest they rise up in judgment against you.

III. But, some of you, I humbly hope, have really begun “to seek first the kingdom of God and his righteousness.” Be encouraged “to follow on to know the Lord.” Beware of looking back: beware of halting: persevere: press forward: but be “clothed with humility.” Be not “high-minded, but fear.” Remember constantly our blessed Lord’s admonition, “Watch and pray, that ye enter not into temptation.” “Look to the Lord Jesus as the Author and Finisher of your faith.” Set him always before you, and you will find that “His grace will be sufficient for you.”



and his strength made perfect in your weakness." He is "faithful, who hath promised."

"Be not slothful, but followers of them who, through faith and patience, inherit the promises." Soon will the difficulties, the trials, the conflicts, the temptations, and all the sorrows of the people of God, come to a close: then will their Saviour take them to himself, to be blessed in those mansions in heaven, which he has purchased for them with his own blood—where they shall enjoy through eternity happiness, which "eye hath not seen, nor ear heard, nor hath entered into the heart of man even to conceive!" I do assure you, my young friends, my heart's desire and prayer to God for each of you is, "that you may be saved; being found among those who 'have washed their robes and made them white in the blood of the Lamb.'"

You recollect, that the text from which I last addressed my beloved congregation, at Trinity Church, was this:—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Pray that you may be enabled to apply this passage of scripture to yourselves: "often examine yourselves to see whether ye be in the faith: prove your own-selves:" use fervently and devoutly this collect, contained in the liturgy of our apostolic church:—"Lord of all power and might, who art the Author and Giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ, our Lord."

May you, my young friends, taught from above, enter fully into the spirit of this beautiful prayer, and obtain all the blessings it directs you to seek.

I remain,

Your faithful servant in Christ,

JOHN DAVIES.

*Runcorn, May 9th. 1840.*

#### MYTHOLOGY.—OF LAMAISM.

BY THE REV. HENRY CHRISTMAS, M.A.

##### OF THE DALAI LAMA, AND THE CLERGY AMONG THE LAMISTS.

THERE is a form of religion extending over Thibet and part of China, over Tangout and a considerable region in India, cultivated among the Monguls and the Kalmucks, which is of so peculiar a description, as to merit a separate investigation. I refer to that prevailing under the title of Lamaism, and so called because the term Lama is applied to the priest. Like the pope, the supreme pontiff of this religion is a temporal prince, his dominions extend over Thibet, and part of India, and, though no longer powerful in a political point of view, he maintains his throne, and is respected, if not dreaded, by the neighbouring powers. He has the title of Grand Lama, or Dalai Lama, and is supposed, by a fiction not unknown to European nations, never to die. His subjects, however, take this in a more literal sense, and suppose that the soul of one Lama passes into his successor, and that virtually the same prince and pontiff con-

tinues to reign. It appears too, that some of the more ignorant votaries of this religion believe the Lama to be actually immortal, and that consequently there never has been, and never can be, more than one individual Dalai Lama. The residence of the Dalai Lama is on Mount Poutola, near Tonker. In monasteries on this holy mountain, reside more than twenty thousand monks, who live under a very strict rule, and hither crowd pilgrims from all parts, where the religion of the Lama is professed; these pilgrims are all of one sex, as the approach to the mountain is sternly forbidden to women. The chief temple has at least seven hundred images, expressive of the divine attributes; but these are not worshipped, the Dalai Lama himself is deemed to be a perpetual incarnation of the deity, and to him public worship is rendered; strictly speaking, he is not considered as God, but his soul, being an immediate emanation of the deity, has a share of the divine nature, and entitles him to the same adoration which is offered to the Supreme Being. Many fables have been circulated as to this mysterious prince, such as that, after having attained a certain age, the priests put him to death, and choose by particular marks, an infant to succeed him, who, in turn, if he live long enough, suffers the same violent death. It has been said, too, that on the death of a Lama, the priests sought for a person who resembled him, as his successor; but these ideas are now ascertained to be erroneous, and there appear to be some rules of succession, which are well understood, and fairly executed. When the Dalai Lama gives audience to those who either on spiritual or temporal business approach him, he is seated on a costly throne, or perhaps it may be called an altar; the apartment in which he sits is blazing with precious stones, and the Lama does not return any salutation, even from the most powerful princes, save by placing his hands upon their heads. The great similitude, which has been observed between Lamaism and some of the rites of Christianity, has given occasion to the opinion that Lamaism is but a corrupted form of our holy religion; there is reason to believe that the hierarchy of Thibet has been formed upon the model of the Christian church, and there is no little resemblance\* between the doctrines of the one and those of the other, in a corrupted state. The Grand Lama has his vicars, who are called kou-toukta, and who may be compared to the patriarchs of the Greek church; under these are the zordchi, who answer to bishops among the Christians; these wear a long yellow robe, with large sleeves, and fasten it round the waist with a sash of the same colour; they shave the head and wear a mitre, or rather a tiara, like those worn by the bishops of the Greek church. In their own dioceses their power in spiritual matters is unbounded; they are admitted to the councils of princes, and nothing is undertaken without their consent. The priests are called guelongs, or according to some authors, Lauas; they are ordained either by the Grand Lama himself, or by the bishops, and it is only in the exercise of their office that they wear a dress differing from that of the laity; they are sufficiently numerous to attend to all the people—even

\* This resemblance is sufficient to shew that all the better and wiser part of the Lamist religion has been borrowed from the principles and practice of Christians.

among the Kalmucks, it is rare to find two hundred tents without a priest—they are forbidden to marry, and are restricted from the use of wines and spirits, and from the flesh of horses and camels. With regard to celibacy and the prohibition to eat horses and camels' flesh, their vows are usually rigidly kept, but the law, which forbids to the priesthood intoxicating liquors, is much disregarded. Under the guelongs or priests, come the geadehous, or deacons, who assist the former in celebrating religious rites; they have the head shaved, and so also have those children who are brought up with a view to the priesthood. Besides these orders, there are the guepki, or sub-deacons, the marché, or chanters; these are employed in instructing youth, in assisting at the celebration of public worship, and are obliged to study the holy law and the ceremonies of religion, in order that they may, in turn, be appointed to the sacerdotal office. All the members of the clergy make a vow of chastity, but it is said to be not very rigorously observed. The guepki, or sub-deacons, may obtain licence to renounce their orders, and they are then free to marry. Besides these, there are monks called souziouktes, who are condemned, by the rules of their order, to live wholly on milk and oatmeal; over their shoulders they wear a scarf, and in their hands they almost always carry a cylinder, round which a piece of stuff, painted with various passages of their law, is wound; these painted cloths are purchased, at a high price, from the Dalai Lama himself. When a monk is about to offer up his prayers, he reverently touches his forehead with the cylinder, and then unrolls the stuff, supposing that the Delty is pleased to read the sentences written thereon. Besides the monks, there are also nuns, who live in convents, like those of China, and keep their vows as well; they are bound by the same severe laws as the monks, wear the same dress, and are only distinguished by a peculiar species of bonnet, made of furs. The priests enjoy many advantages; being almost the only educated persons, they are the sole ambassadors; they are regarded with great veneration\* while living, and frequently canonized after death. Statues of saints are found in all the temples, and almost equal in number those which are made to represent the attributes of the Delty.

#### OF THE RITES AND CEREMONIES OF THE LAMISTS.

There is scarcely any part of this religion which does not shew how closely it has imitated Christianity. No sooner is an infant born, than a priest is sent for to ascertain its fate; he consults for that purpose a book which is called soudar, or the book of fate, and this is not done without prayer; the hour and the day of the child's birth indicate under what constellation he is born, and thus give rise to an astrological judgment as to his future destiny; a name is given, and the parents are informed what spirits are acting as the good and evil genius of their child, for the lamists believe that every person is thus attended; the good spirit continually exciting

him to good, and the evil spirit to evil actions. A festival follows this religious ceremony. On the third day the child is plunged three times into salt water, in order, as the priests say, to purify it from sin. Marriage is a religious ceremony: when the names of the bride and bridegroom elect are given to the priest, he consults the book of fate, and if there be any thing to augur badly to the projected marriage, it is broken off. If, on the contrary, the celestial influences promise a happy union, the parties are brought in the new moon to the tent of the priest; before the sacred image he receives their mutual vows, and then, leading them to the door of the tent, he causes them to prostrate themselves before the sun; he then reads certain appointed prayers over them, and the ceremony finishes by the imposition of hands. Their union is thus consecrated. Polygamy, however, is permitted among them, though not much practised. When a sick person is supposed to be approaching his death, the priest is again sent for, and prayers are read over the dying person; when it is thought that the spirit has fled, the priest takes a mirror and holds it before the mouth, to see if the individual has ceased to breathe; he then consults the book of fate, and while the family commence the funeral song, he prescribes to the departed spirit the road it must follow; once more the book of fate is opened, and the mode in which the body is to be disposed of is declared, but this must be modified by the circumstances of the country: for, of the three prescribed modes, viz., burying, burning, and casting into a river, the first alone can be practised in the steppes, those vast plains where there is scarcely wood sufficient for the most necessary purposes, or water enough for domestic use. The bodies of sovereign princes, however, are always burned, save the head, which is reserved, and enclosed with the ashes in an urn. This urn is sent to the Dalai Lama, and he is engaged, by large presents, to offer up his prayers for the soul of the deceased. He informs the messengers in what paradise the departed prince is enjoying the reward of his virtues, or in what hell he is suffering for his misdeeds, and he apprises them also by what means the suffering soul may be relieved or entirely delivered from punishment. He is supposed to know all that passes in the other world, and his prayers, which are purchased at an enormous price, can procure, even for the wicked, the happiness of heaven. We see in all these ceremonies little more than those corruptions of Christianity which have taken place in the Roman church; they are but a part of the ceremonial similitude. The lamists have a sacrifice of bread and wine, they have pills of consecrated bread, which they administer with prayer to the sick; they perform their public worship in a language unknown to the generality of the people, and among the priests themselves, there are many who can read, but not understand it—this language is that of Tangouts. They have their rosaries of beads, which they hold in their hands, and of which they devoutly tell the beads while they recite their prayers, and they have their holy water, which is used in nearly the same way as in the church of Rome. All these coincidences are not, nor can be, the effects of chance; there is no doubt that Lamaism is an exceedingly corrupted form of Christ-

\* "Je n'oserais," says Levesque, speaking of the Grand Lama, "assurer ni nier que ses excréments bien proprement et même précieusement envasés fussent regardés par ses sectateurs comme les plus saintes des reliques et que la vente de ses déjections fût le plus considérable de ses revenus.—HIST. DU RUSSIE, tom. xii. p. 141.

ianity, though the mode by which it was planted in these remote regions is difficult to conjecture.

OF THE FASTS, AND FESTIVALS, AND DOCTRINES  
OF THE LAMISTS.

The Lamists observe three fast days every month, and three times a year there is a festival, which lasts four days. The first is celebrated in the month of May, which they reckon the first month of the year; the second in the month of November, and the third in February. This last is in honour of a certain holy virgin, who ever since the beginning of the world, has victoriously fought against the powers of darkness. The people assemble round the temple at the sound of trumpets, a thousand lamps are burning, and the rich make offerings of perfumes. Every kind of sacrifice is accepted, and the altars smoke with the gifts of the people. The officiating priest addresses the people on some sacred subject, and they then all go in procession together round the temple; afterwards they assemble before the door, and bow down before the consecrated images. Whatever has been offered to the deity is thrown into running water, no one daring to eat of it. One exception is made with respect to pieces of the slain victims, which, after having been with that intent laid on the altar, are taken off and distributed among the people, who eat them with great devotion; the priests eat that part of the victim which has not been laid upon the altar. A Lamist never passes before a temple without stopping and making some offering to the images, or rather to the deity. If he have nothing more valuable, he offers an arrow from his quiver, or even a few hairs of his horses tail. Of these images, each priest has some, which he keeps in a coffer, and, when he offers up his prayers, he takes them out, and makes three genuflections before them. The doctrines of Lamism have already been partly displayed, by an account of the rites and ceremonies which they enjoin. These people have a strange idea of an incarnate God, and of a trinity, for they believe, according to Gmelin, that God has a son and a father, which father is the supreme God, and besides these three there are no others. They believe that the Son of God was sent by his grandfather to instruct mankind, and that when he returned to heaven he left a charge with his mother to watch over the happiness and safety of his people. They have a purgatory from which, as we have seen, the souls of men may be delivered. They have holy books, the reading, copying, or reciting of which, has a great effect in procuring happiness in a future state, and they also believe in the deterioration of man's nature, from a state of holiness and purity to what it is now. With all these tenets, which could be derived from no source but a Christianity, more or less corrupt, they have mixed the cosmogony of the Hindûs, or something very like it, and the delusions of fatalism and judicial astrology. We shall now examine this cosmogony. Levesque, from whose *Histoire de Russie* this section is taken, states that M. Pallas received from Andrew Tchoubovaki\* the following extracts from their sacred books, which he accordingly gives.

\* Minister among the baptized or Christian Kalmucks.

OF THE CREATION.

The doctrine, that, before the present beautiful arrangement of nature, the same materials subsisted in the form of a chaos—or rather, in the condition of a chaos—was not unknown to the framers of this singular system. This chaos is supposed to have extended over a cube of twelve millions three hundred and twenty leagues in dimension, and from it arose a succession of brilliant clouds which, gradually melting into rain, formed the ocean. From the ocean thus formed, arose the gods, whose dwelling was a firmament made of the white sea foam; and around which firmament were ranged alternately seven heavens and eight oceans. The firmament, shaken by the tempests, gave rise to a square column named Soumer Aolah; this column, of a colossal size, reaches from the bottom of the sea to the clouds, and is distinguished by the colours of its faces; the first being of silver, the second of sky blue, the third of gold, and the fourth of red. The parts of the day are regulated by the falling of the sun's rays on the various faces of this column. When he rises in the morning his beams fall on the silver, before noon on the blue, at midday on the gold, and at night on the red. With regard to the sun himself, he is said to be composed of fire and of glass, and to be 1000 leagues in circumference; the moon, composed of glass and of water, is much smaller, and there are about ten millions of stars. In the middle of the firmament, and around the great column, Soumer Aolah, lie the "earths," four in number, named respectively, Zamboutip, Oulesumji Roussi, Ouker, and Mououdou; the first is that which we inhabit, and it derives its name from the multitude of trees which grow there; the second, as its appellation imports, is the dwelling-place of giants; the third is inhabited only by cows; and the fourth, by a species of men who live a thousand years and eight days. A short time before they die, they hear a celestial voice, which warns them of their approaching dissolution. These worlds all border one on another, but it is not given to mortals, wrapped as they are in the gross covering of flesh, to pass from one to another, or to behold the events that take place beyond their own abode. In the midst of our earth is the throne of the Sakji Mouni, or the genius of the age; for the duration of the world is divided into several ages; and each age has its own presiding divinity, governing as the viceroy of the great supreme. Around this throne are six cities; and from a circle, of which it forms the centre, flow the four rivers which water the earth; these are the Ganges, the Childa, the Baktchou, and the Atpara. Within this circle ranges, for four months of the year, a monster, which may almost be brought into comparison with the angels of the Mohammedan heaven. This extraordinary creation of fancy is an elephant, two leagues in height, of a dazzling whiteness, and furnished with thirty-three red heads, each head has six trunks, from each trunk gush six fountains, each fountain is surmounted by six stars, and on each star sits a virgin of exquisite beauty, and unfading youth. On the seventeenth head of this elephant sits the tutelary genius of our earth, whose name is Chourmonstou; and this creature carries him when he wishes to move from one place to another.

In the middle of that space which separates heaven from earth, is placed hell. In a city surrounded by white walls, and gladdened by the sound of cymbals, rises the palace of the terrible Erlikkhan, the king of spectres—for so his name imports—and the judge of the dead. Like the Minos of the Greeks, he had been an earthly monarch, and it was as a reward for his unvarying justice, that he had been promoted after death to this awful dignity. His throne is surrounded by crowds of the stern Tengri, spirits who go at his bidding to execute justice, and who hold their dark wings as a veil before his face.

#### OF THE ORIGINAL STATE AND GRADUAL DETE- RIORATION OF MANKIND.

When man was first created to inhabit the Zamboutip, he was a most glorious being. He was decorated with splendid wings, and needed no light but that which proceeded from his own radiant body. His life was of a length which can hardly be computed; he was subject neither to diseases nor misfortunes; he required no nourishment but his own felicity, and the species was continued by the simple communication of souls. In this state of glory and innocence, the progenitors of mankind continued but a short time, and tradition has so far aided the Tartar cosmogonists as to give the following account of a fall. We have seen that in this age of purity and felicity, man required no nourishment for the body. The earth, however, produced herbs and fruits, and one of these, named chimé, was the cause of the fall. Of a most seducing aspect and of a taste more exquisitely sweet than honey, its beauty caused a man to taste it, and, delighted with the sensations which now, for the first time, he experienced, he published to his fellows the pleasure he had received. They all followed his example, and the effects were most dreadful. When food had been once tasted, the body took on such a disposition that a continual supply became necessary. The wings disappeared; the light which had hitherto radiated from the human body was gradually extinguished; life was shortened to a thousand years, and fear, remorse, anger, and evil passions took possession of man's heart. He was now dependent on the heavens above him for light, and on the earth beneath him for sustenance. The chimé, that fatal plant, which had been the instrument of their undoing, was abandoned with horror; and the human race now subsisted on a species of butter which the earth spontaneously produced; but this, when it became the sole food of mankind, was soon exhausted, and recourse was had to a sort of reed, less agreeable than the red butter, whose exquisite flavour was still remembered, but still sufficient to support life. A limit, however, was soon found even to this inferior nourishment. A man who imagined that if the reeds were to fail, the whole human family must perish for want, cut down as many as he considered would be sufficient for himself during his life; the imprudent example was followed, and the plant soon became extinct. And now the stores laid up by individuals became the objects of envy and robbery; war commenced its destructive operations, while famine and pestilence were added to the ills of mortals. Under these dreadful circumstances the idea first

occurred to man of cultivating the earth. One more industrious and more ingenious than the rest, taught the art of measuring, dividing, and cultivating the ground; he instructed them how to forge the metals and to make the instruments they required, and, in return for these important benefits, he was unanimously elected chief. Mankind was now rescued from the horrors of starvation, but the strength of the human body was not equal to the labour which was necessary. Generation after generation the duration of life was abridged, and the vital force diminished. The stature of the human race decreased with their strength, till at length twelve months was the average length of life, and eighteen inches the average stature of man. At the age of five months men married, and gave birth to a generation still more frail, till it seemed probable that all living things would finally vanish; but diseases and pain seemed exempt from this law of diminution, and man's existence had reached nearly the acme of its misery, when a voice was heard from on high announcing that the termination of the age was come. An abundant rain, mingled with sharp swords, was threatened, and man fled to holes of the mountains to avoid the coming deluge. The voice was the voice of the tengri, or angels, and the menace was speedily fulfilled; the major part of mankind perished, and their mangled remains were borne away to the ocean. On the earth thus purified, a rain soft and reviving began to fall. The sun again shone out, and the seasons returned to their original course. Nor was the small remnant of the human race allowed to struggle on in the midst of such distresses as had afflicted the past age. Grateful to the gods, and inspired by sentiments of virtue, they, like their dwelling-place, were renewed, and a celestial spirit was commissioned to announce a new law. Struck by the beauty and grandeur of this heavenly messenger, men inquired by what means he had acquired such loveliness. "I have trampled under feet cupidity," was his reply, "and all mental passions." He proposed himself as an example to men; and they, following his advice, attained to the highest possible state of felicity; their lives endured for 80,000 years, and in health and beauty they rivalled beings of a higher order. But gradually, vice began to attract them, and again their powers were generation after generation diminished, and their lives shortened till men are what we now see them.

#### OF THE BOURKHANS, OR SUPERIOR SPIRITS.

Lamaism is, as we have already mentioned, a system of monotheism. It yet admits a large number of subordinate beings, who, though the servants of God, do yet, by his authority, rule over mundane affairs—these are called Bourkhans; and, if not objects of idolatry, they are at least looked upon with great reverence. Bourkhan is indeed the name of God; but to this subordinate kind of divinity the souls of good men may arrive after a certain number of transmigrations. There are, however, beings among the bourkhans who were never mortal, and some also who are not only hostile to men, but in a state of rebellion against God. They are of various degrees of rank and power, and are both active—that is, the benevolent and the malevolent—in the business of this world.

Images of the bourkhans are found in the possession of every priest, and some have a great number of them; they are purchased from the Dalai Lama and are made in his consecrated country. It is singular enough, that though the bourkhans are always spoken of as masculine, these images are always those of females; those representing the benevolent bourkhans are as lovely as Tartar sculpture can make them, and those designed to represent the malevolent bourkhans much more unequivocal in their ugliness. Some of these are made of copper, and rudely gilded, but all are hollow; and when new, filled with ashes, rolled up in bark or paper, bearing inscriptions. These ashes are relics, and confer on the image its value; for one which has been opened, and the contents withdrawn, is not looked upon with much reverence, whereas, if a sealed image is seen in the hand of a stranger, particularly a foreigner, no money, or pains will be spared to secure it. Besides these copper gilt figures, they have pictures of the bourkhans on China paper, or stuff, and medallions of consecrated earth, bearing the same sacred figures. After the bourkhans come the tengri, who have been already compared to the angels of Christianity. These are aerial beings, whose dwelling is in all worlds and in all spaces between them. They have, however, each order his own peculiar sphere; and there are twelve orders, varying in power and dignity. Those of the lowest are twenty-five toises\* in height, and live 3,000 years; for the tengri are not free from death, and their species is continued like that of mankind. Those of the highest order are of an incomprehensible size, averaging in height 2,232,000 leagues, and living 9,500,000 years. The mode of their reproduction is by a smile or a tender look.

#### OF A FUTURE STATE OF REWARDS AND PUNISHMENTS.

The followers of the Dalai Lama were far from supposing that the gradual deterioration of mankind comprised the sole punishment for sin; or that a pious and virtuous life would go without its reward. Their ideas of a heaven were both simple and sublime; they were taught to look upon the happiness to be obtained in a future state as consisting in a purifying and spiritualizing of the whole nature, so that religious exercises would constitute the most delightful employment; and in singing hymns and in devout meditations, consequently, were the blessed supposed to be for ever occupied. But it was not every man who escaped the punishment of hell, to whom a state like this was attainable; those, whose lives had been neither very good nor very bad, were, for the most part, permitted to enter again into a state of mortality; and this till their conduct, in some human form, was sufficiently good to elevate them to the realms of the bourkhans, with the spirits of the holy, or to consign them to the torments of hell. The situation of hell has already been mentioned. It was divided into eighteen districts, appropriated each to the reception of a particular class of sinners, and the ingenuity of Tartar imagination has exerted itself to the utmost in devising the most horrid punishments for the inhabitants of this gloomy region. The approach to the

palace of Erlikkhan is over a sea of every species of filth, and this is to be crossed on a bridge, which is certainly an improvement on the Mahometan *Al-Serat*. When the foot of the departed individual is first placed on it, it appears broad and stable, and if his life has been satisfactory it continues so; if, on the other hand, the unhappy passenger has been one whose earthly conduct had been incorrect, the bridge diminishes in proportion to his demerits; and the very wicked find it first become fine like a single hair, and at last give way beneath their feet, and precipitate them into the foul abyss beneath them. When the souls arrive before the throne of Erlikkhan, they are judged by the preponderance of their works, and, if there appears to be any doubt in the case, one of the benevolent bourkhans acts as their advocate, and frequently such pleading is said to be successful. The lamists do not suppose the pains of hell to be eternal, though they do not hesitate to say that millions of ages make but a small part of the time required to expiate the sins of an ill-spent life. Another doctrine, which indicates the coincidence of Lamaism with a corrupted state of Christianity, is, that it is possible to shorten by prayers and offerings the term of suffering which some souls must otherwise undergo. The reciting, copying, or even reading of certain holy books is supposed to have the effect of reducing the period of purgation in those who read or recite them; and the sacred writings of the lamists speak of a person who had read in this life the *dorjo-zodba*, but who, on his examination before Erlikkhan, forgot to mention this fact in extenuation of his many offences. He was sent to hell, but, in his torments remembering this deed, he caused a notification of the circumstance to Erlikkhan, who sent for him and weighing all his sins against the holy book *dorjo-zodba*, the book out-weighed them all, and the happy reader was translated to heaven. It is said of this *dorjo-zodba* that men may read it, but that none but God can understand it; and to attempt to make out the meaning or any meaning, in its mysterious passages, is a crime scarcely to be forgotten. Its effects, however, are consequent, not upon having understood it, but upon having read it, and it is reported that six thousand souls were liberated from punishment in one day, simply on this account, by a benevolent bourkhan.

#### GOD TO BE WORSHIPPED IN SPIRIT AND IN TRUTH:

##### A Sermon,

By REV. SAMUEL LEE, D.D.

*Regius Professor of Hebrew, Cambridge, and Prebendary of Bristol.*

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

RELIGION, to be efficient, must be complete. It must begin in authority—it must end in power: and it must have powers such as will reach to the objects which it has in view. Truth is essential to its existence; and, if truth be necessary here in the abstract, so must sincerity be in its application; otherwise truth itself would be rendered useless. In

\* A toise is about six feet.

religion, therefore, truth is the first thing to be sought after—the first thing necessary to be known. When this is discovered, the next questions will be, what are the means, and what the motives we can have, for the due application of it? That falsehood and false men are abundant in the world, there can be no doubt; that pretence is had recourse to in innumerable instances, is too certain to be matter of dispute. It will be just matter of inquiry, therefore, with every right-minded man, as to what the principles are by which he is to shape his course here, and particularly with regard to the fate of his soul. Now, in Christianity, the evidence which can be adduced that God has revealed his will, *i. e.*, the truth which shall save the soul, is so strong, as to be perfectly miraculous, and so plain, that he who runs may read. A series of miracles, carried on through four thousand years at least, involving predictions of the most minute and particular description, defined as they are by time and circumstance, must carry with it conviction to every reasonable mind, because it forms an aggregate such as man could never have planned, carried on, or finished. I mention this one consideration here, which of itself is truly an overwhelming one; but there are other collateral ones, of so minute and particular a character, all conspiring to establish the same great truth, that every reasonable soul is compelled to confess that this is the work of God alone, and that it is truly marvellous in our eyes.

God has, therefore, revealed his holy will, and this comprehends his spiritual law, as we have it in the bible. Our ground is, therefore, sure; we can safely believe; for it is God himself who has spoken; we can trust, because the great treasury of truth has been laid open for our instruction and welfare.

Now, in the next place, if the matter thus proposed to us is sure and certain, how does it provide for the object which it has in view—namely, the instruction, and the salvation of all? I answer, by informing us as one of its first rudiments, that God is a Spirit, and that they who worship him must worship him in spirit and truth. Here then, I say, we have a most valuable revealed truth. God, it is declared, is a Spirit; that is, a Being invisible and incomprehensible to us; a Being, as we are elsewhere informed, whom the heaven of heavens cannot contain, and who is possessed of power, mercy, holiness, long-suffering, and goodness infinite; but who will by no means clear the guilty. This, then, we must remember, is the Being with whom we have to do. Here we have a judge fully qualified to carry the enactments of his own law into execution, whether those

contain promises of mercy, or threats of vengeance. Here we have one who can give either blessing or cursing, in their most glorious, or most dreadful extent. We have one, too, whom falsehood and pretence, hypocrisy or secret unbelief, can never elude. For “all things,” we are further told, “are naked and open to him, with whom we have to do.” In this particular, therefore, means are provided sufficient to meet the most wily and tortuous mind, at every one of its turnings; we have here something sufficiently powerful and dreadful to alarm the most mighty, the most artful, the most base, or most daring, of the sons of men. We have a God, at whose hands all have received life, and by whose mercy and providence all live, move, and have their being: who shall reduce men again to dust, and bring them to judgment.

This is the fearful side of this question, and it must be confessed that to its terrors human description can add nothing. On the other hand, this same all-fearful Deity, is likewise all-merciful, all-beneficent, to them who love and labour to serve him. The heavens, we are taught, are not farther from the earth, the east from the west, than sin, and the consequences of sin, are removed from all who fear him: nor is a father more pitiful towards his own children, than is this our God towards all who endeavour to please him. For them he has not only spread his creation here with beauty and plenty, but he has prepared mansions above, in his holy and everlasting kingdom, in which they shall live and reign for ever with him. Not only has he removed the fear of death and of judgment from them, but he gave the Son of his love to suffer and to die for them; he has proposed him as a pattern of holiness, of life, and of conduct, and also of the glorious resurrection which is to follow. And not only so, but him has he constituted the prophet, priest, and king of his church. In him, and through him, are all believers adopted as children; they then address God as their father, and they are also considered as the members of Christ's body, nay, as his very flesh and bones; and in this endearing and engaging light, they are supplied with might by his Holy Spirit; they are taught, encouraged, strengthened, led on, and perfected, by a power unseen indeed, but yet felt and continually enjoyed, and which, it has been promised, shall seal and preserve them, even to the day of redemption. Hence it is, that they flourish like the calves of the stall, and hence it is too, that, planted in God's vineyard, inserted as branches into the mystical body of Christ, they bear much fruit, at once to the glory of God—to the good of men. Hence too, as Isaac observed of his son Jacob, their smell is as that of “a field which

the Lord hath blessed ;" and their good name "fragrant as ointment that is poured out." This, too, we can all see, is reasonable enough ; for, if a God of wisdom and goodness, is the Maker of this world, then must they who are wise and good, flourish under the gracious provisions of his bounty ; and, if the well cultivated field or garden, does, by his appointment, most abundantly bless the cultivator, so must the mind the best taught and trained, flourish and be happy to a similar extent, and for the same reasons.

This, too, will furnish us with solutions for some other difficulties with which we occasionally meet. Unruly, disorderly, and irreligious men wonder how it is, that their very prosperity brings misery with it, and their poverty wretchedness almost insupportable. The reason is this, God has so constituted the human soul, that vice cannot but bring pain and dissatisfaction with it. If I am asked why certain things, and indeed animals, can never be made to agree together, my answer must be, because he, who has made these, has in his wisdom so constituted them. They were made so from the first, and such they must continue to the last. In like manner, too, pain is disagreeable to man ; because he who has created him, has ordained that thus it should be. Such also is the human soul : it was intended at first to be good, and at last to be happy ; and, it was decreed by him who is omnipotent, that goodness and happiness should never be separated. Where, therefore, there is no goodness, no virtue, (which are only other names for obedience to God's law) there can be no comfort ; and again, in proportion as these are wanting in the same, must real peace be a stranger—real happiness unknown.

The great, and leading cause of all this, in every case, is, that God is an almighty, all-wise, all-merciful, and all-controlling Spirit ; his eyes run to and fro in the earth, beholding both the evil and the good, and his power is present to resist the one, and to assist the other. His agents, the winds, the waves, the tempests, the pestilence, the plague, and the famine, are always at hand and ready to his will. Both the good and the bad, too, are laid under contribution by him, and are made to work together, however unwittingly, or unwillingly, for the furtherance of his purposes, and for the fulfilment of his commands. And thus, whilst the evil are led on insensibly and gradually from sin to sin, by the error that is in them, they are also conducted from sorrow to sorrow, by the immediate operations of an invisible, and unacknowledged Deity. So, on the other hand, while the regenerate—commencing, it may be, from a knowledge and faith not greater than a grain of mustard-seed—grow up and

shoot out branches on the right hand, and on the left, blossom, bear fruit, and daily increase in knowledge, usefulness, and happy experience, it is given to them to know that all this grows, not out of any might or merit in themselves, or, as the prophet has worded it, "not by might, or by power, but by my spirit, saith the Lord." And must not this be matter of very great encouragement ? It cannot be otherwise. The truth is, it is the ground-work of all their faith, and constitutes the root of all their happiness. God has, as it were, planted his seed in the heart, and the fruits of holiness, righteousness, and peace, cannot but be the result.

Having then, so far considered the first portion of our text, and pointed out something of its depth and extent, let us now proceed to the second, which declares, in due order, and as a consequence of the first, that they who worship God must worship him in spirit and in truth. It has already been remarked, that religion, to be any thing, must be deep, and sincere. This would be necessary, were our dealings only with men ; but when we have to do with an all-seeing, and heart-searching God, the consideration becomes truly awful, because here we may be sure there can be no concealment. In such a case, hypocrisy must be as vain as it is criminal. Our text, therefore, declares, that they who worship God, must worship him in spirit and in truth.

In the first place, then, they must worship him in spirit. Now, to worship any one, may be defined to mean—to do him honour, to ascribe worthiness to him, and, in one way or another, to uphold the dignity of his person and name. We may be said, therefore, to worship God, when we ascribe honour and praise to his name—when we honour his word by obeying it, and when we do good to one another, for his sake. In the first of these senses, we worship God, when we meet, as on the present occasion, to honour him in his house of prayer. This is the first and most obvious sense of the term worship. It is required, then, that this be done in spirit and in truth ; that is, that our hearts be really and truly engaged in his service, that our spirits be deeply impressed with the awfulness both of the service itself, and of the person to whom it is addressed. The service itself is an approach to the Majesty of heaven and earth, entreating the grace of his pardoning mercies to all our sins that are past, and his help to all undertakings for the future. The person himself so requested, is that all-seeing and almighty Spirit, whose power controlleth all things, both in heaven and earth. The service is, therefore, such, as may well command our utmost reverence, our utmost humility and awe. But we ought not only to consider

as awful and sublime, but likewise as the best and greatest privilege which an infinite can grant to a finite being. For here we hold converse with the Almighty himself; here, if but two or three are met together in the name of Christ, is Christ himself present in the spirit; here, if we draw near with faith, and in reliance on his promises, will the power of Christ be present to heal, and to help every one of his afflicted and poor disciples; here will he manifest the pledges of his love, and impress upon the devoted heart the power of his grace. Here, if we worship him in spirit and in truth, will the intercourse be spiritual and real; power, light, health, comfort, consolation, will be abundantly afforded, so that we shall know and feel, as Jacob did at Bethel, that this is indeed the house of God, and the gate of heaven; here will angels ascend and descend, bearing and offering up our prayers, as morning sacrifices, and bringing down the blessing and peace of God upon our souls; here will the devoted worshipper humble himself, and here will he be exalted; the word of Christ shall take its dwelling richly within him in all wisdom, and the peace which passeth all understanding rest continually upon him. Every returning occasion will find him as much nearer to the perfections of his Redeemer as he is to the end of his course; every day's labour will become more light, joyous, and blessed, and he last shall unite him both in holiness and in joy, with God, his Creator and King.

It is scarcely possible to imagine any scene on earth so lovely as this, in which God's children so meet in their own Father's house of prayer. Because, here, however we may otherwise differ, our objects, our interests, our prayers, our confessions, our thanksgivings, are all united, and we may be considered as one; one, as it respects our common mortality; one, in our common proneness to frailty and sin; one, in our common want of mercy; one in faith, in baptism; one as it respects our common Redeemer; and one, in the glorious immortality which awaits us—and would to God we were one in this humility, sincerity, spirituality, hope, and faith! one, in the experience of the Spirit, in the regeneration of the whole man, and in all those other heavenly marks and distinctions, which are common to the true and real children of God. But, alas! this is not the case. Some there are, it is to be feared, worshipping the world, or self—in spirit indeed, and in truth, all devoted to the things which perish; and this too, in the immediate presence of a heart-searching God; mocking him in his own house, and setting him at nought to his very face; many who come here for purposes altogether at variance with these, and whose

behaviour is such as to leave no doubt of this. Let me say to such, if such be present, such a service as this is as blind as it is foolish and sinful; it can administer nothing good to you, and nothing acceptable to Almighty God, but on the contrary, that which must displease him, and eventually ruin you. Remember this is the house of God, in a peculiar sense, and the place in which his honour dwelleth. If you approach it with humility, and in faith, it shall provide you with strength sufficient for your journey, with abundant and well-grounded promises; and at last present you with their happy fulfilment. But, if you come otherwise minded, as Uzziah did to the altar of God, you may return as leprous, and with the hand of God as heavy upon you, as he did. Remember, then, and never forget, that, as God is a Spirit, so they who worship him, must worship him in spirit and in truth.

Again, in our private devotions, the same rule must be observed, the same dispositions be maintained. For here, although the members may be fewer, the occasion and the place less solemn, still we know that where two or three only are met together, in the name of Christ, there will he be, in the Spirit, in the midst of them. By such an association, and by prayer, the place, the persons, the time, will be consecrated. The protection of Almighty God will rest upon the small congregation, and his power will be revealed to refresh and sanctify them all. Their labours during the day, and their rest during the night, shall be hallowed, profitable, and refreshing; like Job, they shall be hedged round about; their little sanctuary shall be in peace, and that wicked one shall never touch them. This, my brethren, is the portion of those families who call on the name of the Lord. They are found to be fellow-workers with God; and their house and their goods are consequently in peace.

In the last place, we are bound to worship and honour God by obeying his word in our dealings with one another. And here let me remark, we must not imagine, that, by honouring God in some one way only, we shall be doing enough; that by coming to church, for example, or by kneeling down in our closets, or with our families, we can satisfy his word, or our own duties. No such thing: we must honour him in all things; in our public acts, in our private practices, in our thoughts, in our dealings with one another, in every work of our hands, and in every thought of our hearts. And how is this to be done? By giving the heart entirely to God. "My son," says he in Solomon, "give me thy heart;" or, in the words of our text, by worshipping him "in spirit and in truth."



When this is duly done, every thing else will easily and naturally follow. The heart being purified, the thoughts will necessarily be pure, holy, harmless, and devoted; the mind being rectified, the actions will be right; the conduct will be good, consistent, constant, and unvarying. Chance may surprise the disciple into error, just as the sudden gale may cause the vessel to incline its top towards the waves, but the good principle within—the ballast which has been provided—will correct the error, and recover the labouring bark, and safely steer it into its proper and wished for haven. Spirituality, therefore, and truth, are the great requisites to be sought; and these, when found, must be carefully and constantly cultivated—that is, God must as much be worshipped in our daily transactions with one another, as he is in the solemn hours of public prayer or private devotion. How this is to be fully done, the apostle Paul will best teach us. "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watching, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left; by honour and dishonour, by evil report, and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

In honouring God, therefore, and in rendering worship to him, we are not to expect to meet with no trials, no temptations—these we shall meet with; but then, as seeing him who is invisible, our victories will be complete; our weapons are spiritual, and they are efficient. Our armour is from God, and the helmet on our heads is that of salvation. While the man, therefore, is humbled, the old man crucified, the world abjured, the spirit will be raised, the soul will be refreshed, strengthened, and sustained. That great and good Spirit which is the rock and refuge of the believer, will see and approve the humiliation of his servant; and whether this be in his church, in his family, or in the daily actions of his life, he will accept it as a service, and as obedience he will bless it. This service, therefore, begins where it ought, in humility, and it ends where it is desirable it should, in exaltation. It begins, perhaps, in weakness, and is carried on in much fear, but it ends in power and in the revelation of endless bliss. Let all your endeavours, then,

and all your prayers be, that you may be enabled thus to begin, and thus to continue, your course. Then, that it shall thus end will not be matter for calculation, or of probability, but of a faith resting on the united and sure declarations of Almighty God.

#### POSTHUMOUS PAPERS OF ISAAC EMERSON.

##### NO. II.

##### CHEF DE ST. JEAN BAPTISTE.

It was in the middle of the summer of the year 1203 that a gallant fleet, having passed through the Hellespont, expanded itself in the placid basin of the Propontis. On either side of the tall vessels were arranged the burnished shields of knights and esquires, rich banners, the ensigns of the several families, streamed from the sterns, as, to the sound of martial music, a host of western warriors, filled with lofty hopes of conquest and wealth, pursued their voyage towards the metropolis of the eastern world. They soon neared the city of Constantinople, throned on its seven hills, and towering over the two continents of Europe and Asia. The natives of a ruder land they gazed with admiration on the noble capital. The swelling domes, says the historian, and lofty spires of five hundred palaces and churches were gilded by the sun, and reflected in the waters; the walls were crowded with soldiers and spectators; and every man glanced his eye on his sword or lance, which he must speedily use in glorious conflict. Such was the first approach of the Latin army in the fourth crusade to attack the empire of the Greeks.

A few years after the return of Richard of England from Palestine, Fulk of Neuilly assumed the character of a prophet, to rouse the Christian world again to the relief of the Holy Sepulchre. Innocent III. proclaimed in Italy, and Germany, and France, the fourth crusade, and Fulk was one of his most successful missionaries. Nevertheless the greater princes of Europe were generally indisposed to obey the call. The barons however of France assumed in great numbers the cross; and a formidable force was assembled, which the Venetians undertook to transport across the seas. But Venice had a special eye to her own advantage. She stipulated as part of the price of her assistance that the crusaders should first reduce Zara, a town which had revolted from her allegiance, and, after Zara had fallen, the leaders were persuaded to direct their arms against Constantinople, where Alexius Angelus, having dethroned and blinded his brother Isaac, usurped his sceptre. It was with this purpose, that, as I have before described, the Latin armament sailed to Constantinople.

It is not my purpose to relate the events of the siege. Suffice it to say that the usurper was stripped of his power, that Isaac was drawn from his dungeon, and, with his son, re-invested with the imperial dignity. But the restored princes did not long enjoy their triumph; early in the following year the great chamberlain Mourzoufle treacherously deposed and murdered Isaac and his son. The French and Venetians, therefore, commiserating the fate of their formerly, swore revenge against the perfidious nation that

had crowned his assassin. They again assaulted Constantinople; for nearly three months the siege continued, till at length, April 12, 1204, the banners of the Latin pilgrims waved victoriously upon the walls of the city of Constantinople. Fire and sword united to destroy the wretched inhabitants: a space equalling in measure three of the largest towns in France was consumed, and two thousand of the Greeks were slaughtered. Pope Innocent III. accuses the crusaders of indulging the worst passions of lust and rapine; and indeed so vast was the booty, that the share of the French alone—not one half the whole—exceeded seven times the annual revenue at that period of the kingdom of England.

Among the crusaders was one Wallon de Sarton, a gentleman of Picardy. In the ruins of the palace of the arsenal he discovered two large silver dishes, one containing the head of St. John the Baptist, the other that of St. George, and of these he made prize. St. John's head had travelled, it seems, long and far from the place where it was struck from the Baptist's body. For, somehow or other, it had been deposited in the village of Cosilaon in Siberia. The emperor Valens wished, but in vain, to transfer it to Rome. Theodosius, however, was more fortunate, for he became master of it, and conveyed it from its Siberian home to Constantinople.

When Wallon had secured his prize and appropriated the silver vessel in which the head was kept, he bethought him that he should confer a remarkable blessing on his native land, if he carried thither such a precious relic. Accordingly he carefully preserved it with this view; and afterwards, proceeding homeward, enriched with the spoils of the east, he reached Amiens, December 17, 1206. Before his arrival the news of his approach was known with the inestimable treasure. It was, therefore, high festival in the city; and all the priests poured out in long procession with chant and anthem to welcome the saint's head to its place of final repose. There were seen that day many a mailed knight and many a portly citizen; while the fair dames of Picardy, in their gayest vestments, contributed not a little to the lustre of the pageant. In the minds of those who made up the vast assemblage it is possible that various ideas prevailed. Some imagined, doubtless, that the city would be made more holy by the presence of a part of so august a saint; and others, perhaps, could not help reckoning the worldly advantage that would accrue to them from the resort of pilgrims to John the Baptist's shrine. All agreed, however, that it was befitting that the head should rest in a city, already sanctified by a martyr's bones. For St. Firmin, first bishop of the see, had suffered here, A. D. 303, and for a time the place of his sepulture was unknown. But, as it was desirable that his relics should receive their due honour, a search was made, and a ray of divine light happily indicated the spot where they were buried. In order also, when the bones were disinterred, to prevent all mistake, a healing odour exhaled from them, and a supernatural warmth was felt which melted the snow around, and caused the grass to grow and the trees to put forth their leaves. Very fitting therefore, I say, was it, that the Baptist's head should repose in such excellent society.

A glad man was Wallon de Sarton that day, when he was received with distinguished honours as the benefactor of Amiens; and many were the glances, I had almost said of envy, thrown upon him, as he proudly marched on, one of the prominent leaders of the procession. Who would not, it was felt, be a crusader, if, in addition to solid silver for his particular share, he could bestow also such spiritual boons upon his native country? Slowly and solemnly they moved back into Amiens, and only one deficiency was felt—that was of a temple sumptuous enough wherein to deposit such a sacred relic. But this deficiency might, perhaps, be remedied. So said the bishop Richard de Gerberoy, and so thought the priests. In short, the then cathedral soon after having been destroyed by fire, it was determined to erect a cathedral of architecture worthy of St. John the Baptist's head. Edward de Fouilly, successor of de Gerberoy, had the merit of founding it in 1220.

And nobler fane was never raised by human hands. I have visited most of the splendid temples in Europe, but I know not one, that, in its kind, I could place before the cathedral of Amiens. Often have I paced its magnificent nave when the first beams of the morning sun were gleaming through the many-hued windows, and the chant of matins was rising from a distant chapel: often have I reclined against a pillar till the gloom of evening wrapped its high arches, and the last cadence of the vespers had faded on my ear. O glorious desecrated pile, translated from the honour of the living God, to the service of dead man's bones! It is impossible to describe the feelings inspired by the first view of the interior, especially to him who has visited only the English churches. The roof is half as high again from the pavement as that of Westminster Abbey. Let any one conceive the grandeur of it.

In the northern transept there is a shrine where lies the precious relic, the veritable head of St. John the Baptist. It has suffered, however, from the ravages of time; for it is now diminished to the frontal bone and upper jaw. It is in a case covered with a kind of glass basin, over a velvet cap enriched with gold, which leaves a little aperture at the top to peep in upon the skull itself. Formerly precious stones adorned the relic; but these have disappeared, and the ornaments now are little worth. The inscription is "Chef de St. J. B." And to this shrine I have seen many a poor ignorant papist go up, and bend the knee before it, paying there a worship which is due to God alone. My heart has bled for their superstition. I know how the popish doctors endeavour to rescue themselves from the charge of idolatrous veneration of the creature; but, however they may refine and theorize, the grossness of the people's notions is manifest. They believe that the image, that the relic, possesses a special sanctity and actual power; and thus, I say, they render to the creature the honour due to the Creator alone. O that their blind eyes were enlightened by the great power of God the Spirit!

My protestant reader, the things I have related are not the exploded fables of a by-gone age. Some allowance might be made for the absurdities of a time when the world was enveloped in profound ignorance, if the

superstitions then sanctioned were now repudiated. But this is not the case. Popery changes not. And there is preserved to this day, in Amiens cathedral, the pretended relic of St. John the Baptist, brought six centuries ago, as I have described, from Constantinople; and there at this day may be seen the veneration of the people paid to it. There too, under the high altar, are shrined the bones, discovered as they say miraculously, of St. Firmin. The superstitions of the past are thus embodied in the present; and the same yoke is laid upon the modern papist's neck as crushed his father's. Here and there an individual may, by God's mercy, rise above the errors he is born in, and attain a somewhat clearer view of truth: but the system is a fatal one, it darkens the understanding, it enslaves the conscience, it perils the soul. And there is nothing ingenuous in popery. Why does it not either boldly avow all the legends and the impostures of past times? or else acknowledge that corruptions foul and dangerous had crept into the church? But it will do neither. It will not admit that it has ever erred; and yet it will pretend that it is not accountable for what occurred in the dark ages. But here is living witness that one of the most foolish legends of the dark ages is still believed and sanctioned. And if anything were wanting to crown the folly of it, it is to be found in the fact that in other churches of other cities are preserved other heads of St. John the Baptist, each maintained, by its possessors, to be as genuine as that which I have seen enshrined at Amiens.

I.

### The Cabinet.

**UNANIMITY.**—Every one, in his calm moments of reflection, acknowledges the theoretical necessity and excellence of unanimity; and yet to what a limited extent does the blessing prevail. What countless numbers are there whose life, profession, and business it is, to keep up discord in the world, to cherish a conflict of opinions; to preserve men in a divided state; whose meat and drink it is to kindle and keep awake the malignant passions of men; to seek to put those down whom God would exalt; to magnify trifles; to supply incessant causes of discontent—thus creating a demand which, but for the supply, would, for the most part, never exist—men, whose minds, from a constant habit of irritation, are alive to every trivial fault, but dead to the thousand comforts and blessings which ought to excite their gratitude, and in the consideration of which every petty complaint ought to merge. O how far from the spirit of Christianity must such men be! How unconscious must their souls be of that dove-like, peaceful, quiet temper, which passes all understanding. They live, as it would seem, in an atmosphere of bitterness; and the emanations from their minds carry with them a portion of the air in which they were produced. The contagion of restlessness, and a sour unhappiness, is thus borne, alas! too far and wide. A spirit of evil is thus insinuated into the unsophisticated and meagrely-informed circles round the remotest fire-sides. Our solitary backwoodsmen, when visited by the ever-welcome record of things passing in the world, the perusal of which is, perhaps, one of the most important, and might be one of their most innocent, nay, beneficial resources, ought to have views and opinions laid before them tending to cheer, encourage, and make them happy; views and opinions tending to assist them in bearing up against the real hardships

which they have to endure, and supplying them with the practical experience of others, and pointing out whatever advantages lie around them. In but few instances have the truths of the religion of the Prince of Peace regular and stated access to their fire-sides; there has as yet been little opportunity of bringing to bear upon their minds, the soul-subduing power of a sober and quiet religion. This is the influence, acting from age to age, and piously handed on from father to son, which has produced such peaceable fruits of righteousness in old communities; and, denied though it may be, it is the firm conviction of not a few, that it has been the avowed and systematic diminution of this long-established influence, that has produced that canker at the core, of which our father-land, and communities nearer to us, yes, and ourselves, are sickening even unto death. The only influence, for the most part, which has found access to our remote population, has been that of the press; and would to God that we could say that that influence had, in all instances, brought healing on its wings! But can we say this? O how solemnly conscientious ought they to be, who supply thoughts and ideas to those who think little for themselves."—*From Sermon, preached at St. James' Toronto, by Rev. H. Scadding, extracted from "The Church."*

**LOVE TO THE CHURCH.**—If you really love the great and glorified head of the church, you will love the church which he has purchased with his blood; and, as one of the purest and most efficient branches of it, you will love, and venerate, and unceasingly pray for, the church of your native country. You will draw the closer to her in this, which, if dark clouds foretell the tempest, may soon be her hour of need. You will uphold her religious institutions, you will maintain her union with the state, you will stand by her most scriptural characteristics, her apostolical episcopacy, and her episcopally ordained ministry—you will support her best, her honest, her spiritual interests. You will love her too well to cling to her abuses, which it is the mark of a true affection to be the first to deplore, and, as far as in you lies, the first to remedy. You will, therefore, stand as far aloof from those who would alter and improve nothing, as from those who would rush in, with bold and desperate foot, "where angels fear to tread." You will love her, not as a mere political engine, but as the handmaid of the Lord, because she has for centuries honoured him, whom it is the dearest desire of your heart to honour; finally, you will love her, because within her walls you have first learnt "the way to Zion;" because from her pulpits you have found guidance, and instruction, and encouragement, and peace. She has been your spiritual parent, nurse, and counsellor; and you will, in return, be her faithful children, her uncompromising supporters, her enlightened, and prayerful, and steady friends. You will say of her, the church of God, as David said of old of the city of God, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee," in thy trouble to help thee, in thy dangers to assist thee, in thy difficulties to pray for thee, "let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem above my chief joy." And you will, if you are the true and consistent members of such a church, pass from the worship of her courts below, to that blessed place, of which the apostle declared, "I saw no temple there, for God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—*Rev. H. Blunt.*

**THE SUPREME WILL.**—The Author of nature governs all his creatures, each in a suitable way to the nature he hath given them. He maintains, in some things, a natural necessity of working, contingency in others, and in others liberty; but all of them are sub-

ject to this necessity of effecting inevitably his eternal purposes. And this necessity is no way repugnant to the due liberty of man's will. Some entertain and maintain the truth; some plot, others act and execute, against it; some please themselves with a wise neutrality, and will appear so indifferent that it would seem they might be accepted of all sides for judges of controversies. And all these find no less liberty to wind and turn themselves whither they please, than if no higher hand had the winding of them. Yet shall not only the zeal of the godly, but even the wrath of the enemy, and the cold discretion of the neutral, all tend to his praise whose supreme will will have a secret, but a sure and infallible, sway in all their actions. Whilst some passengers sit, some walk one way, some another, some have their faces toward their journey's end, some their back turned upon it, this wise pilot does most skilfully guide the ship to arrive with them all at his own glory. Happy they who propound and intend his glory as he himself does, for in them shall the riches of his mercy be glorified! They who oppose him, lose this happiness, but he is sure not to lose his glory for all that, to wit, the glory of his justice; his right hand shall find out all his enemies. Surely, the wrath of man shall praise thee.—*Archbp. Leighton.*

### Poetry.

#### ZEDEKIAH.

(For the Church of England Magazine.)

"Then he put out the eyes of Zedekiah; and the King of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death."—*Jeremiah, lii. 11.*

Dark, dark, and desolate; no hope, no light;  
A dungeon all my kingdom, and my throne  
The dark, cold earth; of home, of crown, of sight,  
At once bereft; and, as a tree o'erthrown,  
Left with'ring on the ground to die alone,  
Whilst all around is verdure—where, my soul,  
O where shalt thou seek comfort? Where have  
flown

Thy pleasant days of old? Or who the roll  
Of Time's slow chariot guides to Death's now welcome goal?

Day, night, I know not; night is all my day;  
To count the moments by my pulses' beat,  
And ask the hour that shall their beating stay,  
Is all my pastime. Sound nor motion greet  
My weary senses, save when clanking meet  
The chains that grind my spirit, and the knell  
Of life ring harsh; for life (erewhile how sweet!)  
To me is dead. My sepulchre this cell;  
My shroud, the eyeless gloom that folded as I fell.

Yet there is life above me, though no sound  
These cold depths reaches. Busy crowds there are  
Mingling their joyous voices as the round  
Of time they traverse, by the sparkling car  
Of pleasure onward borne. Hope's radiant star  
For them still smiles; from me, though still it shone,  
Is 'rest the pow'r to see. O, happier far  
The veriest wretch, condemned to drudge unknown,  
Yet bless'd with light, than he whose birthright was a  
throne!

Ay! I have lived as they to whom to live  
Is present gladness. On my gilded board  
Smil'd all that plenty, all that pow'r could give:  
For me its purple floods the wine-press pour'd

Profusely forth: my laden garners stor'd  
A kingdom's fruitful fields; and dance and song  
Revel and feast the swift hours rul'd—the sword  
Of hor'ring fate unseen.—Amid the throng  
Of mirth I stood, the first their foremost ranks  
among.

That all has passed; and let it pass; no more  
I ask, or hope it back. To me all's dead;  
The hopes of youth; the dreams that hover o'er  
Ambition's couch; the turmoil and the dread,—  
All that make up man's being—all have fled,  
And fled for ever. Death alone remains;  
That—of all ills most fear'd when joy hath spread  
Her sails on Fortune's tide—the captive's chains  
Alone can loose, and balm the wounded spirit's pains.  
Death! what is death? Why fear to die, when  
nought

Remains of life, but grief? When the worn heart,  
Like fiery serpents, wrings corroding thought  
With memories of what has been, and the dart  
Leaves rankling in its fibres? Ay! to part  
Straight with the world, and with the num'rous ties—  
Love, honour, pleasure, pride—that from the start  
Upon the race of being, form the prize  
For which all run—may grieve—they cannot have  
mine eyes.

A prison is my world; my life is death;  
My day is night; my hope, despair; my fear,  
The thought of what I have been. Every breath  
I draw is of the grave, for flows not here  
The calm, pure air of heaven. Hail! I hear  
The tramp of coming footsteps, and the shriek  
Of opening portals: there's deliverance near!  
They come to free my spirit! Tyrants! wreak  
Your vengeance as ye list, ye bring the doom I seek!  
H. H. TUCKER.

*Yaxford, Suffolk.*

#### AUTUMN.

NAY, William, say not so; the changeful year  
In all its due successions to my sight  
Presents but varied beauties, transient all,  
All in their season good. These fading leaves,  
That with their rich variety of hues  
Make yonder forest in the slanting sun  
So beautiful, in you awake the thought  
Of winter, cold, drear winter; when these trees  
Each like a fleshless skeleton shall stretch  
Its bare brown boughs; when not a flower shall  
spread  
Its colours to the day, and not a bird  
Carol its joyance—but all nature wear  
One sullen aspect, bleak and desolate,  
To eye, ear, feeling, comfortless alike.  
To me their many-coloured beauties speak  
Of times of merriment and festival,  
The year's best holiday: I call to mind  
The school-boy's days, when in the falling leaves  
I saw with eager hope the pleasant sign  
Of coming Christmas, when at morn I took  
My wooden kalendar, and counting up  
Once more its often-told account, smoothed off  
Each day with more delight the daily notch.  
To you the beauties of the autumnal year  
Make mournful emblems, and you think of man

Doomed to the grave's long winter, spirit-broke,  
 Bending beneath the burden of his years,  
 Sense-dulled and fretful, "full of aches and pains,"  
 Yet clinging still to life. To me they shew  
 The calm decay of nature, when the mind  
 Regains its strength, and in the languid eye  
 Religion's holy hopes kindle a joy  
 That makes old age look lovely. All to you  
 Is dark and cheerless; you in this fair world  
 See some destroying principle abroad,  
 Air, earth, and water, full of living things,  
 Each on the other preying; and the ways  
 Of man, a strange perplexing labyrinth,  
 Where crimes and miseries, each producing each,  
 Render life loathsome, and destroy the hope  
 That should in death bring comfort. O, my friend,  
 That thy faith were as mine! that thou couldst see  
 Death still producing life, and evil still  
 Working its own destruction; couldst behold  
 The strifes and tumults of this troubled world  
 With the strong eye that sees the promised day  
 Dawn through this night of tempest!—all things  
 then  
 Would minister to joy; then should thine heart  
 Be healed and harmonized, and thou shouldst feel  
 God, always, everywhere, and all in all.

SOUTHEY.

### Miscellaneous.

**FEMALE SERVANTS.**—You are probably not at all aware of the amazing number of female servants in London alone. It is computed that there are more than one hundred thousand! Take London through, and there is more than one female servant for every house. To this vast number of persons, the comfort, the children, and much of the domestic property of the metropolis are entrusted. It is one of the greatest earthly mercies which God gives to Christian families, to have servants who sincerely fear and love him. I know several families which are thus blessed. But of this total number of servants, a large proportion is reckoned to be out of place, exposed to the most ruinous perils both to body and soul. It is estimated that fifteen thousand female servants are always in search of places, at one time alone! Great numbers of them are just come up from the country, prompted to go to service by a laudable desire not to be burdensome to their parents: they come, as strangers, to London; ignorance is their poor safeguard; of dangers they know none, and therefore think there are none to fear. What is then the continual fate and progress of numbers of these friendless servants? How they pass from being the dupes of crime to victims, and from victims to agents, this is not the proper time and place to shew; but let it be duly considered, both by the heads of families on dismissing their female servants, often late in the evening, and by the servants on their dismissal, that of these fifteen thousand thus continually out of place, many are insidiously entrapped into vicious connexions, by which their minds and hearts are contaminated with sins, which are sure to spread their poisonous infection in the kitchens, or the guileless nursery, of their next situation; many others, from scanty and exhausted means, try first to support themselves by that wretched system of pledging their few articles of clothing, and are soon forced to hide their shame and destitution in some squalid and suspicious dwelling; while numbers of once happy domestic servants are falling victims to the most serpentine wickedness, inveigled, deceived, stupefied, ruined, then flung, as

objects too low for pity, as worthless weeds, flung an left to rot upon the very dunghill of society. Out of a hundred and fifty-nine cases of female degradation of the most profligate kind, which were minutely investigated by a society, in the last year, one hundred and fourteen were found to have been formerly domestic servants.—*Rev. W. B. M'Kenzie.*

**RELIGION.**—Religion is not so much taught by lessons, as it is by our examples, and habits of speaking, acting, and thinking. It should not be a garment reserved for Sunday wear. We should always be in the habit of referring every thing to our Father in heaven. If a child is reminded of God at a moment of peculiar happiness, and is then told to be grateful to him for all his enjoyments, it will do him more good than any words he can learn. To see the cherry stone he has planted becoming a tree, and to be told that God made it grow, will make a more lively impression on his mind, than would be produced by any lesson from a book. The people called Quakers or Friends say every day should be Sunday, and certainly no day should pass without our using some of the opportunities which are occurring of leading our hearts to God.—*Mrs. Child.*

**SCRIPTURAL EDUCATION.**—It may be safely affirmed, that the whole success, under God, of the present widely extended plan of education, depend upon the character of our parochial clergy. Human intelligence is said to be in quick progress; but human intelligence must travel much in the night,—and along the highway of national improvement there are numberless pits and precipices, which require the stationary public lights to be kept burning and bright. He, who, having the patronage of a benefice, consults the safety of his own soul, by setting over the soul of others a minister of godly sufficiency for his episcopal charge, does more for the public happiness and improvement, than would result from the establishment of many schools, useful as, under good management, such institutions undoubtedly are. Parial schools produce their specific benefit only under the superintending genius of a wise and zealous parish priest. On the right use of patronage, therefore, is the appointment of such a superintendent, the character, the peace, and the happiness of a neighbourhood depend; and can a man, with any right feelings in his bosom, enjoy any peace there, after putting an entire vineyard of the Lord out of due cultivation?—*The Call upon the Church (Prize-Essay), by W. Roberts, Esq., M.A.*

**JERICHO.**—When I reflect on what this country, or "garden of the Lord," and the very key of the land of promise, must have been, and also "this pleasant city" (2 Kings, ii. 9), at the time when conquered by Joshua, who was magnified in the sight of Israel (Josh. vi. 26, xiv. 14), a period of the world when Egypt flourished in all her grandeur, unrivalled in arts and luxuries, at which time her lofty and enduring edifices were constructed, I am filled with mingled wonder and grief. Not a vestige of its gorgeous towers, proud battlements, and splendid palaces among which Herod's was conspicuous, are now to be seen, but a few wretched huts, inhabited by Arabs nearly in a state of nudity. Truly may it be said "former things have passed away."—*Travels in Judea, by W. Rae Wilson, Esq.*

### TO CORRESPONDENTS.

MR. MAC IVR has amused us. If we knew his address, we would write to him.

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE PRAYER OF JABEZ.

BY THE REV. THOMAS BISSLAND, M.A.

*Rector of Hartley Maudytt, Hunts.*

### II.

THE benefit resulting from prayer is plainly set forth, from the recorded fact that God granted Jabez the thing he requested. What an encouragement is here placed before us! God heard in heaven, his dwelling place. He heard the petition of his servant, and bestowed upon him what he desired. We have many similar encouragements to prayer. Many instances are recorded in scripture of a speedy answer being returned to prayer. Many promises have been vouchsafed by the Almighty himself, that he will hear the prayers of his people. The assurance of his beloved Son is, to the same effect, an assurance confirmed by what occurred in his own case; for, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, he was heard in that he feared; there appeared an angel unto him from heaven strengthening him.

And yet how doubting and unbelieving are men on this very point! How sceptical are many as to the benefits resulting from prayer! I allude not to the avowed infidel, the wretched worldling—the man, who has no fear of God before his eyes—but to those who would feel much offended were their religious principles questioned for a moment. In how many families is the domestic altar never raised! How many enter on the business of the day, and retire to rest after its labours, whose knees rarely bend before the throne of grace, and of whom it may in all fairness be said, they are "without God in this world!" And even when the language

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of prayer is offered, how frequently is it a mere lip service, in which the heart is not at all engaged. Even in the services of the sanctuary, how frequently do the thoughts wander. How truly does the excellent Leighton express himself, when he affirms that "all our outward performances and worship of the body are nothing but the body of worship, and therefore nothing but a carcass, except the Lord Jesus, by his Spirit, breathe upon it the breath of life."

"Prayer," says an old author, "is so powerful, that it commandeth the four elements. —AIR; for St. James tells us that Elias was a man subject to like passions as we are, and he prayed that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.—FIRE; for the three children, Shadrach, &c., came unsinged from the fiery furnace, the heat of which consumed those who approached it.—EARTH; for, at the prayer of Moses she opened her mouth, and swallowed up all that pertained to Korah. —WATER; for, at the prayer of Moses the sea fled back. What," continues he, "shall I say? it hath made the sun stand still in the firmament one while, go back another; fetched fire and hailstones from heaven, thrown down the walls of Jericho, subdued kingdoms, stopped the mouths of lions. Prayer is so potent, that it raiseth the dead, overcometh angels, casteth out devils, and, that which is most wonderful, overcometh that which cannot be overcome, and mastereth even God himself; for doth not the Lord say to Moses, 'Let me alone,' and Moses would not let him alone till he had obtained his petition: and again to Jacob, wrestling with him, 'Let me go,' and Jacob

S

would not let him go until he had prevailed. Wherefore pray on all occasions, and that without doubting." Wherever there is disappointment in prayer, we may be assured that it is not because God is wanting to us, but because we are wanting to ourselves. We pray either for what we ought not, or in a manner which we ought not; or we wait not patiently as we ought. We are apt to think God has withdrawn himself from us; while the fact is, we have drawn ourselves off from God: as the man on board a ship sometimes supposes that the shore is moving from him, while he is moving from the shore. Prayer may be regarded in the light of a privilege as much as of a duty. It has been beautifully observed that "Prayer is a key, which unlocks the blessings of the day, and locks up the dangers of the night."

It is esteemed a privilege to be permitted to approach an earthly monarch, to make known to him our wants; how much greater is the privilege, to be permitted to approach the throne of the King of kings—not merely to be permitted, but to be invited to do so! When Abraham prayed to the Lord to spare the city of Sodom, he speaks of himself as but dust and ashes; and ought not humility to be the characteristic feature of all our addresses to the throne of grace? What a privilege, in the midst of the various trials and vicissitudes of life, in the hour of sorrow and of sickness, on the bed of languishing, to be permitted to pour out the desires of our hearts before the Lord; to feel convinced and assured that his ear is open to our cry, that he is nigh unto all them that call upon him—to all that call upon him in truth—that he will fulfil the desire of them that fear him—he also will hear them cry, and will save them: of this they who lived under the old dispensation had full experience. In Jesus, we see fully exemplified the willingness of God to succour all who come to him; for he who hath seen Jesus hath seen the Father. Who was there, that applied as a humble suppliant, whether for the relief of bodily or spiritual malady, that received not from Jesus more than he desired or deserved?

Jabez prayed to God, and doubted not but God would answer him. How great was his privilege!—Surely ours is infinitely greater; to know that "we have an advocate with the Father, Jesus Christ the righteous;" that our great high Priest hath entered into the heavens; that he ever liveth to make intercession for us; and that all who seek from him will assuredly find. "The prayerless Christian (if such an incongruity may be supposed) is the defenceless Christian." Jabez would not have been kept from the evil, and had his coast enlarged, had he not prayed

to God: and in whatever degree we omit or relax prayer, in the same degree we expose ourselves to the assaults of our various foes. Had Peter followed the example of Jabez, and prayed that God's hand might be with him, instead of vainly boasting of his own strength, he had never denied his Master. Had the disciples watched and prayed, according to the Saviour's admonition, they would not have entered into temptation, or deserted him in the hour of danger: they slept when they should have prayed, they were therefore cowards when they should have been heroes. We are told (Exod. xvii.) that, in the battle with Amalek, when Moses lifted up his hands, Israel prevailed over Amalek—when, through weariness, his hands fell down, Amalek prevailed over Israel; so that it was the prayer of Moses, rather than the sword of Joshua, which gained the victory. Prayer invigorates and keeps in exercise all the Christian graces. It purifies the heart, sanctifies the life, rectifies and regulates the spirit, strengthens faith, and brightens hope. The fervent prayer of a righteous man availeth much. "I am more afraid," said Mary queen of Scots, "of the prayers of Knox the reformer, than I am of an army of ten thousand men!"

#### ON THE GIFTS OF GOD IN NATURE AND GRACE.

By MISS M. A. S. BARBER.

No. IX.—*The Balm of Gilead.*

THERE is no disease, however violent, or however lingering, at once to consume or in long years lay low the strength of man, which has not a parallel in those moral evils, which destroy the soul, and lead it, whether by slow or sudden stages, to the gates of death. The Christian religion is a call from sin, from all that is unholy and unworthy, to all that is excellent and divine. The captive exile hasteneth that he may be loosed, and that he should not die in the pit; "then, ere the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern," let us hasten to be loosed for "he that committed sin is the servant of sin," and the wages of that service is death.

Sin is frequently compared to disease in the scriptures (Is. i. 5, 6; Jer. vi. 14). It resembles it in power; as sickness prostrates the energies of the body, so does sin the energies of the soul. Evil dispositions, long indulged, are part of ourselves, of our character, as much almost our own as the features of our face, or the limbs of our bodies; therefore the parting from them becomes as difficult as parting with a right hand or a right eye. Who would voluntarily subject themselves to be the sport of evil passions, if they were not carried away by a strong overwhelming force? Is there even present happiness in the indulgence of anger, envy, malice, &c.? and even in those sins which may administer to any present gratification, such as indolence, selfishness, &c., does not every individual know too well, that the prospective pain is greater than the present pleasure, willingly to indulge in them, unless he were strongly tempted to do so? The tendency of

this power also is to increase, if there is no counteracting influence; every year that deepens the lines of age upon the countenance, deepens also the lines of evil dispositions upon the heart. Sin resembles disease in the injury it inflicts; as the bloom of health, the strength of life, vanish at the approach of sickness, so has the moral beauty of the soul been lost since it has become the habitation of evil. To be sensible of this ourselves is scarcely possible; we have grown so familiar with what is wrong, that we can scarcely form an idea of the deformity it casts upon the soul in the sight of God.

Sin likewise resembles disease in the suffering it occasions—I do not mean the remorse which may follow the commission of great sins, or the conscientious regret with which we look back upon lesser ones, but the present unhappiness of which it is the cause; disturbing the peace of the soul, even in the beautiful words of scripture, “as a moth fretting a garment.” Is there any human being who would not, if the choice were offered to him, be glad to be freed from every evil feeling for the rest of his life, that never again the cloud of anger, impatience, or discontent should pass over his heart? Holiness is so close to happiness that every step we take towards the one, brings us nearer to the other.

The gospel, says Romaine, finds the sinner in the state of the wounded man, and, like the benevolent Samaritan, it heals the wounds, pouring in oil and wine—those wounds being typical of the distress and anxiety which a sense of sin produces in the soul, in the thought of death, the certainty of judgment, and the fear of condemnation; wounds which can only be healed by faith in the atonement of Christ. The free pardon from God is justification. No human pardon can do away the past, and place the offender in a state as though he had done no wrong: no human pardon, though it may remit the punishment, can do away with the remembrance or disgrace of an evil action once committed, but the divine pardon, through the merits of Christ, can. “Thou wilt cast all their sins into the depths of the sea;” “as far as the east is from the west, so far hath he removed our transgressions from us;” “who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ;” “by him all that believe are justified from all things;” this is perfect forgiveness; it is more, it is justification. The whole of the fifth chapter of Romans is to show, that, as we are born the children of Adam, in the certainty of suffering death, so are we born again the children of God, for the inheritance of immortal life through the obedience of Christ. The following chapter sets forth that there cannot be justification without sanctification; Jesus came to save his people from their sins; “is there no balm in Gilead? is there no physician there?” Yes, for the “leaves of the tree of life,” are for the healing of nations; a certain healing for all the sins, the vanities, the follies, and the miseries of mankind.

We are not, however, so anxious to be healed of mental, as of bodily disease; not but that the former is the more dangerous, but the mind, which judges of the body's infirmity, and takes measures for its relief, is itself the sufferer in the former case, and either ignorant of its state, or powerless to assist itself; nevertheless, there is balm in Gilead; the Christian calling is “to glory and virtue;” “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.”

But how is this restoration of the soul to holiness effected by the atonement of Christ? By the direct power of the Spirit of God over the heart; changing the course of its thoughts and feelings, as the current of a river of water (Prov. xxi. 1). Faith in Christ reconciles the soul to God; where there is no love

there can be no true obedience. It is so even in human things; fear may restrain from open evil, but it cannot change the feelings, or prevent them from showing themselves in practice, the moment it can be done without certain punishment. The divine wisdom which is so wonderfully displayed in the moral government of mankind, no where strikes us more forcibly than in the law of the natural affections; however much it may be infringed upon by the evil of human nature, it still exists. The parent loves the child, and the child the parent; suppose, instead of this, a household where fear only was the controlling power, there might be a faint outward semblance of obedience, but there would be a strong under-current of rebellion, breaking out into acts of wilfulness whenever it was possible: whom a child does not love it will never obey, except when it cannot help it. “We have peace with God,” says the apostle, “through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand.” It is only a sense of pardon and acceptance which can admit us to the love of God; thus all good works are, must be, the fruits of faith.

As the Christian religion affords the most powerful help, and the strongest inducement to forsake all evil which can be imagined, it also most clearly points out the way, the gospel affording us a perfect rule of life, promise and precept blending together to heal the soul from sin.

The commandments which take cognizance of the thought of the heart, of its most inward emotion, strike at the root of the disease. “I never yet,” says the author of a pleasing little chapter, addressed to children upon wandering thoughts, “heard of a boy robbing an orchard while he was reflecting on the commandment, ‘Thou shalt not steal,’ nor of a girl giving to a poor man, while she was planning how she should buy herself a pair of golden ear-rings.” Where the heart is right, the conduct will be so likewise. The outward actions are like the “things new and old,” brought forth out of the householder's treasure; if the store laid up be evil, evil will be brought forth; if it be good, good will be produced. Passions, fear, self-interest, and many other causes, controul men's actions, but they do not affect the heart. The precepts of the gospel reach even to its deepest recesses—not that they are a new interpretation of the commandments of the law, but a fuller explanation of them. “Thou shalt do no murder,” says the law; “whoso hateth his brother is a murderer,” says the gospel. “Thou shalt not bear false witness against thy neighbour,” says the law; “judge not that ye be not judged,” is the precept of our Lord. Then even if the witness be true, bear it not against thy brother, forgive that thou mayest be forgiven. “Thou shalt have no other gods than me;” “he that loveth father or mother more than me, is not worthy of me,” saith the Lord. “Thou shalt not make to thyself any graven image,” &c.: not only is the sin of idolatry forbidden in the gospel, but the substitution of the ordained ceremonies of religion in the place of spiritual service, as indeed it was in the Old Testament, the broad phylactery, and the long prayers which were used without obedience to the commandment, and without devotion from the heart, were rebuked by our Lord. “Thou shalt not take the name of the Lord thy God in vain;” “let your communication be, yea, yea, and nay, nay; for whatsoever is more than these cometh of evil.” “Thou shalt not covet;” “look not every man on his own things, but every man, also, on the things of others:” not only are we to refrain from even wishing to deprive others of their possessions, but to desire that they may be increased to them.

Besides directing a controlling power to the secret springs which affect the conduct, the commandments of Christ remove all uncertain and variable motives



depending upon the temper and character of those around us, bidding us do right, solely to please God, paying him our reasonable service as creatures, and obedience as children, without regard to the desire of praise, or the promotion of our own interests.

A philosopher of modern times, speaking of the inadequacy of reason as a guide to man, compares the faith which leads him safely through all difficulties to the instinct of a migratory bird—the slow-flying land-rail in the Orkneys, for instance: had he reason, and could he use it, as to the probability of his finding his way over deserts, across seas, and of securing his food in passing to a warm climate 3,000 miles off, he would undoubtedly starve in Europe; under the direction of his instinct he securely arrives there in good condition. The Christian mind, while it rejects the idea of comparing faith to instinct, still acknowledges the aptness of this natural illustration of the faith which bears up the soul of man, where reason could not. "This is the victory which overcometh the world, even our faith;" faith in Christ removes from the soul the sense of sin, renews it in holiness, and makes its happiness even here; for, as surely as the healing of disease restores comfort to the body, so does the healing of sin restore comfort to the soul. "Great peace have they which love thy law." "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea!" "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"Fierce passions discompose the mind,  
As tempests vex the sea,  
But calm content, and peace we find,  
When, Lord, we turn to thee."

There are many passages in scripture in which this office of our Lord is peculiarly described—that, where he alludes to himself as like unto the brazen serpent—where he is spoken of as a fountain opened for sin—where the words of prophecy declare that he shall come to bind up the broken hearted. But "they that be whole, need not a physician, but they that are sick;" they who know not the disease will not desire the remedy, but those who do seek it will find it a sovereign balm to heal from every evil that can affect the soul; "he was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

## MY SCOTTISH TOUR.

### No. IV.

#### THE MANSE.

At an early hour on the morning of Monday, I was informed that the minister of the parish wished to see me; and on entering my parlour I was greeted with a most cordial shake of the hand, accompanied with an invitation to dine that day, at the *Manse*, the usual designation of the parsonage. "We make it a custom in our church," said the hospitable minister, "and it is no bad one, to have a good dinner after the preachings, on the sacrament Monday. You will meet the patron, and all the ministers. I noticed you yesterday in the patron's loft (*i. e.* gallery), and am told you are an English clergyman. You must come." It was in vain I told him I had hired a vehicle for my departure, that I had called for and settled my bill, and that I intended being in Edinburgh on a certain day. Argument and excuse, however, were both in vain. He held here the popedom, and I could obtain neither dispensation nor indul-

gence. At three o'clock, consequently, I found myself in the manse—a building far superior to the generality provided for the Scottish clergy. The dining of the patron, the good minister, I perceived, regarded as a great honour. "He's a member of your church," said he, "a staunch episcopalian out and out, as his forefathers were before him. His great grandfather nearly paid the debt of nature in a hempen string in 1715 at Carlisle, and his grandfather had nearly the same honour after the forty-five. A stauncher supporter, however, of the constitution in church and state does not exist, nor a better laird to tenant or servant. He has regular family worship in his house. I wonder if all our elders have it? He is like a brother to me. He says he 'is a necessary voluntary,' but little will he assist their cause. No, no, your episcopalian voluntaries are not like others. They make no inflammatory speeches on our platforms, or travel about to create confusion. As I observed to old Peter —, our oldest elder in the session-house, the other Sabbath, when he remarked 'that the laird continually went to the episcopal chapel,' and hinted about his being mixed up with dissenters, 'No, no,' answered I, 'these episcopal folks are *volens volens* voluntaries.' I often wonder how it is that they so strongly support our establishment, while we are pestered with the meetings and wranglings of our dissenting congregations. He has just built me an excellent new manse, as you will see; not a better within the bounds of the synod. I may say *he*, for the rest of the heritors are only what we call bonnet lairds, small poor proprietors. But, I should tell you, I was tutor in his father's house, and he was always a great favourite with me."

Now there was much in the expression, *he* has built me a new manse. How different with reference to this very point are the situations of the clergy of the two established churches—a difference which should not be permitted to exist. In Scotland, the heritors, or landholders, provide a house for the minister, and keep it in repair. In England, even with the aid afforded by allowing money to be borrowed on the living, how many of the clergy suffer severely from being obliged to erect a parsonage, or to keep one in good repair! It is much to be wished that some arrangement might take place as to this, and also with respect to dilapidations which often press most severely on a clergyman's widow and family. The present is, perhaps, not the time to bring such a subject under parliamentary notice; still I am persuaded it is one which would meet with serious consideration on the part of the legislature. If the clergy must, and as in fact they ought to be compelled to be resident, a residence should be provided for them. They ought no more to be obliged to build or repair a parsonage, than they are the parish church. For, after all, their pittance, in many cases small enough, is nearly swallowed up in necessary repairs. It is most gratifying to observe, that, in not a few instances where churches have been lately built, a parsonage-house has at the same time been erected for the incumbent.

I do not recollect spending a more pleasant or more profitable evening. The patron was a well-informed and gentlemanly man, who had finished his

education at one of the English universities, and whose face I perfectly well recollected. The minister and his wife were extremely hospitable. The ministers who had assisted were also agreeable, and their conversation improving; though one or two were rather *starched* on the subject of episcopacy: but they seemed nearly wholly ignorant of the character of our church, and had never attended any of our services, though they candidly acknowledged their obligations to the works of our most eminent divines. The great topic of conversation was the voluntary agitation, together with the proceedings of the previous general assembly, of which three of the guests had been members. They seemed all agreed, as might be supposed, on the great questions which have of late years divided the church of Scotland, and some of which, as hinted in a former paper, have placed her in a situation far from enviable. Differing as many of our clergy do on religious topics, there is not that broad line of party separation which naturally arises when men record their opinions or give their votes, as is done in the courts of the Scottish church. The moderates and the high party divided the church. For many years the former constituted the majority, but this does not appear to be now the case.

The frequent meetings of presbytery, together with such meetings on sacramental occasions, bring the Scottish clergy much in contact, by which they become acquainted with each other's views. I have often regretted the want of social intercourse among our own clergy—I mean such as would tend to mutual improvement and edification. Our visitations do not answer this end. They are held in many dioceses only once a year. The clergy frequently return home, immediately after the charge is delivered, and the few who remain to dine seldom enter on topics of a decidedly religious character. Neither do clerical meetings, valuable as they are, wholly supply the deficiency. It is gratifying to find, however, that the subject is beginning to excite attention, and that plans have been recommended, and in some dioceses, if I mistake not, been adopted under episcopal sanction.

"It were to be wished (says Archbishop Tenison) that the clergy of every neighbourhood would agree upon frequent meetings to consult for the good of religion in general, and to advise with one another about any difficulties that may happen in their particular cures: by what methods any evil custom may most easily be broken; how a sinner may be most effectually reclaimed; and, in general, how each of them, in their several circumstances, may contribute most to the advancement of religion. Such consultations as these, besides the mutual benefit of advice and instruction, will be a natural means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke all to a religious emulation in the improvement of piety and order within their respective parishes\*."

The minister insisted on my remaining at the manse, and in a bed-room I found my portmanteau had been brought from the inn by his desire. The good patron wished me to take up my abode at his

manor—a splendid one it was—but the minister would not listen to the proposal, and the only alternative was to promise to dine with him the following day—which we accordingly did. Such hospitality I never experienced before. All the ministers insisted that I should spend some days at their manse; and, if they had had their will, I think I should have, at the present moment, instead of writing in my quiet study, been liable to all the penalties to which a non-resident incumbent without a license is exposed, and been found, instead of going privately to baptize a sick infant, as I now am, which causes me somewhat abruptly to close this paper, wandering in some highland glen, or sailing on some sunny loch, or enjoying the welcome—and none more heartfelt can be witnessed—of a Scottish manse.

#### CHOICE AND MANAGEMENT OF SERVANTS.\*

A MOST important branch of domestic economy, and of female duties! For the broad general principle by which our conduct is to be regulated, we must in this, as in other things, come to "the law and to the testimony;" and, having grasped the principle, must seek to exhibit its workings in the minutest ramifications of our daily practice. Let us turn then to the bible; we shall find that in the epistle to the Ephesians, immediately after an animated exhortation to servants to do their duty in humility, singleness of heart, faithfulness, piety, and alacrity, the apostle adds—"And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him." The duties of masters and servants are evidently reciprocal. In the epistle to the Colossians, we find a brief but most impressive admonition. "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

The principle involved in these texts is of wide and important application; I leave you to follow it out; I am not attempting to write sermons, but letters, and I can only offer you a few general and desultory remarks. "Do unto others as you would they should do unto you," includes, perhaps, all that I have to say, and it would be well if we could act always under the influence of this sweet law of love, and mutual consideration.

As it regards the choice of your servants, I would first say, be careful as to whom you admit into your house. In the hundred and first psalm, that beautiful vow and profession of godliness, David expressly brings this subject forward: "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." The blessing of a pious and faithful servant cannot, perhaps, be adequately prized; one, who [whom] acknowledging a Master in heaven, the heart of an earthly employer may safely trust. We feel the heaven-wide difference between heart-service and eye-service; between the high principle of doing all things to the glory of a heavenly Master, and the low earth-born motive of self-interest in seeking to please an earthly master. The statement of the poet of the crusades is true and scriptural:

"Non v'è fede in uomo che a Dio la nega."<sup>†</sup>

\* From "Every day Duties," by Miss M. A. Stodart. Seeleys. 1840.

\* Our readers will find in the Ecclesiastical Register for May, a large portion of an address on the subject by the late bishop of Chichester.

† We wish the authoress had subjoined translations of her Italian, &c. quotations: many, both of our readers and of hers, will not know who "the poet of the crusades" is, or what is the vernacular of his "statement."—ED.

When we are once sensible of the blessing and value of piety, it will be prayed for, and sought for in our domestics. Yet some discretion and judgment are necessary. It is so easy to speak the language of Canaan, and to borrow its outward costume, that we may, by making religion a leading point in our inquiries, be only laying a snare in our fellow-creatures' way, and giving a temptation to lying and hypocrisy. If you find that the candidates for the vacant situations in your family are persons of good moral character, and possess the other necessary qualifications for your service, I do not think that you would be justified in refusing their services, on the ground that you have no reason to believe that they possess the high qualification of real sterling piety. Yet there is one exception to this rule; in a nurse, more especially where the children are very young, piety is as essential as it is in a governess.

In engaging your servants, state briefly but explicitly the chief duties that will devolve upon them, and what they will be required to do. It is the part of the master and mistress to point out the servants' work; that of the servants to obey the directions given. It is also right to state your practice of having your household assembled at family prayer, and your expectation of seeing your servants morning and evening. If any objection be made to this regulation, you are perfectly justified in declining to receive the individual. You will probably mention also your rule of requiring your servants to attend your own place of worship; and, as Sunday is not unfrequently, in worldly families, used as a holyday, it is desirable to state that you do not allow any member of your family to visit on the Sabbath, though on other days, occasionally, you may be able to give that indulgence. I do not think that you will ever find any objection made to this; if you do, your course is clear.

Do your best to be satisfied as to the moral respectability of the individual you may be about to engage. One caution is not superfluous to a young housekeeper in London; never be content with a written character. Make a point of seeing the last employer, and informing yourself as far as you can, of the real qualifications of the person. This is a duty that you owe to yourself, and to every other member of your family. You may be deceived; but, if you have the consciousness of having done every thing in your power to avoid being deceived, you can have no occasion for self-reproach.

When once admitted as inmates into your family, let it be your endeavour to seek for your servants "the kingdom of God and his righteousness." You are in some degree responsible for the well-being of your servants, and you are bound to use your best efforts to bring them to the knowledge of their God and Saviour. We hear frequent complaints respecting this class of persons; but is all done that might be done, and that ought to be done for their spiritual welfare? We take it for granted, that in all families professing godliness, the servants are required to be present at family prayer, and that provision is made for their attending divine worship on the Sabbath; but is this enough? In looking back on the best and brightest days of the English church, the days of the reformation, we find that this scanty measure of labour did not satisfy the consciences of two, at least, of the Lord's faithful and constant servants. We remember the beautiful account which Fox gives us of the domestic life of the bishop and martyr Ridley, who, "when he was at Fulham, read a lecture to his family every day at the common prayer, beginning at the Acts, and so going through all the epistles, giving a new testament to every man that could read, and hiring them with money to learn by heart certain principal chapters, but especially Acts xiii. He often read to his household the 101st Psalm, being very careful over his family, that they might be an example

of all virtue and honesty to others. To be short, as he was godly and virtuous himself, so nothing but godliness and virtue reigned in his house, he feeding them with the food of our Saviour Jesus Christ." Bishop Jewell, also, a hard student as well as a public character, is recorded to have called his servants round him at night to examine how they had spent the day, commending or reproving them as he saw fit, before closing the day, as he began it, with prayer. We may not be called like the martyrs of old, to testify our faith in Christ by public suffering; but let us seek to imbibe the spirit which animated them in their daily walk, and which still glows so vividly in their writings.

It may be urged that the lower orders in the time of Ridley and Jewell were less cultivated than at present, and consequently stood more in need of personal explanations. The assumption appears to be a gratuitous one; for it is only they who have practically turned their attention to the subject, by labouring among the poor, who are at all competent to calculate the weight of that mass of darkness which is resting on the minds of many, in what has been emphatically called "a land of light." It is not, however, necessary to say much on the subject, as it is in the power of every one to make the experiment in his own household, by individual examination of his servants; and very much am I mistaken, if the result of the experiment will not, in ordinary cases, (that is, where there is not vital religion,) be conformable to the statement which has just been made.

Your influence over your female servants may be very important. You may take frequent opportunities for familiar explanation, quiet, kind, friendly instruction; and the effect may be most blessed. "Cast thy bread on the waters, and thou shalt find it after many days." And if the instructions seem to fall without fruit, yet remember the promise: "He that watereth, shall be watered also himself;" your own soul, believe and fear not, will be as a watered garden, while you labour in faith, love, and prayer for the welfare of others.

Let the principles of the Christian religion be evidenced in all your conduct towards your servants. Many persons, if we may judge by their tone and manner of speaking, do not seem to think the apostolical injunction, "honour all men," applicable to servants; while the truth is, a certain respect is due to every individual, and we are to render to all their dues. Gentleness and quietness may be easily united with firmness in giving our directions. "You are a gentlewoman," said Lord Collingwood to his daughter, "be gentle." All harshness, loud tones, and what is vulgarly called scolding, are the exact reverse of what is lady-like; and this consideration might have weight in some quarters, where higher principles are not acknowledged. If you have occasion to find fault, explain the cause of your dissatisfaction quietly. At the same time, "look well to the ways of your household." "He that is slothful in his work, is brother to him that is a great waster." It is the duty of every mistress of a family to watch over the ways of her servants; to see that every thing is done in its proper time, kept in its proper place, put to its proper use. We shall hereafter have occasion to consider this subject, in connexion with the Christian principle of economy, "that we may have to give to him that needeth;" we may just touch upon it at present, in connexion with the principle of not putting a stumbling-block, or an occasion to fall in our brother's way. We pray that we may not be led into temptation; we should not unnecessarily expose others to temptation. The habit of leaving money or valuable trinkets in unlocked boxes and drawers is, in this view, far from being justifiable. And even when there is a good hope of piety in a servant, that does not exonerate the master and mistress from fulfilling their own part

and duty of superintendents. We are tempted sometimes to repose confidence beyond what we ought to do, when we have reason to believe that there is high principle in our servants, forgetful of the deceitfulness of the human heart, and the strength of temptation. Yet let us carefully mark, that our conduct is not grounded on low and ungenerous suspicion; that it is by principle, a wish to do our duty, and a sense of responsibility, that we are guided and directed.

Do not dismiss your servants capriciously; the inconvenience thus caused to them and yourself may be very great. Nothing is perfect in this world, and we have all daily need to practice Epictetus's maxim, "bear and forbear." Our servants have to bear with us, and we must bear with them, recollecting the ass and his masters, in La Fontaine, and the possibility that, if we change, the change may be for the worse. Besides, when persons have been resident in our families for some time, they know our habits, plans, and regulations; and we may have the happiness of finding in our dependents, humble, but sincere and attached friends. Yet one word of caution on this head. Never make a confidante of your servant. You may take it as a rule, a servant elevated into a confidante is invariably spoiled. It is raising them out of their sphere; they have not education, they have not refinement of feeling, and they cannot bear it. Keep your servants in their station, and to their duties; always treat them with kindness, but seek for companions and intimates in your own situation of life.

There are cases in which it is right and necessary to dismiss servants; in those cases explain your motives quietly, but frankly and openly. Some persons are continually finding fault with their servants, as if it were the essence of good management, never by any possibility to be pleased or even satisfied; and they make their domestic grievances the agreeable subject of their conversation with their friends. Let your plan be quite different; show that honest and faithful endeavours to give you satisfaction are not made in vain, and that you can bear with temper, occasional failures, when it is evident those failures are not intentional. A servant may sometimes err through anxiety to please; this may cause timidity, haste, or nervous feeling, and all this ought to be carefully distinguished from negligence and wilful disobedience. We ought to weigh faults as they are in themselves, not as they are in their consequences; to make my meaning more clear, we ought to look at the moral nature of the action that causes us annoyance or displeasure; not at the personal inconvenience to ourselves which may be its effect, or its concomitant. The remark of Mr. Newton, that "it requires as much grace to bear with propriety the breaking of a China cup, as the breaking of a bone," was founded on a close observation of the workings of the human heart.

"A-t-elle pour donner matière à votre haine,  
Cassé quelque miroir, ou quelque porcelaine?"

is the inquiry of the husband of one of the ladies in Molière's "Femmes Savantes," as if that were one of the higher order of domestic troubles, and quite sufficient to justify a burst of female anger. Now we ought to lay our account for meeting with these petty troubles; and when they do arise, we should bear them with calmness, and, however valuable the articles destroyed may be, be ready to exonerate the person by whom they have been destroyed, when we perceive that there was no intentional carelessness. At the same time, it is quite right to point out the duty of being careful with regard to the property of another; and repeated occurrences of this nature may justify the belief that there is some degree of culpable carelessness.

We were speaking, however, of the dismissal of servants; you will never, I hope, drive a servant from your house for such a circumstance as the accidental breaking of a China cup, or even of a valuable mirror.

But fraud, dishonesty, falsehood, wilful and repeated disobedience to plainly expressed commands, are not to be passed over, if you wish to keep your house from being a scene of anarchy and confusion. Never suffer impertinent language in servants; if your own language and manners towards them are mild and gentle, there will be little temptation to impertinence, and you will probably never meet with it; but if you should do so, inasmuch as it militates against the social position of mistress and servant, it is quite sufficient to justify a dismissal.

When you are asked the character of the servants you have found it necessary to dismiss, give your evidence conscientiously, "speaking the truth in love." Some excellent, but injudicious persons, have mistaken views on this head. Recollect that you are as much bound to give the character of a servant, as far as you know it, as if you were on your oath in a court of justice, "to speak the truth—the whole truth—and nothing but the truth." You are responsible in some degree for the introduction of the person in question, into another's family; and the evil that may be caused by your intentional silence, (and intentional silence is often a species of falsehood), might justly be charged upon you.

I have omitted one point—the dress of your female servants. In England the dress of servants has risen to a great height, and is the immediate cause of much suffering, and, it is to be feared, much sin. Let your efforts be directed towards discouraging all attempts at finery, all aping of persons in a higher sphere. The people of England are making a step *en avant*; there is an upward movement, a desire in every order to be something greater and finer than the preceding generation, instead of resting quietly content in the same sphere. We see it in our servants, but not in them alone. It will be objected that this sweeping censure discourages that lawful activity of pursuit, so desirable in a free country like our fair England; but it is not industry, it is not lawful exertion that we would discourage: it is ambition, grasping ambition in man, vanity, petty frivolous vanity in woman, against which we would set our face, and which we would seek to cut up by the roots, and fling from the fair face of creation. The restless spirit that is now at work, which in its less defined workings, manifests itself in a vain, foolish, and very often, ridiculous imitation of the dress and manners of those placed in the sphere immediately above, manifests itself in its higher grades, as the revolutionary principle which calls for that phantom which never has existed, and which never can exist—equality, as it regards position in society.

"Order is heaven's first law; and, this confess,  
Some are, and must be, greater than the rest,  
More rich, more wise; but who infers from thence  
That such are happier, shocks all common sense."

Considerations of social order seem to be sinking fast into oblivion: to borrow another line from the same poet, graphically descriptive of the movements of the present day—

"All quit their sphere, and rush —,"

I really cannot write, "into the skies," unless it be in the sense in which Babel's builders sought to reach heaven. Point out to your servants, when necessary, the necessity of social order; how much more respectable all persons are, in remaining in the sphere of life in which Providence has assigned their lot, and in not being ashamed of their situation whatever it may be, than any one can possibly be in making the vain endeavour to appear to be what he or she really is not. Dress, in this point of view, is far from being unimportant; it is very often an index to the mind. Encourage the practice of laying by savings in savings' banks; when once a beginning is made, the practice may become habitual of setting apart some portion of the wages for the evil day which all who

live long enough must meet, and a habit of foresight and economy may be established, which may be highly beneficial to the individual character. The custom of ladies bestowing their cast-off garments on their servants, is objectionable; it may lead servants to desire what is above their station, instead of being contented with the neat, plain, modest apparel which is suitable to it. Besides, the habit of being what is expressly styled, "shabby genteel," has a bad effect on the moral tastes and feeling.

When any of your servants are afflicted with illness, remember that it is but a duty of common humanity to let them have every attention, every comfort, every alleviation of suffering that their situation will admit. And it is a duty to your other servants, to engage as quickly as possible, sufficient help to meet the increased pressure. We are all liable to sickness, and we should feel for one another, bear one another's burden, and so fulfil the law of Christ. It is at all times an affliction, but it falls heavily indeed on those who gain their daily bread by their daily labour, more especially if that daily bread be gained as a resident under the roof of another. Let common delicacy of feeling, that sentiment which ought to diffuse its benign influence over the mind of every lady, (how much more of every Christian lady!) withhold you from giving any cause for suspicion to the poor sufferer, that you consider the illness a trouble and an annoyance. Let your efforts be directed to soothe, to comfort, to tranquilize; for there is a re-action of the mind upon the body, and, when the feelings are pained and wounded, the best medical applications may prove unavailing towards a rapid recovery. You have had the labour of your servant in health; do not think it much to give a home and kind attention in sickness.

With regard to the old age of long-trying and long-valued servants, the provision for that must depend upon circumstances. If the best years of life have been spent in the service of ourselves and our families, it does not appear right to turn our backs upon our servants, when they are no longer able to give us their labour, more especially if, as is too often the case, but a small pittance has been saved out of their wages.

I find that I must make one explanation; I spoke of the distinction of master and servant, and the difference of rank and station in different orders. The distinction is a conventional one, and limited to this world; we are equal in the sight of God, and there will be no civil distinctions when we stand, as we must stand, before the judgment-seat of Christ. Still it does exist, in this world; it is a distinction recognized (Rom. xiii. 4) by God himself—by him who has especially revealed himself as "no respecter of persons."

#### CHRISTIANS THE SALT OF THE EARTH:

##### A Sermon,

BY THE REV. ROBERT ANDERSON,

*Perpetual Curate of Trinity Chapel, Brighton.*

MATT. v. 13.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

THE beatitudes with which our Lord commences his sermon on the mount, were suited, not only to correct the false and carnal notions which his hearers had entertained respecting the Messiah's kingdom, and the wrong dispositions of mind by which those carnal notions had been accompanied; but also to inculcate, at the same time, the daily

and hourly cultivation of all those heavenly graces, wherein our hearts should be "established unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Th. iii. 13). In order to urge his disciples forward in all the paths of holy obedience, and to teach them that it is a high degree of proficiency which he expects at their hands, our Lord proceeds to shew them that the children of God ought to be exemplary and exact in the exercise of all these heavenly graces, so that others may look to them for instruction and for guidance. With this view, he deems it necessary to guard them against all those false or imperfect glosses of the law, which would make them sit down contented with a very slight and superficial performance of their duty. And what could be better suited for this purpose, than to tell them, as he does so emphatically in the words of the text, that they "are not only to be good themselves, but are also to do good to others:"\* "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

It is quite evident, both from the general scope of the sermon on the mount, and from comparing the above words with the parallel passage in the gospel by St. Luke,† that our Lord is not giving any special word of exhortation to the twelve apostles, who were not yet as publicly and solemnly set apart for the office, but that he is speaking generally to all his disciples, in every age of the church. We should therefore consider our Lord as saying to every one of us; "Ye are the salt of the earth:" you are not only to "have salt in yourselves" (Mark, ix. 50), but you are also to be as "salt" to all around you, endeavouring to preserve or to rescue others from corrupt principles and from sinful practices. See, therefore, that, as "the salt of the earth"—see that, as those who are to preserve or rescue others from corruption, you yourselves are of sound principles and exemplary lives. And think within yourselves; "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Consider, therefore, in what state you are; for the greater your use and service is, the greater is the danger, and the more awful the judgment, to which you are exposed. Other things, when they have lost their savour, may recover it by the virtue of "salt" applied to them; but "if the

\* Matthew Henry.

† See Luke xiv. ver. 34, compared with v. 25.

‡ See Matt. x.

§ See Bishop Hall's Paraphrase.

salt" itself "have lost its savour," what can bring it back again? Other things, moreover, when they have lost their savour, may yet be useful for some purposes; but "if the salt have lost his savour, wherewith shall it be salted?" It is not, it cannot be, "good for any thing," but must necessarily be "cast out," as utterly unprofitable. And even so must it be with you, if you degenerate from your holy calling. For if you, who ought to season the hearts and the lives of others, shall become graceless yourselves, what remedy can be provided for you? There is not any new dispensation to reclaim those upon whom the doctrines and the promises of the gospel have produced no effect. And if you, therefore, shall cease to "walk worthy of the vocation wherewith ye are called" (Eph. iv. 1), like "salt" which has lost its savour," you will be of all men the most unprofitable, and the most despised!

Having thus briefly explained the language which our Lord employs in the text, I will proceed to notice—

First; The testimony which is thus borne to the fallen condition of man.

Secondly; The representation which is thus given of the privileges of those who are, and of the misery of those who are not, mindful of their own calling; and,

Thirdly, The instruction which we may derive from an attentive consideration of the passage before us.

I. Let us, then, consider, in the first place, the testimony which is thus borne to the fallen condition of man. When our Lord speaks of his disciples, as being "the salt of the earth," does he not plainly teach us,\* that the world is in a state which, morally, hastens to decay, and that his gospel, operating in the persons of its sincere professors, is the "salt," which alone can arrest the progress of the dissolution? Yes; the true aspect, under which the gospel of Christ presents itself, is that of a preservative power, constantly resisting the decays and corruptions of our nature; so that if Christianity were to have its perfect work, it would season and purify the man; it would transform and renovate his nature, and it would convert him into "a living sacrifice, holy and acceptable unto God" (Rom. xii. 1). Such is the power of the gospel, when considered in its direct operation on the human heart; and it plainly follows, moreover, from the language of the text, that all who have been thus seasoned, are to be considered as, themselves, "the salt of the earth," tending to purify and consecrate the whole world, to convert it into one vast oblation, and to give it a savour that may be well pleasing to the Lord.

\* See Le Bas's Sermons, vol. ii. serm. 4.

II. Let us dwell, in the next place, on the representation which our Lord has given in the text of the privileges of those who are, and of the misery who are not, mindful of their holy calling.

The privileges of all true believers, are plainly set forth in the various images which Jesus Christ employs, to represent the lofty office which Christians are called upon to perform, as instruments in the dispensations of divine justice and mercy. They are a leaven, by which the whole mass of mankind is to be fermented: they are a lamp, which must not be concealed beneath a bushel, but lifted up, that it may give light to the household: they are the light of the world: they are a city set upon a hill, and which cannot be hidden. And, in the passage now before us, Jesus describes them as "the salt of the earth," a principle of health and soundness working in the midst of corruption. Our Lord might have said, "The gospel is the salt of the earth;" and of course he would have said truly; but he rejected this cold, abstract way of stating the truth; he chose to put it otherwise, and to say to his disciples, "Ye are the salt of the earth," for it is through the instrumental agency of those who call themselves his, that the gospel must preserve and regenerate the world.

Our Lord, therefore, here declares to us, that all who are truly his disciples, not only ministers and teachers, but all others also—some in a higher, some in a lower degree—must and will be "salt." He said, also, on another occasion (Mark ix. 50), that his disciples must "have" this "salt in themselves," in order that they may be kept incorrupt, by this living principle of grace in their own hearts, and that they may be able to season others with the same heavenly grace. And when the gospel thus operates through the agency of true believers, its power extends far beyond the illustration which our Lord has employed; for, although "salt" can preserve things from corruption, yet it cannot make them sound again after they are once corrupted. But, blessed be God! this is what the gospel of Christ is continually doing, and will still be doing to the end of time; for "it is the power of God unto salvation" (Rom. i. 16), and, whenever it penetrates the heart of a sinner, it enables him to "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts," and to be "renewed in the spirit of his mind, putting on the new man, which after God is created in righteousness and true holiness (Eph. iv. 22—24).

But while the language of Jesus thus leads us, on the one hand, to consider the privileges of all true believers, it also leads us, on the

other hand, to consider the misery of those who are Christians only in name and by profession, "not in deed and in truth" (1 John iii. 18). We have seen that our Lord employs a variety of figures, to impress his disciples with a sense of the signal honour conferred upon them, as having the cause of God and his glory committed to their hands. But that they may not be exalted above measure with these distinctions, he reminds them, in the text, of the shame and misery awaiting them if they shall abandon or disgrace this sacred trust—"If the salt have lost his savour, wherewith shall it be salted?" When the heart remains unmoved by all the wonders of redeeming love, and unaffected by all the promises of the gospel, what substitute, or what restorative, can be found in this world? In every such case, "what can remain but that terrific principle of incorruption, wherewith the victim of divine wrath shall be seasoned for endurance in the world to come?"

According to the opinion of Lightfoot and others, it is this which our Lord inculcates with such awful emphasis elsewhere, under the image of being "salted with fire" (Mark ix. 49). For, in these words, Jesus seems to appeal to all from whom the savour of Christian principle has departed, saying: If you will not present yourselves living sacrifices to God's grace now, you will be made for ever dying sacrifices to his justice hereafter. If you will not be salted now with the "salt" of divine grace; if you will not receive into your hearts this heavenly principle, to subdue your rebellions wills, and to mortify your corrupt affections, you must be "salted with fire" in the regions of eternal woe. Yea, as it is the property of "salt" to preserve things from decay, even so shall every wicked man be seasoned, as it were, with "fire" itself, so as to become as inconsumable as "the fire that never shall be quenched" (Mark ix. 43-48). And thus, while the righteous shall enter into "life eternal," the wicked shall suffer the vengeance of eternal fire" (Matt. xxv. 46, and Jude 7).

III. And now, if we would derive instruction from the passage before us, we must consider that what our Lord has now said is addressed to every Christian, in every state and condition of life. Whatever, therefore, may be the sphere of duty in which we are severally called upon to walk, we must think how incumbent it is upon us to do all in our power in order to preserve those around us from the corruption of loose principles and wicked practices, that so they may be presented, with their wills subdued

\* *Le Bas, ut supra.*

and their affections sanctified, as living sacrifices unto God. But how can we hope that we may thus be profitable to others, unless we shall first "have salt in ourselves" (Mark ix. 50)? Our own minds must first be possessed with a clear knowledge, and a firm belief, and a lively sense, of all those divine truths which are necessary to sanctify mankind, and to preserve them from corruption; and we must first have within our own hearts that living principle of grace which shall gradually expel all sinful dispositions, and everything that may be offensive in God's sight. For, unless our own hearts shall thus be sprinkled with "salt," to fix on our own diseases and to correct them, how can virtue go forth from us to remove the plagues which are consuming and disfiguring those around us? Instead of contending against the impurities which swarm around us on every side, we should, in that case, sink ourselves into the mass of those impurities, and mix with them. And then the words of our Lord would pronounce our fate; for we should then be fit only to be "cast out and trodden under foot;" objects of scorn to man, of pity to angels, and of wrath and indignation to the Lord!

But before we can comprehend the full extent of the duties inculcated in the text, we must ponder in our hearts the words of the apostle Paul: "Let your speech be always with grace, seasoned with salt" (Col. iv. 6). In the spirit of this exhortation, we are required to keep our tongues, not only "from evil-speaking, lying, and slandering" but also from "foolish talking, and jesting, which are not convenient" (Eph. v. 4). And "what, indeed, can be more absurd than to make a business of play, to be studious and laborious in toys, to make a profession or drive a trade of impertinency? What more plain nonsense can there be, than to be earnest in jest, to be continual in diversion, or constant in pastime; to make extravagance all our way, and sauce all our diet?"

Surely our speech *would* be always with grace, seasoned with salt, did we only consider the force of the appeal contained in those few words of the apostle James, "Speak not evil one of another, brethren" (James iv. 11). For does not the appellation, "*brethren*," imply a strong argument, enforcing the precept? If we are, indeed, brethren,

\* Church Catechism.

† Dr. Isaac Barrow—The language of Dr. Barrow is directed, not against cheerfulness in social intercourse, but against making a business of play. "Discourse," says Doddridge, "tending to innocent mirth, to exhilarate the spirits is not idle discourse; even as the time spent in necessary recreation is not idle time."



we should deem ourselves called upon, with especial tenderness of affection, to love one another, and to delight in each other's good; we should tender the happiness and interest of each other as our own, and we should, therefore, delight to cherish and to encourage in one another all those heavenly graces and dispositions, which at once adorn and illustrate the Christian character, and promote the common welfare of the Christian family. If we are indeed brethren, we should rejoice in all the good which we may behold in those around us, as glorifying our common Father, as gracing our common profession, as edifying the common body whereof we are members. And, in our intercourse with each other, we should exercise that branch of Christian charity which consists in "thinking no evil\*."

Let us thus learn, by divine grace, to regard one another as brethren in Christ Jesus, and "every one" as "members one of another" (Rom. xii. 5); and it will be not only the prayer of our lips, but the earnest desire of our hearts, that our "mouth" may be "exercised in wisdom," and that our "tongue" may be "talking of judgment" (Ps. xxxvii. 31 P. B. version); yea, that our speech may be "always with grace, seasoned with salt" (Col. iv. 6), so that, out of the abundance of a good and faithful heart, we may be enabled to utter "things wherewith one may edify another" (Rom. xiv. 19)."

My brethren, with this view before us of the duties which are inculcated upon us in the text, what remains for us but to pray that, as "the salt of earth" we may, in our several stations, be a principle of health and soundness, working in the midst of corruption, so that we may contribute, each of us according to his power, to the moral health and purity of all within the circle of our influence; endeavouring to preserve them from the corruption of their own evil hearts within them, and of the sinful world without them.

And if it be the property of salt, not only to preserve from corruption, but also to impart a savour and a relish to our food, we must strive to adorn the "doctrine of God our Saviour" (Tit. ii. 10), by shewing, in every part of our life and conversation, that we are seasoned with the salt of the gospel of Christ, "making manifest the savour of his knowledge in every place" (2 Cor. ii. 14.)

Yea, beloved, "because of the savour of his good ointment, his name," should be "as ointment poured forth" (Sol. Song i. 3) in the hearts and the lives of his people; and we should shew, in our daily intercourse one with

another, whether at home or abroad, that they are no losers who have exchanged the world's hard bondage for the sweet yoke of Christ. For although it is true that believers are to call off their affections from the vain and perishing things around them, it is only that they may be fixed upon him, who is the only Author and Giver of all good things, and whom truly to know is everlasting life. Although it is true that believers are to cut off the offending right hand, and to pluck out the offending right eye, it is only that they may remove every thing from them which savours of corruption, and may thus present themselves living sacrifices unto God.

Let it appear, then, from the whole tenour and the whole complexion of our lives, that we have thus learned Christ, and we shall not deem it enough that we are purified from one or two sinful and corrupt affections; but, well knowing how "the infection of nature" (Art. 9) pervades the whole man, and makes it a mass of corruption, we shall earnestly pray that *all* our powers and *all* our affections may be seasoned with the salt of God's heavenly grace! And, always remembering what a standard of holiness has been placed before us, by our blessed Lord, at the commencement of his sermon on the mount, we shall ask for such increase of grace, that beginning, day by day, with poverty of spirit, and with godly sorrow for sin, we may be daily hungering and thirsting after righteousness; and that, walking, day by day, with a meek, merciful, pure, peaceable, and patient spirit, we may be daily purifying ourselves even as he is pure!

#### THE ALLOTMENT SYSTEM\*.

In addition to the moral and religious welfare of the rural part of the community, it will be necessary also to attend to the temporal improvement of this class, which ought indeed to proceed side by side, and to be intimately united with their spiritual benefit. There is one mode of ameliorating the condition of the agricultural poor, which will be found most efficient in its operation, and at the same time to involve a very slight sacrifice either of trouble or cost. Whilst it is capable of conferring the greatest benefits upon one class in particular, it is totally unattended with loss or injury to any other. It is a plan, moreover, which every landed proprietor has it in his power to bring into action. The one to which we allude is that which is termed the allotment system—in other words, the letting out small quantities of land to the agricultural labourers. Among all the various schemes which

\* "One man, as a bee, gathereth honey out of any herb; another, as a spider, sucketh poison out of the sweetest flower."—Dr. Isaac Barrow.

\* From "Sketches of Country Life and Country Matters; by one of the Old School." London: Rivingtons, 1840. This little work contains much good sense, and is particularly suited for the present times: not that we wholly coincide with the writer on all theological subjects—still his remarks are those which have been dictated by experience.—Ed.



have been brought forward at different times, for improving the temporal condition and circumstances of this class, few possess so many recommendations to attention, or combine such numerous advantages.

This system, we believe, was first adopted by the venerable bishop of Bath and Wells, and by lord Braybrooke; but it has subsequently been put in practice by a great many other individuals in various parts of the country. And we believe we shall be fully borne out in asserting, that wherever it has been carried into effect, it has uniformly been attended with the most complete success. If it is asked in what that success consists, we answer, in converting the subjects of this system into sober, peaceable, and industrious members of the community, thinning the frequenters of the spirit-shop and the beer-house, and diminishing the amount of the poor-rate. We repeat, and we say it upon strong and sufficient grounds, that such a system, if adopted generally in this country, in the course of a very few years would change the condition of the labouring class to such a degree, as in great part to do away with the necessity for a poor-rate, and to effect an almost virtual repeal of the poor-laws, by leaving but little room for their exercise. Let not this be deemed too sanguine an assertion. We appeal not to theory, but to facts. We have perused many statements, put forth by different persons, exhibiting the results of this system; we have ourselves examined the allotments of ground let to the poor in many parishes; we have made inquiries into the character, condition, and circumstances of the persons who have been made the subjects of this system—and the almost general conclusion has been, that they have been distinguished from their fellows by superior industry, and, as a necessary consequence, sobriety and orderly conduct—that they have not only ceased to be burdensome to their parishes, have brought up their families with neatness and cleanliness, but in many instances even have been able to save something against a rainy day. Great as are the advantages derivable from this system, yet is its adoption a matter of the most easy attainment. Every landed proprietor, whatever may be the size of his estate—every clergyman who possesses a glebe, has it in his power to carry it into full effect. In order to show how much may be done by this system with a small quantity of land, it may be sufficient to state that one acre even may be divided into eight allotments, each of which may be let to a separate tenant. The following plan for carrying this system into effect might, we think, be adopted with advantage.

Supposing an acre of land to be worth 2*l.* per annum, which is presuming its quality to be good, this might be divided into eight equal parts, each of which should be let to a different person, at an annual rent of five shillings; the tithes and rates to be borne by the landlord. This rent should be paid quarterly, and the tenants should be made to understand, that those persons who were not ready at quarter-day would not be allowed to continue the occupation of their allotments. The system of spade-husbandry, also, should be enforced in every instance; and, as a means of encouraging them in habits of industry and emulation, those persons who, at the end of the year, *should be found to have cultivated their respective*

portions of land in the best manner, and to have produced the largest crops, should be rewarded with a new spade or rake, or some other implement of husbandry, the value of which, although trifling to the giver, would be considerable to the receiver, and in addition, would be regarded by him as a mark of approbation. Moreover, should any instance of bad conduct occur on the part of any one of the tenants, he ought immediately to be dismissed, and to have the reason of his dismissal explained; and he should also be told that, in the event of his improvement in character, he would be restored to his former situation. But although we have said that these occupiers ought to pay their rents punctually, let it not be imagined that we would have the rent ultimately retained, as in the case of tenants in general. Far from it; our only motive in enforcing its payment upon them would be, to induce them to exert themselves in the cultivation of the land, since it is very probable, such is the strange contrariety of human nature, that, if they had the land for nothing, they would be apt to look upon it with indifference, and would be rendered careless and negligent in its use. We would, therefore, receive the rent at their hands, but would take care to return it to them afterwards in another form, and in one which should be most useful to them. The poor man, renting one of these allotments, would begin to look upon himself as a little farmer, and would feel himself removed, in a certain degree, from the dependent character, which as a mere receiver of wages, either daily or weekly, he had hitherto sustained. Anything which tends to raise the condition of the agricultural poor, by giving them an interest in the soil which they cultivate, cannot fail of producing a corresponding improvement in their moral character. The feelings which they entertain towards those who are above them, will be softened and ameliorated, when they begin to look upon themselves as approaching, although in a very humble degree, to their level, by becoming occupiers, instead of only tillers, of the land; and they will thus also be rendered a less easy prey to the arts of the designing and wicked, who would strive to inflame their minds against those who are their natural protectors and best friends. At the same time, by letting to each person no more than one-eighth of an acre, the objection is completely removed, which has sometimes been made, foolishly as we think, against the system in question; namely, that it has a tendency to make the labourer independent of the farmer who employs him, by giving him something to fall back upon, in case the other should not choose to give him the wages which he demands. This, of course, can never happen where the allotments are so small as those which we have recommended. The only effect produced in this case will be one beneficial to all parties. Should the labourer unfortunately be unable to obtain any employment from the farmer, he will, at all events, have sufficient in the produce of his little plot of ground to keep himself and his family from absolute destitution, without applying to the parish for assistance, until a new demand for his services occurs. And should a more favourable state of things take place, and the labourer be fully occupied with work during the whole year, then the little gains of his al-

lotment will provide him with a few comforts, or become a little store to which he may look in a season of distress or sickness. There is also another advantage derivable from this system, which may be looked upon as very important. The poor man will be brought, by its means, into more frequent intercourse with the gentry of his parish, instead of being confined, as at present, to an almost exclusive communication with the farmers, who are his chief employers. But it would be an almost endless task to enumerate the advantages to be derived from this system; they are so obvious, as to strike every reasonable person who is at all conversant with such matters.

As a proof of the eagerness with which the rural poor are ready to embrace the offer of small portions of land, even when let at a very high rent, we will mention an instance which happened to come under our own observation in a western county. A farmer occupying a considerable estate, set apart one half of a field of ten acres, which he offered to the poor of his own and the neighbouring parishes in small allotments, at the rate of eight pounds per acre, for the cultivation of potatoes, first of all breaking up the ground and rendering it fit for the reception of the seed. Notwithstanding this high scale of rent, the offer was readily caught at, and it became so much a matter of competition to obtain one of these allotments, that it was stated, the farmer might have let twice the quantity at the same rate. Perhaps it may be supposed that these persons made a bad bargain: by no means;—after paying their rent, they realized a considerable profit.

We give below some very useful practical details relative to the working of this system, the results of actual experience in a country parish, which we have extracted from a little work published under the following title: "Some Account of a System of Garden Labour, acted upon in the parish of Springfield, Essex; by the rev. Arthur Pearson, rector of Springfield. Second edition. London, Rivingtons, 1832\*." It

\* "The money-worth of a crop will be best seen by balancing the average cost and profit; taking these at the rate of rent and quantity of land before named, *i. e.*, one-eighth of an acre, at six shillings, it will stand thus:—

*Cost of one-eighth of an acre.*

	£	s.	d.
Rent .....	0	6	0
Manure .....	0	7	0
Three days' lost time .....	0	4	6
Seed .....	0	10	0
	1	7	6

*Profit on one-eighth of an acre.*

	£	s.	d.
Thirty bushels of potatoes .....	1	17	6
One hundred cabbages .....	0	4	2
After-greens from ditto .....	0	1	0
Two bushels of onions .....	0	10	0
Three ditto beans .....	0	3	0
Two ditto peas .....	0	2	0
Two ditto carrots and turnips .....	0	2	0
Winter greens .....	0	6	0
	3	5	8

"In this calculation, fifteen rods are supposed to be cultivated for the potato crop, and the remaining five rods for other vegetables; the winter greens being grown after the other vegetables are off the ground. Balancing these sums the difference will be:

will be seen that there is a little difference in regard to the rate of rent, as Mr. Pearson calculates it at forty-eight shillings per acre; but this does not at all affect the main subject.

### THE OUTWARD BOUND\*.

"We return no more."

DID ever any one read unmoved Goldsmith's most touching picture, in his "Deserted Village," of a family for ever leaving the home of their affections? if so, he could have no sympathizing interest in the brief record now to be brought under notice. There are few sights more deeply affecting than that of a vessel outward bound, conveying from their country's shores some hundreds of emigrants. A convict ship calls forth deep emotions of pity, but it is for those who have transgressed the law, rendered themselves amenable to justice, and who deserved the punishment awarded them—awarded after a patient investigation, and a fair trial. Crime has placed them in their present condition, deplorable as it unquestionably is, and the welfare of their country requires that they should no longer remain the pests of society. As far as regards not a few, perhaps, the sentence of death has been commuted for transportation, and life has been spared—and, it may be hoped, has not been spared in vain; for, it is gratifying to know, that many convicts have been led to sincere repentance—have turned out useful members of society, and have, by the con-

£	s.	d.
3	5	8 Profit.
1	7	6 Cost.

1 18 2 Clear gain.

To this amount of profit from the land, may, in fairness, be added the saving which would be made by the family in the article of vegetables for their consumption; placing this at three farthings per day, the sum to be added is £1 2s. 9½d.

£	s.	d.
1	18	2 Profit from land.
1	2	9½ Expense saved.

3 0 11½ Advantage to family.

This amount of gain and saving, which adds more than a shilling to the income of every week in the year, will very well repay the time spent in the garden. The money profit appears small; but we have still to consider the many trifles which assist in improving the worth of a garden to the cultivator. Of these, none is greater than the convenience of having at all seasons a ready supply for the use of a family. The mother of a family, seven in number, assured me they had eaten more vegetables, and at less expense, during the last year (the first of their having a garden) than any year since she had been married, a period of forty-eight years; nor do I see reason to doubt this, for where every cabbage is to cost a halfpenny or penny, the consumption is, of course, very much limited; no system is more ruinous than that of running daily to the shop for small quantities. A bushel of potatoes sold by retail is made to measure at least twenty quarter pecks, which must be a serious loss to the buyer; and the trouble of retailing an article will also have to be considered in the selling price. It may be said, such is not the practice; the cottager will go to market for his winter's supply when the price is at the lowest, and will therefore suffer little from retail purchase; but has he always money in hand to do so? And if he takes credit, will he not lose the advantage of the market? His honest earnings go to pay the rent, which comes due at this season of the year; winter clothing is to be provided, and little is left to lay in a stock of winter vegetables."

\* By the Author of the "Man-Stealer," &c., &c.

sistency of their lives, testified that they have been brought under the power of divine grace. The feeling is different to which an outward-bound ship gives rise, when they who are embarked in her are not the children of crime, but generally speaking of misfortune, whom she is carrying to distant lands, many of them compelled by circumstances, over which they had no control, to seek for themselves, and those most dear to them, that necessary provision which they could not obtain at home. The scenes which take place at parting from long-endearred relatives and friends, are often most heart-rending; so much so, that the hardiest seamen have been known to shed tears, and many a captain has been glad to retire to his cabin, lest he should betray what might be deemed weakness. I have been told, by those who were eye-witnesses, that nothing can be more touching than the deep emotion which many of the emigrants testify, when the cliffs vanish in the blue horizon, and nothing meets the gazing eye but the broad canopy of heaven and expanse of waters, and that it is long before there is any thing approaching to hilarity in the vessel.

How many a piteous tale might be heard in such a vessel as that referred to—the rupture of dearest ties, the loss of property long endeared from early association—fortune, precarious at the best, to be sought for in a far distant land—the depressing feeling which often overwhelms the mind, whether the voyage may not have been made in vain, and whether trials and troubles and anxieties may not yet be in store, as grievous in the new land as those left behind in the old. Let the emigrant bear in mind, however, that the same gracious Providence watches for his protection, as he is carried over the billows, as in the peaceful quiet of the much loved home he has left—that the same gracious hand is stretched out in his defence; that, if God be for him, all will be well; and that God *will* be for him, if his trust is in the Almighty's grace and power. Let him rest assured that the various circumstances which led to his leaving the land of his nativity, have all been directed by infinite wisdom, and may at length be clearly perceived by him to be one of those dispensations which God has appointed for his eternal advantage—one of the links of that chain by which God may be pleased to save him with an everlasting salvation.

If emigration be needful, and the events of the last few years prove it to be so, it is surely incumbent, as far as possible, to mitigate its pains, by due attention to the emigrants themselves. The true character and nature of the country to which they intend to go—its soil, climate, and other particulars, should be honestly and candidly set before them. Thousands have been lured by flattering statements and overdrawn pictures, to sell their little property to pay their freight, who have found themselves reduced to a state bordering on starvation, on their arrival in the colony. It is difficult to conceive any species of fraud more nefarious than this, or which calls more strongly for legislative interference.

There seems to be binding on the mother country also a due supply for the religious instruction of those who emigrate. The subject has certainly met with *consideration*, and means have been adopted for the

furtherance of this important object, by the erection of new bishoprics in foreign parts, and by grants made for the support of missionaries and catechists. Still, how much remains to be done! How distressing the reports, for example, of the religious destitution of the Canadas. Surely it is hard enough for the emigrant to leave his native land, without leaving behind him all public means of grace, to feel, that in the distant country where he is about to settle, he will never hear the sabbath bell, or listen to the exhortation of God's ministering servants. We send missionaries to the heathen, and it is our privilege to know that many a once parched land is now refreshed with the streams of salvation, and many a desert now rejoices and blossoms as the rose; we must not, however, be unmindful of those who are destitute of privileges which they once enjoyed and valued, who have been compelled with their families to seek for the bread necessary for their support, where the bread of life is not ministered for the supply of their spiritual wants. Emigrants have a just demand on their native country; they have a right to expect that every effort shall be made to supply them with the means of grace.

The following incident, peculiarly affecting in its details, made a deep impression on my mind, as I was not unacquainted with the parties, and remember them well in the days of their worldly prosperity.

Some years ago, a person in business in a large manufacturing town, owing to the difficulties of the times, and the depression of trade, was reduced from a state of considerable affluence and influence, to one bordering on extreme penury. He had little or no prospect of being able to commence business again. Those, whom he had regarded as friends, and who professed to be so, in the days of his prosperity, found it inconvenient, as they affirmed, to do any thing towards enabling him to do so (the case is by no means a solitary one), and he had no resource but to seek in a far-off land, the means of support. An appointment in the colony, with no small difficulty, was procured for his son, a most promising young man, and to the proceeds of that appointment the family were obliged to look for sustenance, until it might please God to enable the father to do something. It is needless to enter into any details of the deep feelings of regret with which they left a home so long endeared to them, and took leave of those with whom from infancy they had been associated; but there was no alternative, and they felt deeply grateful to God, that it had pleased him to open up for them a brighter prospect.

The voyage went on pleasantly, and hope was not altogether extinguished. But while off the Cape the son began to show symptoms of declining health, still nothing of an alarming character presented itself; medicine, indeed, did little for him, but he was refreshed, and conceived himself strengthened by the breezes, and no doubt was entertained but that, after a few week's residence in the colony, he would be enabled to enter on the discharge of the duties of his appointment.

It was a bright and lovely morning, when the port to which they were bound burst upon their sight; the wind was exceedingly favourable, and they hoped in a few hours to cast anchor. More than usual bustle prevailed on board, and among those who crowded the

deck, was the young man, seated on a bench between his parents; the beauty of the scenery more vividly engaged the attention as they approached the land. "Look," said his mother, "how exquisite is this view; you do not answer"—the spirit had returned to God, who gave it.

### The Cabinet.

**HEAVENLY CONVERSATION.**—Men that intend to travel into foreign kingdoms, with any advantage to their parts, or improvement of their experience, do beforehand season and prepare themselves with the language, with some topographical observations of the country, with some general notions of the manners, forms, civilities, and entertainments of the natives there; and do delight to converse with those men who are best learned in these or the like particulars. Surely, as we all profess a journey to heaven, a pilgrimage in this present world, we should have our conversation now where we look to have our everlasting abode with the Lord hereafter. Now, in the gospel of Christ, we have, as it were, a map, a topographical delineation of those glorious mansions which are there prepared for the church; we have a taste and description of the manners of that people; we have some rudiments of the heavenly language; in one word, we have abundantly enough, not only to prepare us for it, but to influence all the desires of our soul unto it, even as exiles or captives desire to return to their native country. Now, then, if we no way desire to study it, or acquaint ourselves with it; if we seem to desire the sight of Christ in heaven, and, when we may every day have a blessed view of his face in the glass of his gospel, turn away our eyes and regard it not, we do as good as proclaim to all the world, that either our hopes of heaven are very slender, or our care thereof little or none at all."—*Bishop Reynolds.*

**THE GOOD AND THE WICKED IN TROUBLE.**—If we consider the wicked and the good man actually under the weight and pressure of evil, how much unlike is the state of the one in reality, to that of the other, even while the outward circumstances are the same! What cheerfulness, what courage, what resignation, what hopes, adorn the one! What instruction to all, what satisfaction to his friends and relations does his deportment afford! And how does it inspire and warm the hearts of those that converse with him, with an esteem for, and love of, goodness, and himself! What charm, what delight is there in those gracious speeches, that proceed at this time out of a good man's mouth! I know that my Redeemer liveth; the Lord giveth and the Lord taketh away, and blessed be the name of the Lord; Thou of very faithfulness hast caused me to be afflicted: God is the strength of my heart, and my portion for ever: and such like. And how often does he pour out his heart in secret before God! How often does he reflect on the gracious and wise ends of divine chastisement! And how often does he, with desire and thirst, meditate on that fulness of joy which expects him in the presence of God! But let us cast our eye now on the voluptuary, on the ambitious, on the covetous, or any sort of sinner, under disgrace, poverty, sickness, or any such calamity; what a mean and despicable figure does such a one make! What impatience, what despondency, what guilt, what pusillanimity, does every word, every action betray! Or, it may be, his insolence is turned into crouching and fawning; his rudeness and violence into artifice and cunning, and his irreligion into superstition. Various indeed, are the humours, and very different the carriage of these unhappy men in the day of trial; but all is but misery in a different dress—guilt and baseness under a different appearance.—*Lucas.*

### Poetry.

#### IMMORTALITY.

IMMORTAL! yes, the fetter'd soul  
Will often burst its weak control,  
And seek its native skies;  
There, midst the glorious saints of light,  
Anticipate supreme delight,  
And heavenly ecstasies.

Immortal! O, my fainting heart!  
When God shall bid the soul depart,  
And wing its homeward flight;  
Eternity will wide unfold,  
Its everlasting gates of gold,  
And those of endless night.

Where then my soul, wilt thou endure?  
With angels ever bright and pure,  
Before the throne of God?  
Or, with the rebel sons of hell,  
In pain and anguish ever dwell,  
Beneath his heavy rod?

O, blessed Father, righteous Lord!  
Within thy book of life record

My undeserving name;  
Teach me to know, and do thy will,  
My heart with holy longings fill,  
With heavenly love inflame!

Though destitute of every grace,  
Though sin in all my thoughts I trace;  
The blood of thy dear Son  
Shall cleanse me from each guilty stain,  
And make my spirit bright again,  
As first from thee it shone.

Then meet for heaven, at thy behest,  
My soul will gladly seek its rest,  
Nor tremble at thy voice;  
Swift from this ruin'd temple fly,  
To that all bright and glorious sky,  
Where thy redeem'd rejoice.

There—O my never dying soul,  
Ten thousand years shall o'er thee roll,  
Or yet thy youth is past:  
Ten thousand ages flit away,  
And leave thee in eternal day,  
By clouds ne'er overcast!

CHARLES BAYLY.

#### THE DAY OF JUDGMENT.

GREAT Judge of all! how we vile wretches quake!  
Our guilty bones do ache;  
Our marrow freezes, when we think  
Of the consuming fire  
Of thine ire—  
And horrid phials thou shalt make  
The wicked drink,  
When thou the wine-press of thy wrath shalt tread  
With feet of lead.  
Sinful rebellious day! what unknown place  
Shall hide it from thy face!

From the "Selwood Wreath."

When earth shall vanish from thy sight,  
 The heavens, that never err'd,  
     But observ'd  
 Thy laws, shall from thy presence take their flight;  
 And, kill'd with glory, their bright eyes stark dead  
     Start from their head—  
     Lord, how shall we,  
 Thy enemies, endure to see  
 So bright, so killing majesty?  
 Mercy, dear Saviour! thy judgment-seat  
     We dare not, Lord, entreat—  
     We are condemn'd already there—  
     Mercy! vouchsafe one look  
     On thy book  
 Of life. Lord, we can read the saving Jesus here,  
 And in his name our own salvation see—  
     Lord, set us free;  
     The book of sin  
     Is cross'd within:  
 Our debts are paid by Thee—  
     Mercy!

BP. TAYLOR.

### Miscellaneous.

**A HINDU MARRIAGE.**—The numerous ceremonies attending marriages, amongst the higher classes of the natives, are conducted with a degree of splendour which is surprising to Europeans. They last five days. The first day is ushered in by the parents and friends of the bride taking her down to the nearest river or mountain stream, where she is met by the bridegroom and his friends. Here they both undergo a long ablution, while the spectators repeat prayers and erect fires, for the purpose, they say, of averting an evil eye. They are then conducted to a kind of pavilion or temple, profusely decorated with wreaths of flowers, draperies, and flags, and a prayer is made to each of the gods, that they may attend at the wedding. A rich carpet, or skin, is spread for the bride and bridegroom to sit upon, with their faces turned to the east. Numerous forms are then gone through, which mostly last till sunset, such as washing their feet with milk, anointing the body with oil and perfumes, and many other absurdities. They are then conducted back to their separate dwellings, amidst the deafening roar of drums, guns, pistols and fireworks, trumpets, horns, loud shouts and screams. The following day they are again conducted to the pavilion, when both the parents join the hands of the couple, and, while thus clasped, seven measures of water, seven measures of corn, and the same of milk, are poured over them. Nine strings are fastened over the shoulder of the left arm and under the right of the bridegroom, and an amulet is clasped round the bride's neck; these two are emblematic of marriage, but still the ceremony is not over. The third day a large pile is erected, and set on fire, and spices and perfumes burnt in such quantities, that for an immense distance the air is impregnated with their odour. The bride and her party have to walk round this fire seven times, accompanied with music, singing, and dancing. Then the bridegroom and his numerous attendants follow, and repeat the same round, and both are then carried home in triumph on a car. The fourth day a grand feast takes place, and the happy couple eat together, for the first time that the girl has ever eaten in the presence of a man, which she considers highly indecorous, and it is consequently a severe trial for her modesty, it is also the last time, for never again will they eat in the company of each other. No high Hindu woman ever eats in the presence of her hus-

band or male relative. This day's ceremony is a most magnificent display, gorgeous dresses and decorations, and sumptuous fare. The fifth day is chiefly dedicated to sacrifices, and it is only on this occasion that a woman can be engaged in anything of this nature. At night more ablutions take place, and the couple are decorated in the most splendid dresses, and covered with the most costly jewels. They are then mounted on a superbly ornamented car, and carried in grand procession round the streets of the town, by torch-light. And thus ends a Hindu wedding. The parents on both sides give immense sums of money away in alms on the occasion; they frequently throw money to the crowds accompanying the ceremony to scramble for. A rajah, not long ago, on the marriage of his daughter to a neighbouring rajah, distributed in this manner 20,000*l.* during the five days that the wedding lasted. On another occasion, the son of a rajah was accompanied by a force of more than 12,000 men, with which he proceeded to the palace of another rajah, whose sister he was about marrying. Upwards of 200,000 people were assembled to join in the scene of scrambling for money; 10,000 four-anna and 20,000 eight-anna pieces were thrown, which are in value equal to our sixpences and shillings. In the general scramble for the pieces, numbers of poor people were killed. The total expense attending this marriage exceeded six lacs of rupees, an amount of about 60,000*l.* On the death of the husband, the poor widow is left in the most abject state; she is cast down from her former station, and has to undergo the greatest privations. No widow can marry again; it would be thought the deepest disgrace that could befall her; she would be an outcast. As a widow, she is doomed to all sorts of indignity, the name of widow being a reproach. All her fine clothing is taken from her; she is stripped of every ornament, which she never can again wear; her beautiful hair is frequently shaved off, and she then becomes a slave in the house where she formerly was mistress. Thus it is that the *sutti* becomes a willing sacrifice; for the high-caste and spirited girl cannot brook the shame and reproach which, should she continue to live, would be heaped upon her head.

**EDUCATION FOUNDED ON THE BIBLE.**—I will suggest that we should express our wish that what is now done may be the same that has been done—that education may continue to be grafted on the doctrines of our Church, and that we use our best endeavours to prevent all such schools as are connected with the church being separated from such connexion. Consider well, my brethren, before you sacrifice the best provision that was ever made for the security and welfare of a people, and suffer this nation, now so prosperous and happy, to decline as others have done, which have forgotten the Lord their God. If we allow the bible to be considered a questionable book in which some passages may be altered, and others expunged, according to the will and caprice of different sects, and of different teachers in the school, do reflect, I entreat you, on what must be the effect produced on the minds of children. Must not such a proceeding gradually lead to a contempt of the bible, and ere long, to infidelity? If we can remain at ease, when so dangerous a measure is in contemplation, not only will the usefulness of our order be deteriorated, but the days of our church will be numbered. "He that hath built will pull down; he that hath planted will pluck up, even this whole land."—*Chancellor Fletcher's Charge to the Clergy of Carlisle.*

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## DEPENDENCE ON GOD.

THE pride of the human heart is one of the greatest obstacles to the renouncing of error, to the admission of truth, to the attainment of knowledge, to the reception of the comforts and promises of the gospel, to a growth in grace, and to the salvation of the soul. Indeed, wherever this "root of bitterness" exists, the soil is so impoverished, that scarce any sign of vegetation will be visible, and the few shoots, which may be seen around, will be found to emanate from the parent stock, and not from the good seed scattered by the sower, which is, alas, immediately choked, and can never grow up, flourish, and bring forth fruit.

One certain effect of pride is the feeling of self-sufficiency, and so we find that the "earthly" man finds in himself the supply of all his wants; he cannot endure the idea of a life of dependency; and, although society itself is so composed and maintained that one class would equally and inevitably fall without the support of the other, yet man endeavours to shut his eyes to this palpable fact, and persists in cultivating, instead of exterminating a feeling, which could not for one moment occupy a place in any human bosom, were this truth considered and acknowledged.

But, however strange it may seem, that men should endeavour, instead of feeling indebted to each other so that by mutual assistance they might more closely cement the bonds of membership, to cast off the reciprocal idea of obligation, to stand each by himself, and to delight in the false thought that he is free and independent; yet, how still more strange is it, that this feeling is not

merely limited to man towards his fellow, or to the concerns of this present scene, but that we can trace by his actions, that he would entertain the same sentiments in reference to God himself, and to the things of eternity! And so we find him unmindful of his Creator, and of the obligations which devolve upon him as a creature. "The ox," says God, by his prophet Isaiah (i. 3), "knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider;" man finds God's government a disagreeable restraint, and so he is ever anxious to "break his bonds asunder, and to cast away his cords from him" (Ps. ii. 3). He puffs himself with thoughts of his own power, and thus he is led, with Nebuchadnezzar, to forget whose is the power and the glory, and that the Most High ruleth, and doeth according to his will (Dan. iv.); his foolish heart is lifted up, and so, instead of ascribing his success and preservation to the Lord God, he says "my power and the might of my hand hath gotten me this wealth." From this feeling also proceed those good works by the performance of which he hopes to gain heaven; he cannot look to any other means but his own arm, and, thus blinded, he cannot see the necessity of a Saviour, or feel any love or gratitude to God who has, in the gracious scheme of redemption, so wonderfully evinced his love to man. Neither can he participate in the many comforts and assurances with which the bible abounds, because they all proceed from this one truth, namely, the love of God as a reconciled Father in Christ Jesus. We may see in the following cases, the influence and effect of pride. "Jeshurun" we read,

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waxed fat and kicked, then he forsook God, which made him, and lightly esteemed the the rock of his salvation" (Deut. xxxii. 15). The language of pride is "I am, and none else beside me," and in conformity with this belief, they proceed, and say, "Our lips are our own: who is lord over us? they set their mouths against the heavens, and their tongue walketh through the earth." We may witness a certain king arrayed in royal apparel, sitting upon a throne, and making an oration to the people, who, with a shout, said, It is the voice of a god, and not of a man; but, delighted with the pomp and splendour of his situation, and gratified by the exclamations of the multitude, Herod forgot the existence of the King of kings, and gave not God the glory. Our Saviour has exhibited to us in a parable, the tendency of the heart to suppose that heaven and God's favour, can be procured by our merits and services. We may see the pharisee recounting his acts of charity and self-denial, and congratulating himself that he "is not as other man are." Alas! is it not so with ourselves? for we too often judge of our own growth, and rejoice in our superior height, when compared with that of others, instead of perceiving and lamenting how short we ourselves come of "the measure of the stature of Christ." We do not weigh ourselves in "the balance of the sanctuary," and, by this conduct, instead of gaining God's favour, we are farther from attaining it; for by "measuring ourselves by ourselves, and comparing ourselves among ourselves," we not only discover our brother's faults, but we see them magnified; whereas, were the latter means adopted, we should find a sad "wanting" in our own case, a deficiency which it would be impossible for us to supply, and thus we should be led to seek for mercy from God through the alone merits of Jesus Christ.

Pride is an insidious enemy, and we must, therefore, be ever on our guard; it often causes us to make a show of believing and acting up to the contents of the bible, and yet it prevents us from receiving it as a whole, and so we pick out such passages as we find agreeable to our feelings, and reject those which are in opposition to the dictates of our nature:—for instance, the moral man boasts of fulfilling what God requires of him, if he "does justly, and loves mercy;" but here he stops, and he forgets, or he does not care to know, the duties implied in "walking humbly with God."

Now, while man thus continues to "flatter himself in his own sight," and to boast of his self-sufficiency, it is impossible that he can feel that dependence on God, which it is not merely the duty of the Christian to acknow-

ledge, but also his high privilege to enjoy. Now, as the physician when treating a patient does not begin by administering those medicines which act merely to soothe the pain or strengthen the constitution, but endeavours to strike at once at the root of the disease, from whence proceed the pain and weakness complained of, and which it would be impossible to relieve, unless the original cause be removed; so, likewise, the promises and consolations of God's word cannot act beneficially on the mind, unless pride be eradicated from the heart. The Christian, then, must have his history (however mortifying), from the commencement; he must dwell upon the fall of his first parents; he must learn the depravity of his own heart, and the existence of in-dwelling sin; and while he is taught, by these considerations, that he has lost the favour of God, and that he is exposed to the just sentence "thou shalt surely die," he at once sees the necessity of the sacrifice of Jesus, "as of a lamb without blemish, and without spot;" he feels the need of "an Advocate with the Father," who is of purer eyes than to behold iniquity; and his soul is raised in wonder and gratitude, that a ransom has been accepted—and that in the person of God's dear and only Son. These truths acknowledged, how can pride any longer exist? O, "where is boasting?" Must it not be forever excluded? And must not each "smite upon his breast and say, 'God be merciful to me a sinner?'"

Our condition here is described in the scriptures as a pilgrimage, and as a warfare; from the same source we may also learn our own state, and the duties which, in our several relations, we are expected to perform. The being then, who is to have "here no abiding city"—who is to pass through the land of his strong and numerous enemies, and to fight manfully against them, is portrayed in the bible as "a thing of nought," who is crushed before the moth—whose days pass like a shadow, and whose life, even at its best estate, can only be compared to grass, and to the flower of the field. How, then, in such a condition, is he qualified to endure the fatigues of a never-ceasing journey?—to sustain the privations and dangers of the road, and to resist the combined force of his enemies, "the world, the flesh, and the devil?" Surely pride may well be ascribed to ignorance, for who, being aware of these scriptural truths, can "glory" in his own "might," and confidently assert that he "is sufficient for these things?"

The journey of the Israelites to Canaan, was one of peril; they were exposed to danger which no precaution could have averted, and which no human being could have fore-

seen. They were commanded to fight men at once formidable and numerous, to possess nations greater and mightier than themselves, a people great and tall, and whose cities were great and fenced up to heaven (Deut. ix. 12). Under such circumstances, how was it possible that the Israelites could succeed? Such an undertaking would, to the eye of reason, have met with sad defeat and disappointment. Yes, human efforts alone would indeed have failed; but we find that it was not the sword that gained them the victory, neither was it their own arm that helped them, but it was the Lord God (Deut. ix. 3). And so it is with ourselves: we are not able to think, to pray, or to make a right confession of faith, we have no strength to resist temptation, but, thanks be to God, "our sufficiency is of him;" he has promised to bestow his Holy Spirit to help our infirmities, on all who ask for it in the name of Jesus. He will cause us always to triumph in Christ (2 Cor. ii. 14). So that we shall be more than conquerors through him that loved us (Rom. viii. 37). It is through God alone, that we can overthrow our enemies, and so we find the psalmist making a beautiful "practical observation" on the very circumstance of the victory of the Israelites to which I have referred; he traces their success to the blessing of God, he passes by the instruments, and discerns the hand that used them; he then makes a personal application and says "I will not trust in my bow: it is not my sword that shall help me, but it is thou that savest us" (Ps. xlv. 7.8). May this example of dependence on God cause us also to read the bible with faith, so that we may deduce much comfort and profit from the examples set before us, and from the wonderful things which God "has done in times of old."

The representations which the scriptures give of our natural inability and poverty will inspire earnestness in prayer. We are "lost," we must pray to God to "seek us;" we are weak, and want "help," without which we cannot "keep God's testimonies;" we are ignorant, and therefore we must pray for "teaching;" we are blind, and we must pray that our eyes may be "opened;" we are on slippery ground, and we must implore help that our footsteps may not slide.

It is a sad wound to pride to be told of defects and infirmities; and so we find the pharisees possessing such ideas of their own superior wisdom and holiness, that they would not listen to the just reasoning of the poor blind man on whom Jesus had wrought a miracle of mercy. Nor even when our Saviour himself addressed them, could they perceive their own blindness, and the equal necessity they had of the compassion of

Christ, with him whom they so much despised (John ix.) In like manner, as long as we entertain the idea of our own sufficiency, and that we have need of nothing, will God withhold his help; "he filleth the hungry," but "the rich he sendeth empty away;" "he giveth power to the faint, and to them that have no might he increaseth strength" (Is. xl. 29). There are many circumstances in life which continually remind us of our weakness, and we are therefore often obliged to seek the aid of others. Now in looking for this necessary support, are we not at a loss to fix on any object on which to depend for safety and stability? for how many occurrences are there which must forcibly bring to mind those words of inspiration: "Trust ye not in any brother, for every brother will utterly supplant, and every neighbour will walk with slanders and will deceive" (Jer. ix. 4). "Trust ye not in a friend; put ye not confidence in a guide, for the best of them is a brier, and the most upright is sharper than a thorn hedge" (Micah vii. 45). And how constantly do we experience that no state, however exalted, no strength, however apparent and sure, no means, however powerful, are able to secure a duration of success. The predictions and fulfilment of prophecy afford abundant illustrations to the fact, that neither riches nor merchandise, neither walls nor pleasant houses, neither strength derived from geographical position, not the wisdom and understanding of the people, are capable, even with their combined effect, to rescue from destruction and ruin.

Another reason, too, why the help of man is vain, is, the uncertainty of life. Death makes no distinction in his victims; and therefore we are exhorted not to "trust even in princes, or in any child of man, for he shall turn again to his earth, and then all his thoughts perish!" But the psalmist, while he places before us the sad though certain truth of man's mortality, and warns us not to depend on him whose breath is in his nostrils, does not leave us here to meditate upon the gloomy picture, but he proceeds to show us in whom it is better to trust: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God (Ps. cxlvi. 5). How glorious and how delightful is the comparison, when we contrast the fleeting scenes of earth, and the transient state of man, with that Being who is always "the same;" "the friend that sticketh closer than a brother;" the strong tower into which we may flee and be safe; the God who has ever been, and ever will be, mindful of his covenant; whose promises in Christ are yea, and in him, Amen; the Rock of ages



which is immoveable! And while we are sensible that our own days, and those of all around us, are passing away as a shadow; and when we read that the very earth and the heavens shall perish, how cheering the thought that there is one that changeth not, and whose years shall not fail! May these truths more and more convince us that the soil of earth is but sand, and therefore cannot afford us a good foundation. May we learn to "cease from man," and to put our trust in the Lord; for, with the Lord Jehovah is everlasting strength" (Is. xxvi. 4). If this indeed be our case, then happy are we; for while we behold the very youths faint and weary, and while young men utterly fall around us, we who wait upon the Lord shall feel the support of the everlasting arms. We shall renew our strength; we shall mount up with wings as eagles; we shall run and not be weary, and we shall walk and not faint (Is. xl. 31). We are dependent on God for all the things we possess, even for "our daily bread;" and this will be more apparent when we reflect how many circumstances might occur to deprive us of the enjoyment of our blessings, and to interrupt our necessary supplies, were it not for the arrangement of a superintending Providence. Now, although the Christian's is not the walk of sight, yet how many events are there in which he can clearly recognise the kind and watchful hand of God. Such exhibitions of divine Providence must tend to cheer our road, to strengthen faith and dependence, and to encourage us to cast all our care upon God, feeling assured, not only of his power, but also of his love, "for he careth for us."

And so we find that the mercies and blessings bestowed upon the people of God, as recorded in the scriptures, were the means of exciting a confidence for future assistance and guidance. "The Lord hath been mindful of us, and he shall bless us" (Ps. cxv. 12). And with respect to prayer, the confidence which is evinced by the psalmist was certainly produced by past experience; for he tells us, "In my distress I cried unto the Lord and he heard me" (Ps. cxx. 1). And he manifests a blessed faith and assurance when he says, "In the day of my trouble I will call upon thee; for thou wilt answer me" (Ps. lxxxvi. 7). And again, "The Lord will hear when I call upon him" (Ps. iv. 3). God "had been his help," and therefore he was led to trust him for the future; "When my father and my mother forsake me, then the Lord will take me up" (Ps. xxvii. 9, 10). It was after a retrospect of past trouble that St. Paul also says, "In whom we trust that he will yet deliver"

*Cor. i. 10).* Our Saviour has drawn an

argument to induce trust in God from the objects of creation, and the influence he deduces is calculated to give the greatest comfort and encouragement; for, if we contemplate the wonderful provision made for the inferior animals, the instincts with which they are endowed, the various adaptations of their parts to the stations they are intended to occupy, and the beauty which adorns the existence of things which endure but for a day, shall not man, who "is of more value," be also clothed? Surrounded as we are with continual instances of God's merciful providence, is not our anxiety without excuse when we anticipate with so much dread the wants of to-morrow? Such gloomy forebodings of the future, and such fearful solicitude ought only to be found among "the Gentiles," among those who are sitting in darkness, and who "have not so much as heard whether there be any Holy Ghost." But we, who enjoy a "light and truth" whereby we may discover God's ways and providences, may well be upbraided for our "little faith" when we possess "doubtful minds;" and especially as we are acquainted with a scheme of infinite love, the consideration of which, while it affords peace and joy, must also constrain us to exclaim, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" This truth is sufficient to support us under all trials and difficulties. Our Father knoweth what we need, and he will supply us with those good things which, according to his infinite wisdom and love, he sees fit to bestow; so that even the bitter cup which is often administered is sent with a view to our profit, for "all things shall work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28). The Christian is said to be "kept by the power of God" (1 Pet. i. 5). Now there are few, if any, that doubt the power of God, "because such astonishing and repeated instances of it are every where presenting themselves to our senses; but it is the happy part of the Christian alone, to trace by faith God's power united with his love, exerted in his own particular case; it is his privilege to discern the eye of a watchful providence; to experience the upholding of a Father's hand, and to be sensible of his presence and guidance. Such truths cannot but fill the mind with confidence and comfort; for, however strong our foes, if the Lord be but on our side we shall be safe and victorious. How futile, for instance, were the intentions and preparations of the Philistines (1 Sam vii.); and of the Midianites, who came up as grasshoppers for multitude, and both they

and their camels were without number; and yet, by the instrumentality of only three hundred men, God saved and delivered the Israelites" (Judges vi.) How vain again the boastings of Sennacherib; how useless the proportions and armour of Goliath, when opposed by those who, however weak and despised by man, trust in the Lord and go forth in his strength. In these attempts of man we may see the assertion of the psalmist realised, that "except the Lord build the house their labour is but lost that build it, and that except the Lord keep the city the watchman waketh but in vain" (Ps. cxxvii). Surely such instances must afford comfort to the Christian when he reflects that God has given a promise that "all that hope in him shall not be ashamed" (Ps. xxv. 2); and he must consequently be inspired with encouragement in every good work, "forasmuch as he knows that his labour shall not be in vain in the Lord" (1 Cor. xv. 58). Happy then the Christian, who can abandon the arm of flesh, and yet experience in every trial and affliction of life strength according to his day, even God's grace perfected in his weakness. Happy the Christian who, when about to "walk through the valley of the shadow of death," can feel that God "is with him;" and happy the Christian who, at that awful day when it will be equally vain to seek for strength from the multitude of hills, or to call on the mountains to fall and cover us from the wrath of the Lamb, can yet "have confidence and not be ashamed." For although the universe is, in the sight of God, but as a drop of a bucket, and as the fine dust of the balance, yet Christians will be "hidden ones," defended under Christ's wings and safe under his feathers, for their shield and buckler is God's faithfulness and truth. "And it shall be said in that day, 'Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation'" (Is. xxv. 9).

S. S.

#### ST. LUKE'S DAY.

"WHAT weather for St. Luke's day!" had been the first salutation in the morning, as the rain came pouring down; but it was said in no tone of complaint, and all went diligently about their part on that busy day, as though the motto of each had been "Through all weathers." The very rainy season was indeed beginning to be an almost exhausted topic. Great fears had been felt respecting the fruits of the earth, and many submissive prayers had been offered to him with whom is all power, both in heaven and earth; and his people had felt that they must leave all to him. When thoughts of famine had arisen, and he had restrained the torrents and given "a clear shining after

rain," they could say that he had done, and that he would do, all things well.

This season of the autumn has been sometimes called "St. Luke's little summer," so frequently are there, about the middle of October, a few days of most beautiful weather; this day was indeed a contrast to such little summers, but the church-bell sounded invitingly, and the guests were not to be deterred by the rain.

There are many such churches and such parsonages in England as those of M—, but we love to particularize the homes where Christian friendship has cheered our onward pilgrimage. I see a long, low cottage, with casement windows, covered, even up to the deep projecting thatch, with vines whose broad indented leaves are turning of the brightest red and purple, and nasturtiums with their pale round leaves, and brilliant orange-coloured flowers—there is something particularly sheltered in the look of such a home—contrast too, has its charms, and there was something amusing in stepping down into what looked like a cottage, and finding oneself in a drawing-room or study, adorned with many elegancies, presents or portraits of friends, and costly books. It seems as though many persons admire the sheltered look of these old buildings, as there are now so many specimens of return to the mode common in the time of Queen Elizabeth; the rooms low in proportion, the barred ceiling, the heavy-framed windows. This parsonage of M—, however, was not one of these "modern antiques," but really an old cottage. There is a wide bed of flowers, backed by luxuriant shrubs of laurel and laurustinus, beyond which a slope of fine turf leads to the neat and prolific garden. It was not far to the church; a few paths through the garden, and then through the little wicket into the church-yard, then one by one along the narrow pathway between the graves. How long a time that low embattled tower has stood, I cannot tell you; the record of the presentation of the earliest incumbent is five hundred years ago, and the appearance of the church is far more ancient. Over the low antique porch, were inscribed the glorious words—"I am the door; by me if any man enter in, he shall go in and out, and find pasture." On one of the divisions of the painted glass in the window, above the communion table, was the cypher, I.H.S. seen, how often, with little thought of its meaning; but the harps of angels are attuned to celebrate the mystery, "Jesus, the Saviour of men." Over the table was inscribed "Glory to God in the highest," and again "Holy, holy, holy, is the Lord God of hosts."

In a little country church like this, it was strange to see such a number of hatchments and escutcheons, but the many monuments on the walls, both of the church and the chancel, told that families of rank and distinction had made this retired village, or its neighbourhood, their home from year to year. What varied histories do these monuments tell! We read of one who came to her grave at the age of ninety years, and of another who died in youth's bright morning, leaving an infant daughter, who at the age of eight days followed her mother to the grave. We looked at the beautiful marbles of various colours, that had stood from age to age, and we admired how nature's hand had varied the patterns of the veins; then we

noticed the devices of the sculptor, the hour-glasses and the urns, and the flames, and the palm-branches; we looked at the shields, showing, by their various quarterings, how the great families had intermarried, and the heraldic honours that had been awarded to the different members of these families; and the questions arose, Who among all these were of the family of heaven? Who were the sons and daughters of the Lord Almighty? Who, among them all, had received a new name, which no man knoweth, saving he that receiveth it?

One monument appeared far more ancient than any of the others: it was of Purbeck marble, but was now quite discoloured and unpolished; no beautiful veins were now discoverable, no inscription was legible—not a name—not a date; there were some remains of inlaid brass, but what this brass had been meant to represent, could now scarcely be told; merely the framework of the monument remained, and, where an urn, or a sarcophagus, or a statue, had perhaps once been, were laid, on this special occasion, several bundles of clothing, destined for the poor; coats ready made, and gowns of strong, dark stuff, and rolls of serge, an unusual sight indeed, but the little school-children in the aisle could easily have explained it. "This is St. Luke's day, when Lady M——'s gifts are distributed to the poor old people, and children, who come to say their catechism in the church." There, inclosed with a railing, is Lady M——'s grave; this is the hundred and twenty-third anniversary since her death, and year by year a given number of the poor parishioners, some aged, and some young, are selected, and, according to the words in her will, make a public profession of their faith in the blessed Trinity, and then receive her gifts. I thought of the "coats and garments which Dorcas made while she was with them;" but these were provided years after the once busy fingers of the donor were in the grave—"she being dead, yet speaketh." It was indeed an interesting sight. Two clergymen were seated, one on each side of the communion table; these were friends of the parish priest, who, himself, stood within the rails, outside of which the aged catechumens were ranged; the chancel was filled with school-children, and other attentive spectators and listeners. I cannot do justice to the feeling, the veneration, I must call it, with which the young minister addressed himself to his aged pupils—the kind consideration with which he bent towards them, listening for the reply of the tremulous voice, the words of encouragement, and warm, affectionate exhortation; thus should all the ministers of Christ be, "apt to teach, patient." O, have they not an example for this? "Thy right hand hath holden me up, and thy gentleness hath made me great." Or, as it has been sweetly paraphrased—

"Thou teachest me thy saving health,  
Thy right hand is my tower;  
Thy love's correcting gentleness  
Shall give my soul new power."

Some of these poor old people had probably received Lady M——'s gifts in the days of thoughtless youth, for, as children, the same names were found recorded. Perhaps they contrasted their feelings then and now, remembered their delight then, at having a new frock

or a little coat; and now was there a deep feeling of gratitude to him who feeds the ravens, and clothes the lilies, and knows that his children have need of these things. How did their feelings too differ at repeating the catechism. Had some of them once repeated it as a lesson graven on the memory, but not understood by the mind? and now was it deeply thought over, with earnest prayer, that they might understand something of the mysteries of which it treats, and earnest desires to be each one among the elect people of God, whom the Holy Spirit sanctifies? The snows of many years were on their heads, and the furrows of age and labour deeply chiselled on their cheeks and brows; but, as they stood there, in that solemn place, and at that solemn hour, the only sun-gleam of that day glanced upon them; it was a faint sun-gleam, but I hailed the omen. Charity and benevolence had thus provided for them a little help, clothing fit to appear with decency in the house of God. This suitable provision, just at the setting in of winter, seemed to throw a sunshine on the coming months, and, could they indeed enter into the spiritual instructions then imparted to them, could they understand both the sermon from the pulpit, and the address from the altar, they would truly rejoice, for "blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance."

The whole service had been appropriate; cheerful voices of young and old had joined the simple strains of country church music, in the beautiful hymns:

"Jesus my Lord, how rich thy grace,  
Thy bounties how complete;  
How shall I count the matchless sum?—  
How pay the mighty debt?"

High on a throne of radiant light  
Dost thou exalted shine;  
What can my poverty bestow,  
When all the worlds are thine?

But thou hast brethren here below,  
The partners of thy grace;  
And wilt confess their humble names  
Before thy Father's face.

In them thou may'st be clothed and fed  
And visited and cheered;  
And in their accents of distress  
My Saviour's voice is heard.

Thy face with reverence and with love  
We in thy poor would see;  
O, may we rather beg our bread,  
'Than keep it back from thee.'

"Father of mercies, send thy grace  
All-powerful from above,  
To form in our obedient souls  
The image of thy love.

O, may our sympathizing breasts  
That gen'rous pleasure know,  
Kindly to share in others' joy,  
And weep for others' woe.

When the most helpless sons of grief  
In low distress are laid,  
Soft be our hearts their pains to feel,  
And swift our hands to aid.

So Jesus look'd on dying men,  
When throned above the skies;  
And seated in that high abode,  
He felt compassion rise.

On wings of love the Saviour flew,  
To raise us from the ground;  
And shed the richest of his blood,—  
A balm for ev'ry wound."

The preacher had selected as his text the well-known history of the good Samaritan, and never had it been more fully explained, or more affectionately applied; faithfully had we been reminded that, as the priest and the Levite passed by on the other side, and the good Samaritan staid to succour the poor distressed traveller, so had it been with us. The sacrifices and ceremonies of the law had alike proved ineffectual. And then had come Jesus, the good Samaritan, the physician of the soul, the Lord our righteousness, and poured into our wounds the oil and wine of his gospel grace.

At the altar, the poor old people were affectionately entreated to consider whether they now made the required confession with their lips only, or with the heart. They had been chosen, of course, from among those who were in the habit of attending the church. All, except one, were communicants, and the opportunity was not lost of kindly and faithfully addressing that poor old man individually; reminding him that he was the only one not accustomed to be seen at that sacred place; tears came into his eyes as his affectionate minister entreated him to consider that the time is short; that he might never want another new suit of clothes, only the new shroud; that before another anniversary the minister might be called to lay some of them in the grave; he was reminded that there was only one now living of the aged persons who assembled to receive the gifts from the hands of the same minister four years ago. May he and all the rest remember how earnestly they were entreated to seek, not to be distinguished only by the clothes that they wore, but to be marked as the people of the Lord, to accept now the garments of salvation, the wedding robe of Christ's righteousness! Let not the friends and relatives of faithful and energetic ministers ever lament their being buried, as it is sometimes expressed, in the retirement of the country. Such an one would shine in the city, I have heard it said; yes, if his Lord should place him there, but he knows where he is, and he has work for him to do there: he is not lost in the country; genius and eloquence are appreciated there. Who shall look upon the starry heavens and dare to question the wisdom of him who has bade every star to know its place? Who shall point to one and say, that brilliant star was not wanted in that constellation, or in that part of the sky, it would have been better placed elsewhere? They shall shine, yes, there is a city where the faithful ministers of the Lord shall all shine. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Poor old people, we must look at them once more. Shall we indeed see them yet again the same, and yet how different, when all the cares and wants of this long, yet short life, shall have passed away for ever; what, if they have but listened to the warm entreaties of their ministers, those hoary heads shall have proved each one a crown of glory, having been found in the way of righteousness,

"And all the saints, once sinners here,  
Around the throne of God,  
Have washed their robes and made them white  
In Christ's atoning blood."

"And now, my little children," said the minister, "I turn to you. I have reminded the old people that they once were children, I cannot tell you that you will ever be old men and women." There were instructions uttered suitable to their tender years, questions, and entreaties, and warnings. O that the teaching may have fallen like soft dew upon the tender grass!

I need not dwell upon the scene that followed in the charity school-room; such scenes are frequently witnessed. Two years ago the school-room, built by the munificence of a descendant of lady M——, had been opened, and now the anniversary was kept by the children assembling neatly dressed, and having plain cakes given them, and singing hymns—so they kept the feast.

And the little hymn with which they concluded, shall conclude my memorial of St. Luke's day. As it meets the eye of my readers, it will bring to their remembrance such trains of charity children in many different schools; it will bring, too, the remembrance of some tenderly beloved child, or other little relative, whose sweet tones seem to vibrate on the ear as often as the hymn is thought of.

"I thank the goodness and the grace  
That on my birth have smiled,  
And made me in the Christian days  
A happy English child.

I was not born, as thousands are,  
Where God was never known,  
And taught to pray a useless prayer  
To blocks of wood and stone.

I was not born a little slave,  
To labour in the sun,  
And wish I were but in my grave  
And all my labour done.

My God, I thank thee, who hast plann'd  
A better lot for me;  
And placed me in this Christian land,  
Where I may hear of Thee."

L. R.

#### THE SEA OF GALILEE.\*

THE sea of Galilee, or of Tiberias, was in fact the lake of Gennesareth; the Jews and others called large bodies of fresh water by the general name of seas. This inland sea was but thirteen miles in length and five in breadth. Small in its dimensions, this sea must ever have its peculiar interest with Christians. Jesus often resorted to its shores; often passed over it in the little vessels then in use. Matt. iv. 13—15, we read of Jesus dwelling at Capernaum, fulfilling the prophecy by Esaias, that to the people by the way of the sea light is sprung up. Jesus, walking by this favored sea, observed the brethren, Simon called Peter, and Andrew his brother, casting a net, and he takes this occasion to call them to become fishers of men. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John

\* From "The Sea." London, Whittaker; Nottingham, Dearden; 1840.

his brother." He called them, and they as readily obeyed.

In the 14th chapter of St. Matthew and the 6th of St. John, we read of that beautiful display of his god-like power—walking on the sea. Jesus had fed five thousand men, besides women and children (Matt. xiv. 21), and, having constrained his disciples to get into a ship while he dispersed the multitudes, he at length retires to a mountain apart to pray; "he was there alone"—O! welcome respite from the noise and labor to which he was often subject. The ship was now in the midst of the sea, tossed with waves, for the wind was contrary. But the disciples must row five and twenty or thirty furlongs, and the fourth watch of the night must be come, before Jesus appears to them. And then, O astonishing spectacle, they see Jesus walking on the sea—Jesus in his majesty as God, in his chastened dignity as "the Son of man," making the limpid wave as marble beneath his tread. Thy way, O God, was then in the sea, thy path in the deep waters; but to thy sacred feet the liquid element was as the ground, and to thy footsteps the yielding wave as the firm rock! We scarcely can turn from Jesus to look at Peter, who, in false confidence in his own strength of faith, desired to meet him on the water (28). Peter, left to himself, began to sink, and cried, "Lord, save me." The willing hand of Jesus was soon stretched out, and only the gentle reproof was given, "O thou of little faith, wherefore didst thou doubt?" When Jesus entered the ship the wind ceased. "Of a truth thou art the Son of God," was the avowal of those who were in the vessel. St. John tells us (vi. 21), that, when they had received Jesus into the ship, "immediately the ship was at the land whither they went." Perhaps by an act of his sovereign will Jesus so ordered the remainder of the passage across the sea, that, as it were, the passing over the space was not to be perceived. Do we ever find anything like this? Yes; a stormy voyage through some part of the closing days of life without God's presence; that presence restored and our hearts brought nearer and nearer unto Jesus in faith and worship, then, it may be, all so calm, all so subdued, that we scarcely can measure time, but by our unexpectedly arriving on the shore where we would be, and there we find unbroken rest.

Matt. xv. 29, we read, Jesus "came nigh unto the sea of Galilee; and went up into a mountain and sat down." Probably such words of grace and wisdom dropped from his lips, as held the multitudes in silence, waiting on his discourse. Many might before have seen his miracles; and now we find "great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

What an astonishing scene this must have been; and the tender feelings of my young friends may like to dwell upon it; because so many poor and afflicted persons were relieved. But, my dear readers, you may perhaps not think, that you who are so strong, so active, so endowed with every sense, have any need of healing. Yet you have. You want, if you have not obtained it, grace to walk in the way of God's com-

mandments; you want a spiritual sight to perceive the wonders of his law, grace to use the faculty of speech to his praise who gave it. And how can you obtain these blessings, you may ask? Diligently attend where Jesus vouchsafes his special presence; wait at wisdom's gates, the courts of the Lord's house, and there the words of truth meet your attentive hearing. Acquaint yourselves with Jesus.

Honoured shores of Galilee; almost sacred sea! we are inclined to say. But not less favoured, not less sacred are the borders of the land within which stand the houses of our God, where Jesus meets his waiting people still! O blessed Saviour, take thy place upon our hill of Zion, and when they, who have seen thy miracles of grace, bring in the arms of faith those who are dear to them, answer their expectation, and "heal" them now!

Again, the blessed Saviour would pass over the waters of the sea of Galilee, to "the other side of the lake." "But as they sailed, he fell asleep;" doubtless he had occupied the day in works of mercy, and in uttering words of wisdom and instruction, and no wonder the manhood wanted rest. "He giveth his beloved sleep, and Jesus is God's beloved Son." Jesus was in the hinder part of the ship, asleep on a pillow; "I will lay me down in peace and take my rest." And who had greater claim to do this than he who was willing to give rest to all who, when weary and heavy laden, came to him? There is but little unbroken rest for Jesus or his true followers in a world of sin and danger. Scarcely, perhaps, had the wearied spirits of his human nature sunk into repose, ere the disciples were alarmed by a sudden and unusually terrific storm of wind and tempest. Did they long forbear to disturb their master? did they long let him rest when they were in jeopardy? Rather, we may fear, they impatiently awoke him, saying, "Master, master, we perish!" and, as if with some unguarded haste, they say, "Master, carest thou not that we perish?" "Lord, save us, we perish" (as Matt. viii. 24), was most properly their cry, and ours too in all extremities. "Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, said, Peace, be still; and the wind ceased, and there was a great calm."

The "raging of the water" ceased, the waves which had covered the ship fell back at his word, and he gathered the waters as in his hand.

No wonder the men marvelled and asked what manner of man was this that even the winds and the sea obeyed him. O blessed Jesus, when now thy sorrowing disciples, too often tempest tossed, call upon thee with but little faith, arise from off thy better resting place, and speak the storm into a calm again.

After these things, after the blessed Jesus had died, was buried, and had risen again, he shewed himself to the disciples at the sea of Tiberias, and on this wise shewed he himself (John xxi. 1).

Simon Peter and other disciples had returned to their ordinary occupation of fishing. They had toiled all night and had taken nothing. In the morning Jesus stood on the shore—favoured shore, again to bear the print of the Master's footsteps. The disciples knew not it was the Lord; yet with his

command, "Cast the net on the right side of the ship and ye shall find," they readily complied; then they were not able to draw it for the multitude of fishes. Perhaps the similarity of this miracle with that (Luke v. 1) which attended the call of Andrew and Peter, James and John, was brought to mind, and the miraculous draught of fishes convinced the disciples that it was the same voice that gave the word "cast the net," the same gracious Lord that gave success. Already had Jesus, perhaps by miracle, provided a fire of coals and fish laid thereon and bread; but of the fish which they had caught they were to bring. The favoured fishermen of Galilee once again sat down to meat with their Lord; Jesus, as before, took bread and gave to them, and fish likewise. "This is now the third time that Jesus shewed himself to his disciples after he was risen." And in this shewing of himself, the sea of Galilee supplied the fish, and its shores were the sacred ground.

#### THE BLESSEDNESS RESULTING FROM THE MEDIATION OF CHRIST:

##### A Sermon,

BY THE REV. JOHN HALL, B.D.,  
*Rector of St. Werburg's, Bristol.*

JOHN i. 51.

"And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

THESE words were addressed by our Lord Jesus Christ, to Nathanael of Cana in Galilee, the particular friend of Philip, who was one of the twelve apostles. As this person is mentioned again as being in company with the apostles of Christ, after the resurrection of their Lord and Master from the dead, it has been deemed surprising, when so high a character was given of him by our Lord Jesus Christ, as that which the evangelist records in the 47th verse of this chapter, "Behold an Israelite indeed, in whom is no guile!—that his name is not recorded as one of their number. It has, therefore, been supposed that, as Philip was his particular friend, and the names of Philip and Bartholomew are usually coupled together by the other evangelists, Nathanael and Bartholomew might have been the same person, the latter name being given to him from his father as the son of Tholomæus, in like manner as Simon Peter was called Barjona, or the son of Jonas. St. John is the only evangelist who mentions Nathanael; the other evangelists record no particulars whatever respecting Bartholomew, except the fact of his being numbered among the twelve apostles. The character given of Nathaniel is a high one indeed; we are ready to say, when we hear of such a character being given to a man, "This is the kind of man whom I would wish to have for a friend, one

who is without guile." How odious is the opposite character; yet how is the world overrun with hypocrisy and deceit; how little sincerity is to be met with, even in a country where the opposite character is professedly held in abhorrence! But Nathanael was not only a sincere and guileless person, he was a religious man—"an Israelite indeed," such an one as the apostle describes, (Rom. ii. 29), "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of man, but of God." His heart was right with God; he was a man of principle, and hence arose the sincerity and integrity of his conduct. He was one who was accustomed to retire from the world to converse with the Lord his God, and to make his supplication before him. We may suppose that this was his employment at the time of which the Lord Jesus said to him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." His astonishment at being told of this, when he was persuaded that no eye had been upon him, but that of the all-seeing God, led him to exclaim, "Rabbi, thou art the Son of God, thou art the King of Israel." In consequence of his having made this acknowledgment respecting our Lord Jesus Christ, that he was the true Messiah, the divine Prince of his people, it was promised to him, that he should be made acquainted with the blessings of the Messiah's kingdom, that he should find the God of heaven to be indeed the hearer and answerer of the prayers of his people, that called upon his name. "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Our Saviour here intimated that full proof should eventually be given to Nathanael that the characters which he ascribed to him, did truly belong to him, that he was indeed the Son of God, or God manifest in the flesh, and the King of Israel, the Lord and Governor of the Israel of God, his believing people, who all submit themselves to his authority.

But the words of the text naturally remind us of the dream of the patriarch Jacob, when, having received his father's blessing, he was sent to Padanaram, to visit the family of his mother Rachel. At the place where he took up his abode for the night, the sacred historian relates (Genesis xxviii. 12), "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on

it." As in the vision of Jacob the communication between heaven and earth was said to be by means of a ladder, so our Lord Jesus Christ declares in the text, that this communication would be kept up by means of himself, the Son of man.

This declaration of Christ has, however, been supposed to refer to the remarkable visions which were connected with his appearing in this world. "At his birth a multitude of the heavenly host appeared to the astonished shepherds of Bethlehem, praising God, and saying, Glory to God in the highest, and on earth peace and good will toward men." At his baptism, in the river Jordan, the evangelist records (Matthew iii. 16), "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." At his transfiguration on the mountain in Galilee, commonly supposed to be Mount Tabor, it is stated that he was transfigured before three of his disciples, and "his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him" (Mat. xvii. 2). Here two of the glorious inhabitants of heaven descended to earth to do homage to their Lord and Saviour. St. Luke relates, (ch. ix. 31), that they "appeared in glory, and spoke of his decease, which he should accomplish at Jerusalem." Such was the wondrous theme which excited the admiration of heaven, and was considered to be the most suitable topic for such a glorious occasion. At another time, when he was speaking on the same subject to the people, and had showed his acquiescence in the will of God, by saying "Father, glorify thy name: then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered: others said an angel spake to him" (John xii. 28). At the time of his agony in the garden of Gethsemane, "there appeared an angel unto him from heaven, strengthening him" (Luke xxii. 43). At his resurrection, "the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it" (Mat. xxviii. 2). Angels were afterwards found sitting in the sepulchre where the body of Jesus had lain. A vision of angels announced to the women who had ministered to him, that he was alive, having risen from the dead" (Luke xxiv. 23). On the other hand, an instance was afforded of a communication from earth to heaven, by the ascension thither of our Lord Jesus

Christ in the sight of his disciples. "While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 9-11). Of his descending from heaven, it is said, (Rev. i. 7), "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, even so, Amen." What a glorious, yet awful sight of the Son of man will that be, "when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all those that believe in that day" (2 Thess. i. 7-10). If the text be regarded as having reference to this subject, we may understand our Saviour as declaring, that the time would come when all the world should confess him, "the Son of man to be the Son of God, the King of Israel." He calls himself, we may observe, the Son of man, while Nathanael calls him the Son of God. While his people give him the glory due to his name, he makes himself known to them as having assumed human nature, in order to make them "the sons and daughters of the Lord Almighty." Our Lord Jesus Christ is both the Son of man and the Son of God, or God manifest in the flesh, which is intimated by the name given to him, Emmanuel, God with us; Jesus, Jehovah the Saviour, who should save his people from their sins (Mat. i. 23, 21). As such may we receive him, that we may be blessed by him! After the ascension of our blessed Saviour into heaven, it is recorded respecting the first martyr, Stephen (Acts. vii. 59), that "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." A similar vision occurred to Saul of Tarsus, when he was on his journey to Damascus to persecute the church of Christ. "Suddenly there shined round about him a light from heaven, above the brightness of the sun, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? And

the Lord said, I am Jesus, whom thou persecutest" (Acts ix. 3-5). In consequence of this vision, Saul became an humble follower of the glorified Saviour, and a preacher of that faith which he had before laboured to destroy. Thus, the declaration of the Lord Jesus in the text may be regarded as having been accomplished by visible communications between heaven and earth having been made in consequence of his having come into the world as "the Son of man, the Lord from heaven" (1 Cor. xv. 47).

But, I am disposed to think, that in these words our Saviour referred especially to himself, as the "one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5); or to his being, in his two-fold character of "the Son of man, and the Son of God," the ladder set upon the earth, which reached to heaven, by means of which the prayers of his believing people ascend to heaven, and all divine blessings descend upon the sinful children of men. The language of the text is, I conceive, figurative, denoting that our Lord Jesus Christ, is the channel of communication between heaven and earth, and that there is no other mediator through whom the children of men can have communion with God; and that all heavenly blessings are bestowed upon mankind in and through him alone. He said respecting himself, in plain language, "I am the way and the truth, and the life, no man cometh unto the Father but by me" (John xiv. 6). Through him, or in his name, all our petitions are to be presented at the throne of grace; and for his sake alone the blessings of divine grace which we receive are conferred upon us. For this reason, he said to his disciples, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if ye shall ask any thing in my name, I will do it" (John xiv. 13). In consequence of his mediation and intercession, it is the privilege of his believing people to maintain continual intercourse with the God of heaven, as the Father of our Lord Jesus Christ, and their Father in him; or "in every thing by prayer and supplication with thanksgiving to let their requests be made known unto God, through Christ Jesus" (Phil. iv. 6). They are "by him to offer the sacrifice of praise to God continually, that is, the fruit of their lips, giving thanks to his name" (Heb. xiii. 15); because it is their privilege "through him" to "have access by" the "Spirit unto the Father" (Eph. ii. 18). By means of the Christian dispensation, heaven is so opened that the way to it is made more clear and evident than it was before; and therefore the communication is more open and frequent through Christ than it is conceived to have

been under the Old Testament dispensation. This was also figured by the vail of the temple" having been "rent in twain from the top to the bottom" (Mat. xxvii. 51), at the death of our adorable Redeemer. The apostle, therefore, exhorts Christians (Heb. x. 19-22), "Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith;" to ask that we may receive those blessings which we need from the God of all grace. Since heaven is opened to mankind, through him "who, for us men and for our salvation, came down from heaven and was made man," the prayers of believers in Christ ascend to God, and divine blessings descend from him upon his waiting people for the sake of his beloved Son, our Mediator and Redeemer. This, I conceive to be a sufficient explanation of the figurative language of the text respecting "the angels of God ascending and descending upon the Son of man." Believers in Christ enjoy uninterrupted communion and intercourse with God, while they plead the merits of their Redeemer for their acceptance at the throne of grace,

As to the ministration of angels we can know very little indeed on the subject. It is asked (Heb. i. 14), "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are sent forth into ministration, on account of, or for the benefit of, those who shall inherit salvation. But their ministration or attendance is, properly speaking, upon our Lord Jesus Christ or in his service. They worship him, they obey his orders: the psalmist therefore calls upon them (ciii. 20), "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, ye his hosts, ye ministers of his, that do his pleasure." What connexion they have with mankind we cannot tell, as there is very little said in the holy scriptures on the subject, and no information is to be derived from any other source. The apostle cautions the Colossians (ii. 18), "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." It is enough for us that we can hold the head—Jesus Christ—from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. This being the high privilege of his believing people, they need not trouble themselves



about having to do with angels. Their Lord and ours is to be the object of our adoration and praise. Should the evil agency of Satan and his legions of wicked spirits be counteracted by the instrumentality of angels, this is a cause of thankfulness to God, who may be pleased to employ them for this purpose, and thus to shield his servants from the assaults of their spiritual foes. To him the praise is to be given for whatever means he may think fit to use for our preservation from the powers of darkness. But with the angels of heaven we can hold no intercourse, as they do not appear to us, and they are certainly not omnipresent. They did appear to our blessed Saviour at various times in the days of his flesh, and to his disciples on special occasions after his resurrection; but we have no evidence of their ever appearing in this world since the close of the canon of divine revelation. We cannot make use of them as mediators with God. It is the greatest impiety to pray to them. We can have no hope of their hearing our prayers, if we should address them. They are in attendance upon God, and are only followers with us of the same Creator and King of the universe, whom it is both our and their privilege to worship and obey. The heavens are opened to us by the mediation of Christ. Let us, as believers in him, have our conversation in heaven; let us set our affections on things above, and thus we shall enjoy the happiness of heaven upon earth. Heaven is opened to the view of those who behold by faith "God in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19); but receiving them graciously, and loving them freely for his own name's sake. They are "blessed with all the spiritual blessings which are enjoyed in heavenly places in Christ Jesus" (Eph. i. 3); "and an inheritance incorruptible, and undefiled, and that fadeth not away, is reserved in heaven for them hereafter, for which they are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Peter i. 4). Did we realise these things as we ought to do, how happy should we be; and how safe should we feel ourselves continually under divine protection! Our Saviour cautioned those who surrounded him, "Take heed that ye despise not one of these little ones, which believe in me, for I say unto you that in heaven my angels do always behold the face of my Father which is in heaven" (Mat. xviii. 10). The humblest and meanest believer in Christ has access to the throne of grace, and beholds by faith the God of heaven seated there, ready to dispense the blessings of his grace to his children, to protect them from all evil, and to

bestow upon them every good and perfect gift. Their angels, their spirits, ascend to God, and his Spirit descends into their hearts. And this is in consequence of the mediation of Christ, because he is their "Advocate with the Father and the propitiation for their sins" (1 John ii. 1). How plainly is this revealed in the word of God, and yet how slow of heart are we to believe it. And therefore, through the want of faith in Christ, and not believing his word, we walk on in darkness, instead of being happy in the enjoyment of communion with God, and having "our fellowship with the Father, and with his Son Jesus Christ" (1 John i. 3), under the influence of the Holy Ghost.

In the view that has been taken of the text it has been considered as containing an assurance to believers in the Lord Jesus Christ, who worship the God of heaven in spirit and in truth, that all the blessings which they need shall be bestowed upon them for the Son of man's sake. On this account he said to them at another time, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened" (Mat. vii. 7, 8). And again, "Whatsoever ye shall ask the Father in my name, he will give it you; ask and ye shall receive, that your joy may be full" (John xvi. 23). Let us inquire, Do our hearts and minds thus ascend to God and heaven? Do we commit ourselves and all our concerns to the disposal of our heavenly Father, and seek for spiritual blessings from him as our chief good? Alas! is it not to be feared that, notwithstanding we profess and call ourselves Christians, we are exceedingly unmindful of our high and heavenly calling, that we are too prone to have our hearts set upon this present evil world, and to seek our happiness in its perishing vanities, instead of having our hopes directed to things above? May not the reproof of our Lord Jesus Christ to his disciples after his resurrection be addressed to us, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25); and this, notwithstanding that which they have spoken has been confirmed to us by our Saviour himself and his apostles, and thus still clearer light has shone upon us? What reason have we to confess with shame and deep self-abasement before God, that our souls cleave to the dust, notwithstanding all the advantages and privileges which we enjoy! Let us pray earnestly with the psalmist (cxix. 25); "Quickened thou me, according to thy word," that our minds may be raised heavenwards, and we may be happy in the knowledge and love of God,

and in partaking of the rich blessings of his grace in our souls, to his glory and our comfort. The apostle says to the Christians at Ephesus, that "God who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4). Do we understand what is meant by these Christian privileges in our own experience? Do we know any thing of the enjoyment of them? Do we really desire this blessedness? Do we pray for it? Do we expect to receive it? O! that we entered more into these things in the spirit of our minds, and were not contented, as is too much the case, with living on the threshold of Christianity, instead of pressing forward to ascertain the truth of its soul-reviving and consoling doctrines, that we might have an earnest and foretaste, by the happiness enjoyed in our own souls, of the heavenly inheritance and the blessedness which is reserved for those who shall be admitted into the holy city of our God, and shall go no more out for ever! The word of God declares (1 Cor. ii. 9), that "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." Let it be our earnest prayer that the Spirit of God may be our teacher, that we may have a right understanding of these things, so as to "know the things that are freely given to us of God; that we may approve things that are excellent, and may be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 10)! This is what true Christianity leads to the enjoyment of. And what blessedness is this! There is nothing in the world that can be compared with it or equal it. If we are enabled to behold the God of heaven as our Father reconciled to us, at peace with us, through his beloved Son, our Redeemer and Mediator, and to hear him saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. viii. 32); and to be assured that "if we ask any thing according to his will, he heareth us; and if we know that he hear us, we know that we have the petitions that we desired of him" (1 John v. 15); this is happiness indeed, "joy unspeakable and full of glory." May it be our portion; that holding intercourse with the Father of heaven through the Son of his love, we may ask and receive, and our joy may be full. Thus shall we know of a truth that our Lord Jesus Christ is "the Son of God, the King of Israel," and as such

we shall worship and obey him, living in obedience to his holy will and commandments. And then also our character will be like that of Nathanael, without guile, according to the description given by the psalmist of the children of God (xxxii. 22) "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile;" and we shall be enabled to look forward in hope of obtaining eternal blessedness in the kingdom of God.

### THE TREMBLING EYELID.

BY MRS. SIGOURNEY.

IT was the day before Christmas, in the year 1778, that, during our war of revolution, an armed vessel sailed out of the port of Boston. She was strongly built, and carried 20 guns, with a well-appointed crew of more than a hundred, and provisions for a cruise of six months.

As she spread her broad white sails, and steered from the harbour with a fair, fresh breeze, she made a noble appearance. Many throbbing hearts breathed a blessing on her voyage, for she bore a company of as bold and skilful seamen as ever dared the perils of the deep.

But soon the north wind blew, and brought a heavy sea into the bay. The night proved dark, and they came to anchor with difficulty near the harbour of Plymouth. The strong gale that buffeted them became a storm, and the storm a hurricane. Snow fell, and the cold was terribly severe.

The vessel was driven from her moorings, and struck on a reef of rocks. She began to fill with water, and they were obliged to cut away her masts. The sea rose above the main deck, sweeping over it at every surge. They made every exertion that courage could prompt, or hardihood endure; but so fearful were the wind and cold, that the stoutest man was not able to strike more than two blows, in cutting away the mast, without being relieved by another.

The wretched people thronged together upon the quarter-deck, which was crowded almost to suffocation. They were exhausted with toil and suffering, and could obtain neither provisions nor fresh water; they were all covered by the deep sea when the vessel became a wreck. But, unfortunately, the crew got access to ardent spirits, and many of them drank to intoxication. Insubordination, mutiny, and madness ensued. The officers remained clear-minded, but lost all authority over the crew, who raved about them.

A more frightful scene can scarcely be imagined—the dark sky, the raging storm, the waves breaking wildly over the rocks, and threatening every moment to swallow up the broken vessel, and the half frozen beings who maintained their icy hold on life, lost to reason and to duty, or fighting fiercely with each other. Some lay in disgusting stupidity; others, with fiery faces, blasphemed God. Some, in temporary delirium, fancied themselves in palace

rounded by luxury, and brutally abused the servants, who, they supposed, refused to do their biddings. Others there were who, amid the beating of that pitiless tempest, believed themselves in the home that they never more must see; and with hollow, reproachful voices, besought bread, and wondered why water was withheld from them by the hands that were most dear. A few, whose worst passions were quickened by alcohol to a fiend-like fury, assaulted or wounded those who came in their way, making shrieks of defiance and their curses heard above the roar of the storm. Intemperance never displayed itself in more distressing attitudes.

At length death began to do his work. The miserable creatures fell dead every hour upon the deck, being frozen stiff and hard. Each corpse, as it became breathless, was laid upon the heap of dead, that more space might be left for the survivors. Those who drank most freely were the first to perish.

On the third day of these horrors, the inhabitants of Plymouth, after making many ineffectual attempts reached the wreck, not without danger. What a melancholy spectacle! Lifeless bodies stiffened in every form that suffering could devise. Many lay in a vast pile; others sat with their heads reclining on their knees; others grasping the ice-covered ropes; some in a posture of defence, like the dying gladiator; others with hands held up to heaven, as if deprecating their fate.

Orders were given to search earnestly for every mark or sign of life. One boy was distinguished amid the mass of dead only by the trembling of one of his eyelids.

The poor survivors were kindly received into the houses of the people of Plymouth, and every effort used for their restoration. The captain and lieutenant, and a few others who had abstained from the use of ardent spirits, survived. The remainder were buried, some in separate graves, and others in a large pit, whose hollow is still to be seen on the south-west side of the burial-ground at Plymouth.

The funeral obsequies were most solemn. When the clergyman, who was to perform the last service, first entered, and saw more than seventy dead bodies, some fixing upon him their stony eyes, and others with faces stiffened into the horrible expression of their last mortal agony, he was so affected as to faint.

Some were brought on shore alive, and received every attention, but survived only a short time. Others were restored, after long sickness, but with their limbs so injured by the frost as to become cripples for life.

In a village, at some distance from Plymouth, a widowed mother, with her daughter, were constantly attending a couch, on which lay a sufferer. It was the boy whose trembling eyelid attracted the notice of pity as he lay among the dead.

"Mother," he said, in a feeble tone, "God bless you for having taught me to avoid ardent spirits; it was this that saved me. After those around me grew intoxicated, I had enough to do to protect myself from them. Some attacked, and dared me to fight; others pressed the poisonous draught to my lips, and bade me drink. My lips and throat were parched with

thirst; but I knew, if I drank with them, I must lose my reason as they did, and perhaps blaspheme my Maker.

"One by one they died, these poor infuriated wretches: their shrieks and groans still seem to ring in my ears. It was in vain that the captain and other officers, and a few good men, warned them of what would ensue, if they thus continued to drink, and tried every method in their power to restore them to order. They still fed upon the intoxicating liquor; they grew delirious; they died in heaps.

"Dear mother, our sufferings from hunger and cold you cannot imagine. After my feet were frozen, but before I lost the use of my hands, I discovered a box among fragments of the wreck, far under water. I toiled with a rope to drag it up; but my strength was not sufficient. A comrade, who was still able to move a little, assisted me. At length it came within our reach. We hoped that it might contain bread, and took courage; uniting our strength, we burst it open. It contained only a few bottles of olive oil; yet we gave God thanks, for we found that, by occasionally moistening our lips, and swallowing a little, it allayed the gnawing, burning pain in the stomach. Then my comrade died, and I laid beside him as one dead, surrounded by corpses.

"Presently the violence of the tempest that had so long raged subsided, and I heard quick footsteps and strange voices amid the wreck where we lay. They were the blessed people of Plymouth, who had dared every danger to save us. They lifted in their arms and wrapped in blankets all who could speak; then they earnestly sought all who could move; but every drunkard was among the dead, and I was so exhausted with toil, and suffering, and cold, that I could not stretch a hand to my deliverers. They passed me again and again.

"They carried the living to the boat. I feared that I was left behind. Then I prayed earnestly in my heart, 'O Lord, for the sake of my widowed mother, for the sake of my dearest sister, save me!'

"Methought the last man had gone, and I besought the Redeemer to receive my spirit. But I felt a warm breath on my face; I strained every nerve: my whole soul strove and shuddered within me. Still my body was immovable as marble. Then a loud voice said, 'Come back, and help me out with this poor lad; one of his eyelids trembles—he lives.' O the music of that sweet voice to me! The trembling eyelid, the prayer to God, and your lessons of temperance, my mother, saved me."

Then the loving sister embraced him with tears, and the mother said, "Praise be to him who hath spared my son to be the comfort of my age!"—*American Paper*.\*

\* We extract this from "The Female's Friend," No. 7. London: Edwards. We are glad to find that this little work is attracting attention even among the outcasts whose cause it pleads. We wish it good luck in the name of the Lord.

### The Cabinet.

**DESCENT OF THE SPIRIT.**—Though the disciples then present were the only persons that saw this blessed sight; yet we may partake of the benefits of it as well as they; for, in that our blessed Lord then sent down his Spirit upon his disciples in so visible a manner, he therefore assures us that his Spirit shall never be wanting to such as are his true disciples: but, if we be his true disciples indeed, we shall have the same Spirit come down on us as they had, and be endued with as great power as they were, even to work miracles, though not upon others, yet upon ourselves. I cannot say that we shall be able to give eyes to the blind, and feet to the lame, health to the sick, or life to the dying, with a word speaking, as the apostles; yet we that were born spiritually blind shall have our eyes so opened, as to see all things that belong to our eternal state; we that before could not go one step in the ways of God without stumbling, shall be able to walk in all the commandments of God blameless. We, who before were distempered in our whole man, shall have all the faculties of our souls, and members of our bodies, restored to a sound frame and constitution; yea we, who before were dead in trespasses and sins, shall be quickened unto newness of life, which, questionless, are as great miracles as ever were, or ever can be, wrought, and which else none but the Spirit of God himself can do.—*Bp. Beveridge.*

**OUR HEAVENLY FATHER.**—What father upon earth is there who does not consider the age and strength of his children, so as to require nothing more of them than they are able to do? What earthly father is there who, if his son shows a good will to obey him in all things, does not accept of the will for the deed, in those instances wherein he knows his son had not power and strength to do what he was bidding? What father is there who chastises as great faults, the childish mistakes and follies of his children, when, considering their ignorance and infirmity, it could not be reasonably expected that they should do better than they do? Who is there who does not make reasonable allowances for the infancy and weakness of his children, and is not content that, while they are in their childhood, they should understand as children, and think as children, and speak as children, and do as children? If then, God be our Father, and bears a fatherly affection to us, we may be assured that he will also judge of us, and deal with us, no otherwise than as a father would do. I do not mean as some foolish and over-indulgent fathers do, who are so fond of their children as to spoil them; but as a kind, and yet withal, wise father would do; who truly desires the welfare of his children, and takes wise and just methods to promote it. If he be our father, we may be assured, as the prophet Malachi says (chap. iii. 17), that he will spare us, as a man spareth his own son that serveth him; especially, being also assured that he is a very tender and compassionate Father, we may be confident that, though in justice he might, yet his goodness is such that he will not be extreme to mark what is done amiss; but that he will consider our frailty, and have compassion on our infirmities.—*Bishop Blackall.*

**THE LAST TEMPEST.**—Terrible will be the hurricane, when, in the midst of dissolving elements, of fallen worlds, the Son of man shall appear as judge of quick and dead. Then shall many a noble ship, freighted with reason, and talent, and glorious and beautiful things, be broken into shreds. Then shall many a bark founder which had floated gracefully along, with every flag flowing as though life had been a holiday. And the only vessels, which shall ride out the storm, shall be those which, having made the bible their map, and Christ their light, steered boldly for a new world, in place of coasting the old.—*Rev. H. Melvill.*

### Poetry.

#### THE PARENT'S LAMENT OVER HIS INFANT CHILD.

BY THE REV. T. E. POOLE.

(For the Church of England Magazine.)

O, with what joy did Nature's eye  
Regard a parent's dearest tic,  
As o'er the treasur'd pledge it strove  
The soul's ecstatic bliss to proye!  
Sweet bud of promise, born to die  
All fresh beneath hope's brightest sky,  
How early gather'd from thy stem,  
To deck thy Saviour's diadem!  
We weep the stroke that laid thee low,  
Nor grants thy beauties here to blow;  
We o'er the wither'd flow'ret mourn  
Those beauties, which can ne'er return.  
Yet why the tear, the sorrow vain,  
For one, who felt so little pain?  
That infant bosom knew no smart,  
Such as when sin torments the heart;  
No guilt-pang harass'd with its shock  
That little one of Jesu's flock.  
An early and a beauteous flower,  
The fruit of Christ's redeeming power;  
Too sweet for earth—it quickly droop'd,  
And to the spoiler's fury stoop'd.  
Transplanted now, it blooms above,  
In heaven's more genial realms of love.  
It could not brook the unhealthy air  
Of this low clime of sin and care.  
Then why the tear, the sorrow vain?  
Thy lov'd one thou shalt see again:  
The lovely ruin God shall raise  
A nobler building to his praise!

43, Regency-square, Brighton.

#### HYMN OF THE UNIVERSE\*.

PARAPHRASED FROM GOETHE.

ROLL on, thou Sun! for ever roll,  
Thou giant, rushing through the heaven,  
Creation's wonder, nature's soul;  
Thy golden wheels by angels driven;  
The planets die without thy blaze,  
And cherubim with star-dropt wing  
Float in thy diamond-sparkling rays,  
Thou brightest emblem of their King!  
Roll, lovely Earth! and still roll on,  
With ocean's azure beauty bound:  
While one sweet star, the pearly moon,  
Pursues thee through the blue profound;  
And angels with delighted eyes  
Behold thy tints of mount and stream,  
From the high walls of paradise;  
Swift-whirling like a glorious dream.  
Roll, Planets! on your dazzling road,  
For ever sweeping round the sun;  
What eye beheld when first ye glowed;  
What eye shall see your courses done?  
Roll in your solemn majesty,  
Ye deathless splendours of the skies!  
High altars, from which angels see  
The incense of creation rise.

\* From the *Britannia*.

Roll, Comets! and ye million Stars!  
 Ye that through boundless nature roam;  
 Ye monarchs on your flame-winged cars!  
 Tell us in what more glorious dome—  
 What orb to which your pomps are din,  
 What kingdom but by angels trod—  
 Tell us where swells the eternal hymn  
 Around his throne—where dwells your God?

### Miscellaneous.

**SANCTITY OF MARRIAGE.**—From the account which we have of the creation in the book of Genesis, there seem to be there recorded but two positive precepts of the Almighty—which were intended to be equally and always binding upon the whole race of man—the law of the sabbath, and the law of marriage.\* “God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.” This is a reason binding on all mankind, and no future revelation of God’s will could ever revoke (but on the contrary, they have always strengthened) what the Almighty thus included among the laws of nature—rest on the seventh day. The other unchangeable law here laid down for the whole human race, is the law of marriage; and it is described and enforced in language even more minute and forcible than the former. Nothing, indeed, can be more striking than the pains (if we may so speak) which seem to have been taken to leave no room for possible doubt or cavil as to the doctrine that every man should have but one wife, and that the bond between them should only be separable by the hand of death. The woman is not created separately, but taken out of the substance of the man. But only one woman is so taken, so that no other could ever stand towards Adam in the same relation. He could never assign the same reason for taking to himself an additional wife as that which he adduces on this occasion; “This is now bone of my bones, and flesh of my flesh.” It is clearly, then, an ordinance of nature—that is, it is a law binding alike on all mankind, of whatever station or creed, that one man should have but one woman. He who sins against this rule, sins not only against the commands of God, but the common reason of man, and the very constitution of our human nature. The next point to be considered is the perpetuity of this obligation—the binding nature of this union between one woman and one man. Upon this point, also, the language of the text is explicit, and cannot be mistaken. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.” Now the first impression which must strike any reflecting mind with regard to the meaning of this passage is this—that the law of marriage is stronger than the law of nature; and is intended, if ever they should come into collision, to supersede it. This will be at once apparent to all who consider the question attentively, for a single moment. The strongest of all the ties of nature is the bond of union between parent and child. The law between them is not merely a law of God written on the tables of stone, but a law of God written on the fleshly tables of the heart. Like all other laws, indeed, it is often broken, but the truth and necessity of it is never denied. The wildest savage that

roams the woods, acknowledges this duty as fully as the most enlightened Christian; and often discharges it, too, according to his light and knowledge, with an affection and fidelity which might put the most enlightened Christian to shame. And philosophers and reasoners of every age and creed, how much soever they may have differed upon the other laws and duties of man, have yet agreed in this—that the attachments and mutual obligations of parent and child, are a part of the original constitution of humanity, and cannot be violated without a sin against nature as well as against God. And yet the text declares, in express and unequivocal terms, “a man shall leave his father and his mother, and shall cleave unto his wife;” meaning thereby, that of these two sacred bonds the higher, the holier, and more indissoluble obligation is the law of marriage; and, if necessity so require, the natural tie of parent and child is to be broken rather than that unity of person, that “one flesh,” which at the creation was made the bond of husband and wife, should be for a moment rent asunder. Looking, then, no farther than this text alone—this first account of the institution of marriage, and the conditions from the beginning annexed to it by our Creator—do not we use rather too weak than too strong a term when we say that marriage is a rite of religious obligation? It is, if possible, of more than religious sanctity—it is a law of nature as well as of revelation—that is, it is conveyed to us by revelation as being also a law of nature.

**GERMAN UNIVERSITIES AND NATIONAL LIFE.**—It is painful that we should be driven by the necessities of any subject, and the duty of speaking the truth, to say any thing which may even seem slighting of a people to whom we owe so much affection as the Germans, our own kinsmen, who, in many most important qualities of head and heart, surpass us. But the fact must be stated, which these qualities only make the more wonderful, a fact not now proclaimed for the first time, but repeated with melancholy sympathy by those foreigners who respect them most, and with still more melancholy and earnest lamentations by themselves, that with all their gifts, they have not the great gift of a national life. They know more about all the people of the earth than those people know about themselves; they have studied political science most diligently, but they cannot be said to have a polity—they cannot be said to be a nation. If state regulations could make them one—if state education, directed by state wisdom, could make them one, those complaints could not be true; at any rate, every hour would be diminishing their truth: but Germans do not feel that such a progress is making. Six universities may have their twenty professors a piece—the schools may teach the different branches of religion and morals, Latin, as much as is wanted for the faculties and judgment, together with handsome writing or calligraphy, and the phenomena of nature generally; but all these have not availed to create that living atmosphere which Germans feel around them when they are in England, an atmosphere of which we are, in a great measure, unconscious, till it becomes impregnated with some deadly elements, or till we see desperate efforts making to exhaust it altogether.—*Maurice's Lectures on Education.*

\* From “Marriage a Religious Bond,” a very useful sermon, by the rev. R. Parkinson, B. D., fellow of Christ’s College, Manchester. Manchester: Sower. A most appropriate tract for distribution at the present time, more especially in those districts where socialism has taken root. It is to be feared, however, that lax views on this subject are prevalent among many who profess a pure creed.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## HINTS ON FRIENDSHIP.

FRIENDSHIP is a name which sounds most pleasing to the outward ear, and its power can reach the inmost recesses of the heart: it is so interwoven in the constitutional framework of the human mind, that few, comparatively, will be found, who are not, in some degree, partakers of another's joy, or who are not interested in another's sorrows.

But friendship, like all other earthly blessings, may be perverted; and what may tend to cheer and support the soul under the diversified sorrows of life, may, by an undue bias and reliance, or, in other words, an overweening attachment, not only be converted into a snare, but pregnant with the most fatal results. How many of the tenderest relations of life are broken in upon and dissolved by injudicious connections, formed, it may be, under the guise of friendship, perhaps dignified with the name of Christianfriendship—but Christianfriendship, strictly speaking, cannot sanction or connive at family disunion. It is a sad breach of delicacy of feeling, to be the means of weakening family ties, grasping, as it were, with a tight hand, the affections of an individual member, and so far gaining the ascendancy, as to loosen the strong and sacred tie of consanguinity. Alas! in too many instances do we see the comparatively cold daughter or sister yet become the warm and tender friend! The contrast is painfully striking, and it affords a most lamentable proof of un-~~der~~fect and fallen nature. If, from congeniality of mind and feeling, an attachment is formed between two individuals in the way of friendship, (and who would close the heart to friendly endearment?) let such attachment be well disciplined and regulated; let it rather be cherished in

secret, than be so openly and so pointedly manifested as to wound the feelings of those who have perhaps an unrivalled claim. A contrary course often brings an odium upon friendship which it does not merit, and spoils it of its best and most valued properties.

Friendship in itself is sacred; it has been sanctioned by our blessed Saviour himself, and, under right management and controul, founded upon Christian principle, may be made subservient to our best and highest interests; but it should never be accompanied with that exclusiveness which shuts out paramount claims. Friendship with some, however, is only a name; they can neither appreciate the blessing, nor borrow enjoyment from its source; their heart is narrowed by a selfish spirit, and their general character is too cold to exercise sympathy: others, again, estimate it too highly, and, by a misguided zeal in the cause, make sacrifices too vast to be calculated. An ill-regulated friendship brings no blessing with it; it is injurious in its effects to the individuals themselves, and it proves in no little degree an annoyance to others. On the other hand, without an interchange of affection and kindness, life would lose much of its interest; it lightens not only our own, but another's sorrows: the apostolic injunction is, "Bear ye one another's burdens, and so fulfil the law of Christ." There is such a link in society generally, and such a bond of union, especially among Christians, that for an individual to be entirely isolated seems to betray a want of feeling and interest, which can only arise from either a proud or selfish cast of mind. At the same time, in all our social intercourse, circumstances should be duly weighed, and great circumspection is necessary in the choice of friends, lest our attachments should be of that ro-

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mantic character that looks not at consequences, and which rather tends to embitter life than add to its delight. An inordinate attachment, in whatever relation of life, natural or social, is to be looked upon with a jealous eye; it needs the voice of warning, and it needs the fervent prayer to Almighty God to break the snare, lest its fetters bind the heart more closely to the creature than to himself. "Strong affection makes strong affliction," and an undue affection will assuredly meet with a corresponding sorrow: the idol must be rooted out of the heart—in a child of God it will not be permitted to have the ascendancy.

From what has been said on this subject, some may be almost ready to infer, if there is so much evil associated with warm affection, it is dangerous to have intercourse in the way of intimate friendship. I reply, by no means; but the affections require discipline as well as the temper, and with some minds the one is often more difficult than the other—in such a case the greatest watchfulness is required. The social qualities of the mind and affections are only to have a salutary check; they are not to be eradicated or suppressed; for God has implanted these feelings for a wise and gracious purpose. Christian friendship is a talent which, with the divine blessing, tends very frequently to soften down a naturally rugged and austere temper; it makes us kind and courteous, less selfish, and enjoying the comforts of life doubly by participation; and our Christian hope for the future is also strengthened by an assurance that connections and endearments formed here are associated with eternity;—if death separates for a season, the tie is not broken or dissolved. We know that those who sleep in Jesus will God bring with him, and, when he shall appear, we shall not only see him as he is, eye to eye, but those also whom we have known and loved in the flesh! O, this is one of the unspeakable delights of a sanctified friendship! it comforts and soothes the mind in the prospect of exchanging worlds; the thought refines our views and intercourse here; it spiritualizes the mind, and raises it above the indulgence of a mere carnal friendship, which seeks only to please at the expense of all which is sacred and sublime. We need only appeal to those who are bound together by the love of a Saviour, united to him and to each other for his sake. A friendship of this character has no by ends to serve, no selfish ends to promote; its aim is not to disunite or supplant a kindred claim, but, rather as the friend of all, to bind a family together in stronger bonds of love to Christ and to each other.

Having thrown out these brief hints on the

subject of friendship, and being assured, from experience, that steadfastness in the ways of God has much to do with the character and stability of a friend, the writer concludes with that wise saying of lord Burleigh's—  
**"Never trust any man not of sound religion; for he that is false to God can never be true to man."**  
 H. R.

#### PRaise.

WHEN our hearts are deeply impressed with the blessings of salvation, we are forced to confess the mercy of our God, who has not left us to perish in our ignorance and sin. It is the Holy Spirit who brings the love of Jesus to our minds in all its power, and melts the heart into tenderness and love; and, as we thank him who bore his cross, and stained it with his blood, so have we cause to thank the Spirit, because he applies the sacrifice of Christ to our souls. We might hear the praises of the Saviour loftily sung, and his deeds of wondrous mercy recounted in the flowing strains of rich and beautiful poetry, and still be strangers to the truth that this Being bled and died for our salvation, to deliver us from the weight of sin which the natural conscience presses with so much power upon the human heart, so that at length it goads us on to despair and forgetfulness of God; and thus should we be left without hope of ever gaining that state of happiness which we have forfeited through Adam's transgression. But immediately the Spirit of God works upon the soul, it is filled with sad and mournful emotions at the consideration of sin, and convictions of its exceeding sinfulness. And when the heart is bowed down with unbearable sorrow, and the tears of repentance rush rapidly from the overcharged fountains of the heart, the Spirit places before the mind the Saviour dying, as a propitiation for the sins of humanity, and leads the sinner as a faithful believing penitent to the throne of God, where, at his earnest prayer, the blood of the atonement washes away his sins, giving him the blessed assurance that they are forgiven. He was not able to come to the Saviour by his own ability, but he was stirred up to repentance, and was constrained by the Holy Ghost to come before heaven, confessing that he had sinned, and to plead for pardon and reconciliation with God. The Spirit clears away the gross darkness of sin that covers the heart, and banishes the dim and faint idea of spiritual things, and pours upon the soul a clear conception of the truths of our most holy religion, and of the "faith once delivered to the saints." A new life is then opened to the Christian believer; for the Spirit elevates and purifies the mind, and carries it away, and places before it heaven, and heavenly things; and as his eyes roam over the rich and beautiful landscape which seems to have suddenly started up, as if by the wizard's spell, he sees redeemed man walking amid its lovely scenery, partaking of its sweets; his bosom burns with unutterable emotions; his tongue is loosed, and he sings the praises of the Spirit, the Father, and the Son. And when the believer, as his faith waxes colder, takes up the written word of truth, the Spirit follows him, and opens to his mind passages which the natural man cannot understand, and exhibits God in all his glory and perfection. He whispers comfort to his perturbed spirit, raises the dying embers of his love, and makes his heart the treasury of Christian promises and Christian graces, so that, when he reflects upon the mercies imparted to him by the Spirit, he is forced to sing aloud with his voice, and praise his holy name.

No sooner does the sinner, by the power of the Holy Ghost, enter into the service of God to war against his passions and desires, than Satan turns

all the might of his artillery upon his conscience, and plies him with doubts and fears, and entices him with promises of happiness and glory; but the believing soldier of Christ calls aloud for help, and his arm is nerved by super-human strength, to overcome all his enemies; and when they have fled in disorder, leaving him unconquered and unharmed, he enters into his chamber, and thanks the Spirit who has enabled him to come off the victor.

The spirit of the air is as powerful as he is malignant, and, as he journeys over this vast creation, "travelling in the greatness of his strength," he causes the spirits of many to tremble, and succeeds in carrying off prisoners to his dark habitation. Nothing but the sovereign grace of God can deliver us from his dominion. And shall we—O! can we—refuse, after having vanquished our foes, to give thanks to the Spirit who has fought upon our side?

When hostile armies meet in the crash and agony of mortal fray, after the strife has ended, and the din of battle ceased, amid the shrieks and groans of the wounded and the dying, there arises the loud shout of victory, which causes those who are expiring to smile peacefully, forgetful of their pains, and to die cheerfully, being conscious that they will not have died in vain. And is it too much to ask the Christian, when he has vanquished enemies far more powerful than those that dwell on earth, to praise the Lord of Hosts, without whose help he must have yielded to their power? Nay, God forbid that any should be so unmindful of the duty they owe to God, as to take the glory from him, and place it to themselves.

Have we no other causes of thankfulness to the Spirit? Ay, many; more than I can touch upon. I have said, and I repeat it again, that without the help of the Spirit we cannot draw near unto Christ; and without his power, we cannot please God. Not one of those bright angelic spirits, who now hymn eternal praises around the throne of the Lamb that was slain, reached that blessed place by their own motions in righteousness. And if it were possible to pierce into its recesses of unsullied purity, clad in mortal raiment, and ask them who first touched their hearts with the misery of their natural condition, and the love of their crucified Saviour, they would utter with one accord, that it was the Holy Spirit of promise. All that they knew of peace, joy, and Christian hope and all that cheered them in this world, were imparted by him, and without his sustaining grace they must have fallen away into misery and sin, and perished eternally. Need we wonder, that with flashing eyes and throbbing hearts, those who feel what they owe to him, give with impassioned earnestness all that they can offer, the tribute of a thankful heart, and speaking glance, which none but God can understand. There is more meaning in God's sight, in the glance that comes from the upturned eye, than burning words of thankfulness. He looks at the heart, and according to its sincerity values its sacrifice. As the believer traces back the time with extatic delight, when he was introduced into the presence of God as a suppliant for pardon through the merits of Christ, and contemplates the progress which he has made in the Christian life, he is deeply conscious that he owes as much to the Spirit as to the Father and the Son. I would to God that the praises of the Spirit were acknowledged in a greater degree, and more loftily sung by our hearts and voices!

Let me now proceed to show the care which God takes of all the creatures of his hand, and the protection that he spreads over them. The seasons return in their appointed course, bringing with them the fruits of the earth as evidences of the continued providence of God. Spring, with her blushing smile, ushers in the rest, and strews our path with flowers, and clothes the trees with leaves, and the grass of the fields with freshness. She attunes our hearts to praise

after the long unvaried scene of winter; and is succeeded by summer; now the flowers reach the summit of their sweetness, while autumn, as if to reconcile us with the departure of her predecessor, spreads before us the rich treasures of her harvests, which comfort and support us during the dreary reign of winter. The sun shines on the earth day by day, but does not consume its inhabitants; and night returns in succession to permit the wearied denizens of earth to repose and gain strength to fulfil the varied labours of the coming day; and those that sleep in Jesus rest securely, being assured that an eye, which beams with love that never slumbers, watches and keeps them from dangers peculiar to darkness, and from the attacks of malignant spirits.

All the imagery which constitutes the peacefulness and happiness of home and the domestic circle, is furnished by God. The charms of social intercourse with friends, relatives, and companions, which render life worthy of endurance, are given to us by our Maker, and ought to be used to his glory. There is something magical in the name of a friend which imparts to us a blessedness in the keenest times of distress and tribulation; he has mingled his tears with ours, cheered and rejoiced with us, and there may be between us that communion of soul, and interchange of affection, which have in them a foretaste of heaven. And though we wander far away into the inhospitable clime of strangers, his image is sculptured upon our hearts, and his voice ever seems whispering in our ears. We value the gift of these mercies, but shall we not thank the Giver? While our voices melt in tenderness when we speak to some beloved relative or friend, shall there be no corresponding emotion towards him who gave him to be "a help-meet" for us?

Can we doubt that God has been with us, when we have become affluent and wealthy by our industry and carefulness? We might have laboured in vain, and exercised discretion to no purpose, had not God blessed and prospered our labours; therefore ought we to praise him with all our might, and devote to his service, in deeds of charity and love, those riches which he has bestowed upon us. If prosperity be our portion in this life, we have greater cause to bless the Lord that we are not exposed to the bitter pains of penury and want. Look upon that miserable creature that walks with tottering steps, whose emaciated countenance betokens that hunger has often been his fate; he is pale and wan, and almost ready to sink to the earth with fatigue and utter exhaustion. Wilt thou pass scornfully by him? He was once as wealthy as thyself, O man, but he was lowered in the scale of human society to his present condition. And after thou hast gazed upon him until the tear dims the brightness of thy vision, turn to thine own home, which is surrounded with luxury and comfort, and learn for what thou hast to be thankful to God. Is thy tongue mute? Take heed, "O ye that dwell in your celled houses," that God does not forsake you on account of your ingratitude, and leave your habitations desolate. The king may delight in his gorgeous crown that glitters with diamonds and precious stones, and rejoice in the pomp and stateliness which follow him to all places. Ought he not to remember that God has seated him upon the throne of his fathers, and decked him with honour and worship, so that he may make his name known upon earth? He, therefore, ought to praise God, because he has thus made him a chosen vessel. And the haughty peer, who rolls along the street in his splendid equipage, should reflect who has placed him upon an elevation above his fellows, and show forth by his praise that he is thankful. O ye rich and mighty men, magnify the Lord and bless his name for ever!

Shall we aver that because many are buried deep in poverty, and have fallen from a state of wealth, that



God has forsaken them, and "forgotten to be gracious?" Nay, not so; for he is ever present with the poor and needy to comfort their trembling hearts. His eye is still upon that miserable outcast, whose bed is upon the damp earth, with nothing for his canopy but the heavens above him; he supplies his necessities, and, as he is about to resign himself to the chilling embrace of despair, brings to him some friendly hand to minister to his wants, and some kind voice to speak to him of joyful hope. The careworn and the troubled will gladly testify that they have tasted more of God's refreshing kindness, in the time of adversity, than in any other period; it is because being deprived of all earthly hope they have been led unreservedly to cast themselves upon the faithfulness of God; and, being constantly forced to own their dependance upon his providence, they have experienced his mercy and kindness. He is the friend to whom they repair in the time of distress, and into whose bosom they confide all their woes; he blinds up their broken hearts and soothes them in their sorrows; hence it is that the poor are the most hearty in their acknowledgments to God, and the most vehement in public worship, in singing his praises. Doubt not then, poor believer, thy God is yet faithful unto thee, and ever will remain so. Let not thine heart sink when troubles rise up like waterfloods to cover thee, but rejoice and be glad, for thy friend is near to succour and to save thee.

God requires praise at our hands for mercies received by our country. Love we not the place where our forefathers sleep in the solitude of their tombs, and in which stands the lowly cottage, or the noble hall, where we first drew our breath? The love of country is inherent in our nature, and must be treasured by every heart; success has attended her commerce, victory her arms, wisdom her senators, and yet we are thankless. It cannot be denied that we are sadly deficient in national gratitude. Most true it is, after the news of a glorious victory has reached the shores of this island, that gladness spreads itself in every bosom, and "dull must he be of soul" who can listen to the recital without feelings of exultation. The conqueror is received in triumph, arches are made through which he passes onward to the mansion that has been prepared for his reception; solemn thanksgiving is announced, and the heads of this mighty nation proceed to offer up their thanks to God. The touching anthem is sung in the strict rules of melody, but few really thank the God of Hosts, in whose hands are the issues of battle and the destinies of nations. Princes and peers are assembled in the venerable and magnificent cathedral. The notes of lofty music ascend to the fretted roof, and echo again and again through the stately building: the hearts of those who hear them may be carried away in rapture, yet are not moved by the goodness of God, as exhibited in the occurrence for which they have come publicly to praise him: their nation's honour and aggrandizement may have been the sole cause of their gladness—unmingled with self-abasement before God—and thus, they glorified the gift, but not the Giver. It is not the outward expression of gratitude that God beholds, but the inward feeling of the heart, which is of a far greater value in his sight: and the thank-offering of him who makes it upon the sea-side shore, or the barren heath, is received equally with that made in a pile upon which the architect has lavished his ingenuity, and wealth its treasures. Let us, then, praise God, for all that he does for this our favoured land.

I proceed, at length, to shew how praise ought to be offered. It should, above all, appear in our lives. If we sincerely feel thankful to the Almighty for all those things which he has bestowed upon us, we shall render, in return, implicit obedience to his commands, being impressed with the truth, that, as

all we can for him. We cannot think that one who professes to hold the highest sentiments of thankfulness and esteem for the person who has obliged him continually in his need, is in earnest, if he does that which he knows must both displease and pain him; we should at once put him down as a finished disssembler and hardened hypocrite. Even so it is with one who professes his due conception of God's great mercy, but, by his profligate life and wicked heart, clearly evidences that he denies by his actions what he advances by his lips. And God, who discovers the secrets of the heart, can pierce through every flimsy veil which corruption casts upon the conscience, sets at nought the hollow and specious excuse, and exposes the false professor in all the deformity of his ingratitude.

It is, moreover, our duty, to render our thanksgivings publicly before the "great congregation assembled to keep holy day." If we confess our debts before God, we surely shall not be ashamed to do so before men. David exhorts us, in many places, in his book of divine poetry, to the fulfilment of this duty as a privilege and a delight. He himself entered into the temple with stringed instruments, and was pleased to adopt music as a fit companion to his adorations of Deity. And poetry, too, is a noble and appropriate channel wherein to convey our divine praises, for she employs the hidden depths of tenderness, and the exalted faculties of the mind: music is her hand-maid, and, as they proceed softly together, they charm those who gaze upon their progress. There is a beauty and simplicity in music to which all are sensible: may we not say that she is of divine origin? for there is oftentimes a melody in the very whisperings of the gale which passes over our dwellings, and rustles the leaves of the foliage. The mountain stream, as it flows rapidly on its rugged course, utters a pleasing and grateful song, most delightful to be heard, and invites all to join in its murmuring hymn of joy.

There are many whose hearts are deadened to the sighs of humanity, and the gentle emotions of sympathy towards the miserable and oppressed, but who are deeply touched by the moving pathos of music; the tears are no longer frozen, but the heart is rendered exquisitely sensitive to every feeling of passion and of power. Can it be, then, a matter of little moment, to strive by human instrumentality, when such an one is led up by the Spirit into the temple of God, to bring all the softer emotions of his nature into play, and so prepare the heart for the reception of the revealed word? The modulations of music are varied and expressive: to the mournful and the weary she is so soft and languishing, that they almost lose the perception of her existence, and bend forward to catch the last echo of her voice, which acts in unison with their souls. To the joyous and the light-hearted, she is noble and majestic, and their feeble voices are completely lost in the loud warbling of her notes. In short, when devoted to religion, she is sanctified by God, and made the means of inflaming the devotion of the righteous.

I enter into the village church, and look upon the crowd of lowly worshippers, that meet sabbath after sabbath within its walls, and I listen with inexpressible delight to the song of praise, which is rudely sung by the uncultivated voices of the humble villagers. The voices of children are mingled with the sounds of the organ. Here it is that I learn the power of music upon the heart; and I listen with the greatest interest to that aged and quivering voice which utters its Maker's praise; and, when the chorus breaks from the faithful hearts of those who worship his name, I join in it with heart and soul, and as I do so, I feel the certainty of the hope, that a time shall come when the praises of God shall occupy all my members, even as the ripples upon the stilly lake gradually succeed each

other, until they extend over the whole surface of the waters.

It will be seen that the heartless melody, though it be offered up by a voice enriched both by nature and art, will not be received as a sacrifice; and the hymn, sung in harsh and discordant accents, will be accepted by God as a reasonable and faithful service, if it proceeds from a sincere and thankful heart.

Finally, the Christian knows not, nor does he desire to know whilst he sojourns in the flesh, the nature of angels that shine about the Lord. He wishes not the heavens to be rolled away, and the unbounded glories of Deity to be revealed, but is content, by praise, to transport himself thither on the wings of faith; and, having seen in part, he patiently waits God's time to reveal to him the whole.

And now, reader, let me ask thee, hast thou ever praised God "in spirit and in truth?" Think upon what he has done for thee; remember the Father's creative goodness, the Son's redeeming love, and the Spirit's sanctifying grace; and as these three Persons exist in one simple essence, so also is the love of each concentrated and exhibited in his protecting power.—O man! thou who art dead in trespasses and sins, rise up, for thy God will save thee! Be not deceived; thou never canst be a true worshipper of God until thou hast felt the wretchedness of thy condition, thy need of a Saviour, and the sanctifying graces of the Spirit. Make thy peace with God, and, when thou art reconciled unto him, thou shalt devotedly praise him. Be faithful in thy life, and spend it to God's honour, so that there may be harmony in thine heart: let thy voice be strongest in the temple, and a stream of melody shall be poured out before the Lord. Before thy voice is hushed by death, "sing the Lord's praises, and bless his name for ever;" and, when he shall be revealed in a circle of unapproachable brightness, to gather unto himself his chosen people, thou shalt be found rejoicing, as well as watching; and, after the disorder of dissolving elements, and the wreck of kingdoms, and principalities, and powers, thou shalt be gathered unto the company assembled round the throne of the Lamb. In conclusion, may God, of his infinite mercy, grant that each one of my readers may adopt the following resolution of the holy apostle St. Paul; "I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also." R. H. G.

#### EVANGELICAL EMBLEMS.

By THE REV. W. STONE,

*Whitmore, Staffordshire.*

No. I.

##### THE ROSE OF SHARON.

EVERY part of the imagery of holy writ possesses a pleasing and attractive influence. The wisdom of the divine Spirit is manifest throughout, in employing the most simple, and at the same time the most strikingly beautiful, ornaments of language, to interest the mind so as to engage the heart in the most solemn subjects of scripture precept and doctrine.

I know no portion of the word of God which has more of this peculiar feature of beauty, and characteristic of excellency in it, than that which shadows out in the Old Testament the developed offices and attributes of Christ in the New. The gospel history, besides single figurative allusions which I shall notice, abounds with figuratively conveyed instruction, on a larger scale, in the discourses, parables, and even the miracles of our Lord. These, in conjunction with fuller deli-

neations in the epistles, furnish a body of light by which the fore-going single and scattered emblems, in the older dispensation, may be viewed by the Christian inquirer and believer with peculiar spiritual profit and intellectual delight.

Without presuming to be able to give a full idea of the mind of the Spirit, or the meaning of all these various interesting figures, it may not be improper, nor unimproving to our minds, to attempt an elucidation of the most striking and obvious, by general outline, so that the reader may, for himself, by pursuing the subject in private meditation, under the aid of the Holy Spirit, be enabled to carry on and complete, to his edification, what the reflection and experience of individual writers may not have noticed.

Commencing with the inanimate objects of creation, which the divine wisdom has been pleased to employ for this purpose of edification to the church in all ages, let us take from the first verse of the second chapter of the Canticles, or Song of Solomon, the emblem of "The Rose of Sharon." By some commentators this has been referred to Christ; by others to his ransomed and faithful church. This will obviously be the case with many of the illustrative terms applied to the Head of his people; they will equally apply to the collective body as well as to the federal Head. The properties, attributes, and accidents attending the bright Exemplar must, in some degree, be visible in the nature and character of those who are, by the Spirit of adoption, made one with him. Except so far, therefore, as the emblem properly relates to Christ's glorious offices, it will be noticed, in these essays, as having some relation also to the church.

The rose has been much celebrated, among ancients and moderns, as one of the most lovely of flowers. Several kinds grew in Judea, of which the Damascus rose, and the rose of Sharon\* (a plain extending by the coast from Cusarea to Joppa) were considered the finest. The rose is the pride of the garden for elegance of form, for glow of colour, and fragrance of smell. Every country, on which it has been bestowed,† has made it occupy a principal place in their chaplets, at festive meetings, and solemn sacrifices. That the Jews were alive to its beauties, and its use as a striking emblem of glorious, moral, and spiritual excellence, is evident from the book of Ecclesiasticus, xxiv. 14., where wisdom is introduced, saying, "I was exalted like a palm tree in Engeddi, and as a rose-plum in Jericho." And (i. 8), where the praise of Simon the high-priest, the son of Onias, is celebrated, and his dignified and reverend appearance, "coming out of the sanctuary" (or most holy place), is represented "as the morning star in the midst of a cloud, and as the moon at the full, as the sun

\* This district, according to the accounts of travellers, still preserves some portion of its natural beauty, being adorned in the spring with the white and red rose, the narcissus, the white and orange lily, and other flowers; but for the rest of the year it appears little better than a desert, with here and there a ruined village, and some clumps of olive-trees and sycamores. The name Sharon had almost become a proverb, amongst the Jews, to express a place of extraordinary beauty and fruitfulness. (See Isaiah xxxiii. 9, xxxv. 2).

† Roses abound in almost all parts of the northern hemisphere, but it is remarkable that none are to be met with in the southern.

is imperishable; knowledge of self; knowledge of sin, of its guilt, and its pardon; we shall know ourselves lost without Christ, but saved, with an everlasting salvation, through his precious blood and perfect righteousness.

And the excellency of this knowledge is, that, having it, you will have life. You cannot have it, except in the heart; for no man knows Christ, who knows him only with the head. And having this knowledge in the heart, you have renewal of the heart; and, with renewal of the heart, forgiveness of sin and the earnestness of immortality. Are we not now, therefore, able to vindicate in all its extent the assertion of our text? In the former part of the verse, the wise man had allowed that "wisdom is a defence, and money is a defence." Money is a defence to the man of wealth; it shields him against a hundred evils which beat upon the poor. Wisdom is a defence to the man of knowledge; in a vast variety of circumstances, he is on a vantage ground as to others who possess not his attainments. But "riches profit not in the day of wrath," and "the wisdom of this world is foolishness with God." Where will be the rich man's defence, when he shall be parted from the gold which has been to him as an idol? Where the wise man's, when the last conflagration shall enfold every object which he has delighted to study? But they, whose treasure has been above—they, who have counted "all things but loss for the excellency of the knowledge of Christ"—they shall have a defence, a sure defence, when the rich man is destitute, and the wise man speechless. They have chosen that which cannot be taken away, and which indeed is then only fully possessed, when everything else departs from human hold. "On such the second death hath no power;" they are "children of the resurrection;" "neither can they die any more, for they are equal unto the angels." And as they soar to inherit the kingdom obtained for them by Christ, and thus lay hold on an immortality of joy, through having acquainted themselves with him, as "the way, the truth, and the life," there may be none to say that "money is a defence, and wisdom is a defence,"—none to say it, in the face of the confounding witness of the elements melting with fervent heat, and of the shrinking away of those who had been "wise in their own sight;" but the whole company of the redeemed shall be joined by the thousand times ten thousand of the celestial host, in confessing and publishing that "excellency of knowledge is, that wisdom, Christian wisdom, giveth life to them that have it."

## THE FEAR OF BEREAVEMENT A CALL TO EXTRAORDINARY PRAYER:

### A Sermon,

BY THE REV. CHARLES HERBERT, M.A.,

*Assistant Minister of St. James's Chapel, Clapham.*

2 SAMUEL xii. 16.

"David besought God for the child: and David fasted, and went in and lay all night upon the earth."

OUR astonishment at the troubles of God's children would be great, were it not lost in our greater astonishment at their sins. When we realise the blessed truth that every man, that is driven by the fear of sin to lay hold on the cross of Jesus for salvation, is actually embraced in the arms of God's covenant mercy, and adopted into his family, and becomes the object of the fulness of Almighty love, we should expect such an one to have bidden an eternal farewell to pain and trouble; and at first sight it amazes us that such an one should be appointed to pass through the valley of Baca, and water its parched ground with the salt tears of heaviness and oppression. But as we draw near to see this great sight, and scrutinize God's ways, we discern blots on the orb of the Christian character; a sad mixture of motive lies below; neglects and deficiencies swarm upwards in the view of the past; and alas, not seldom the blackness of wilful transgressions spreads itself over the scene. Now our astonishment at their chastisement ceases, or rather it is transferred to the remaining depravity of their hearts; we are amazed at the power of "the sin that dwelleth in them," and we justify God in his dealings, so that we become half content that those who are dearest to us should suffer for the refinement of their souls, as silver is refined, and for the glory of God's attributes, which are shown in the work which he is carrying on in them. We are treading, in this subject, upon the verge of one of the most astonishing, shameful, and wilful falls by which any child of God ever gave occasion to the enemies of the Lord, devils, and men, to blaspheme; may we be guided by the Holy Ghost to speak aright, both respecting man, and respecting God! Our topics will be the occasion of the sudden alarm in the case before us, the inward reflections which are proper at any such crisis of our lives, and the mode in which David sought God under it.

I. First, The occasion of the sudden alarm in the case before us—David's sin, and God's sentence against him. Pause, dear brethren, and give a moment or two to consider David's sin. His evil desert was unqualified by any alleviating circumstance. Is sin aggravated by being of the deliberate and wil-

ful—or, as David often calls them—presumptuous sins? Such was this of David. Bad as all sin is in them that have known God, is not that eminently shameful which would be a disgrace to an unconverted and profligate man? Such had David's been, the double crime of adultery and murder. Again, is sin aggravated and magnified by being persisted in for a considerable season unrepented of? Even thus had David remained many months in his fearful backsliding. Is it not amazing to find such black and villanous transgression in one, who twenty years before, was styled a man after God's own heart. "I have found David the son of Jesse, a man after mine own heart, who shall fulfil all my will."

Nor are these falls of good men to be slur-red over, for the Spirit puts them forth to full view, as events pregnant with most valuable though humbling instruction. Let, however, the introductory caution of the Spirit in the history, speak in the ears of those who would fain not sin against God and their brethren. "It came to pass, at the time that kings go out to war, that David sent Joab; but David tarried still at Jerusalem."

Indolence then kept the door open to temptation. This sin of David was the first link in the chain of circumstances which led to the sudden irruption of offence in which we here find David overwhelmed. The next link is God's sentence against him: that was not, like David's sin, unqualified, mercy was mixed with, and rejoiced against judgment.

For either one of David's sins he was by the law doomed to die: adultery and murder were both capital crimes—of both God accused and convicted him. The prophet Nathan came to him, inspired of God, to utter that most touching and searching parable—"There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe-lamb, which did eat of his own meat and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flocks, but took the poor man's lamb, and dressed it for the man that was come unto him. And David's anger was greatly kindled against the man, and he said that he should surely die, because he had done this deed, and because he had no pity." O, what had befallen David, had he not had a God to deal with more merciful than himself? Surely to die was his righteous doom, and he must have seen it when Nathan struck him with that home thrust, "Thou art the man. Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be

thy wife, and hast slain him with the sword of the children of Ammon." But lo! when the fount of contrition was re-opened in David's breast, and David said "I have sinned against the Lord," there came a reprieve from the court of grace above—"The Lord hath put away thy sin thou shalt not die." This was mercy, but there was that in David's heart which God saw fit to treat with judgment also, therefore the prophet continued "Howbeit, because by this deed thou hast given occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die." Nor indeed was this all, but only a part of the judgment which darkened in his sentence: but it is the one part which has to do with the sudden alarm in which we find David.

For the next step is that God began to execute his sentence against him. "The Lord struck the child that Uriah's wife bare unto David, and it was very sick. David's conscience smote him now with blows that beat him to the earth: it repeated God's words that the sickness would terminate fatally. He should never see that child rise up to be to him a blessing and a defence, for God would not have his servants seem to prosper in their sins. The worldling he may suffer to do so, he may let alone the wicked in the greatness of successful fraud and crime, but his own children he puts under a stricter regimen, and visits them for their sins; and the reason is not only that the same sin is ten times more sinful in a child of God, but also that God is busily engaged in cleansing his children from their evil; an Abraham is stricter in watching the faults of an Isaac the child of the promise than an Ishmael as yet in bondage under the love of sin. "As many as I love I rebuke and chasten."

This deadly sickness of the child, overwhelming David with sorrow and terror, is our instance of sudden alarm; and, in considering further the proper feelings under such a trial, and the manner in which David sought the Lord under them, I would join with you and entreat you to unite with me in taking the lesson to ourselves regarding any sudden alarms that have happened, or may happen to us. For we speak of the sins of others, but it is but to remind you and ourselves of our own.

II. Let us consider then, secondly, the feelings proper to such crisis of our lives. David's feelings are here but summarily described, by allusion to that in which they terminated, supplication for deliverance from the thing he feared, "David besought God for the child." Doubtless, one of the great purposes of God in sending affliction is to make us come to him for help, and, having received it, to honour

him henceforward as the God that can do all things, and the God that heareth prayer. But though alarm is the thing that draws us to God's footstool, it is seldom with that that a Christian begins his prayer. The first feeling in his mind is, or at least should be, to search out the reason of the afflictive stroke: "Show me wherefore thou contendest with me." When a father strikes his child is there not a cause? and should not the son ask, "In what, O Lord, have I chiefly offended?" There is much instruction in affliction, for there is great correspondence between God's strokes and our transgressions. We are afflicted in the same part in which we have offended, and therefore we may often find the secret ground of controversy between God and our souls by examining our past lives for sins of the same nature with our afflictions.

Not seldom a sickness is the direct consequence of indulgence in sin—this is a case so plain that he that runs may read it, for the sickness is evidently the penalty which God has constituted the sin to bring on in its train. But this is not enough, God sometimes visits us in one thing for a sin in some other thing, crossing the lines of connexion, or visits us for many in one, blending the consequences of various sins, and bringing all to one head. God may visit in one for a thousand negligences; alienation of heart may have long past unnoticed till God found it seasonable to smite down some rival to himself in our affections. In such a case his rod points, while it smites, to the previous worship which we had paid to this idol in the chambers of our imagery. These things require more earnest and humble search; in the days of adversity we should then take an extended view of our lives and of our souls' affairs, communing with our own heart and searching out our spirits. To make a search for sin is the first proper employ in time of sudden alarm. We ought to bring up some discoveries of sin from the valley of Baca.

The next feeling is humiliation before God, after the discovery of sin. O, it is a good thing to be broken-hearted; it is a happy frame of mind to be prostrate before God, and to cry out with all our soul, "I am as an unclean thing, all my righteousnesses are filthy leprous rags, and my iniquities, like the wind, are taking me away." And, brethren, true humiliation of soul for sin is as rare as ever. There was a time when men shielded themselves by talking of the goodness of human nature; now, will it be believed, men shelter themselves under an acknowledgment of its depravity. They cry out, "In me, even in my flesh, there dwelleth no good thing," until they forget that much good ought to dwell in their spirits, and they

talk of general iniquity till they almost forget their own. But I complain not—it must be so—people never will like real personal contrition, except in as far as they are taught of God, and habitually and earnestly draw nigh to him. Therefore in affliction seek to be humbled for discovered sin—it is, indeed, time to be so then.

The extent to which David was now humbled may be seen in many tokens; you may admire it, and strive to catch its breathings in the 51st Psalm. We may notice it in the exceeding shortness of his reply. Methinks I see him hanging the head before Nathan, and all that his fluent lips can now find strength to utter is, "I have sinned against the Lord." Mark that he ventures no vow, no promise for the future. There are times and cases when a Christian feels himself too weak and changing to take up any words of this nature, and all that he can profess is present humiliation before his holy Father, "I have broken vows too often to make any more, but here I am in my weakness. Lord help me. Expressions of humiliation seem my only appropriate language."

But again a third state of feeling, proper under sudden alarm, is prayer for deliverance. God graciously allows of particular requests, and promises to send special answers if it be fitting so to be. But a Christian, who has truly learned the close connexion between his sins and his visitations, will surely not make a separation between prayer for deliverance from sin, and prayer for deliverance from trouble. While he supplicates deliverance from affliction, the consequence, he will surely supplicate deliverance from sin, the cause. It is but the universal spirit of the Christian to give first his ownself to the Lord. St. Paul spake of it regarding almsgiving, but it holds of prayer for mercies. Once duly humbled before God, and however much we desire any escape from alarm, the Christian will be penetrated with a deeper desire to escape from sin, to escape from temptation, to escape from himself. And in this double and blended prayer he honours God by entertaining high thoughts of him. This was one of David's habitual characteristics; his life showed what he expresses in the 51st Psalm, that he believed in the multitude of God's tender mercies. He, on a subsequent occasion, preferred the punishment of pestilence on Israel to their fleeing three months before their enemies, for, said he, "Let me fall into the hand of the Lord; for his mercy is great, and let me not fall into the hands of men;" and at that time he had his reward, for Jerusalem escaped ravage—the angel stayed his hand.

And equally in this case David never gave the child's life for lost, but drew nigh to God till the last, hoping in God's mercy. This is a distinguishing trait of a child of God. There are depths, saith he, in God's fatherly kindness absolutely beyond calculation. There is great faith in that expression, "Who can tell whether God will be gracious to me, that the child may live?"

These three states of mind, searching for sin, humiliation on its discovery, and supplication with trust in God, appear specially fit to be cherished in any time of sudden alarm. O, my brethren, God does not idly visit you, or without consideration—there is a meaning in his dealings; happy are we when we learn his lessons, and work with him and his Spirit for the furtherance of our own peace and holiness.

III. We have now to devote a little time, thirdly, to the circumstances which the Holy Spirit has thought worth recording, regarding the manner in which David drew nigh unto God. David went in. It was solitary prayer to which he betook himself under this trouble; both public and social prayer are animating and refreshing, but there are times when it is more proper to go to meet God alone; there are seasons, as in the mourning of Hadadrimmon, when men shall mourn apart, and their wives apart. What soul, when first under conviction of sin, would think of taking a friend with him to hear him, and help him secretly to dedicate himself to God? And there are occasions of deep sorrow and shame when a Christian wishes to pour forth what no ear but God's can listen to, and what he would shrink from pouring into any other. The contrite soul would be free from all reserve, and give full utterance to all it feels, before him who alone knoweth it, because he knoweth all things, and cannot misunderstand it, because he understandeth our thoughts long before. For this reason we should, like David, enter into our closet and shut the door about us, and in secret lay open our whole hearts to God. David accompanied it with fasting. O, this was no self-righteous austerity, weakening the body a little, but strengthening pride much in the soul. Nor would one suppose that it was done in wilfulness, fretting against God like an eagle that is chained. No; one would not doubt that it was genuine evangelical fasting, such a fast as the Lord hath chosen, such as Daniel, and our Lord, and St. Paul practised, and such as men of eminent holiness have, with few exceptions, practised when the bridegroom was taken away, and when they yearned for the removal of sinfulness which prevented him from drawing nearer still. The use of fasting in other

cases may be different; but in a case of sudden alarm its use is to exercise and draw out our earnestness in acts of humiliation and prayer.

But again, notice David's prostration of person on the ground. He lay upon the earth.

"Put thy mouth in the dust," saith the prophet; "if so, there may be hope." O could we reach by any means the great point of humbling our spirit! We have indeed cause. Could we have a right sense of our sinfulness, methinks we should scarce refrain from falling on our faces before the King of holiness and power. When sudden trouble came on holy Job, Job fell down on the ground, and worshipped, to signify submission. In heaven the elders fall down before the Lamb, to testify the adoration of their souls for his glory. But this is falling down like a stricken tree—as a lost sinner conscious of having a thousand times deserved God's severe wrath, and deprecating the severity of his anger. In this spirit methinks David fell down on the earth, in hope, like Esther before Ahasuerus, to be touched with the golden sceptre of mercy.

But further, notice David's long continuance in all these expressions of fear, and sorrow, and shame. He went in, and fasted, and lay all night upon the earth. So did our Lord; so Nehemiah sat on a stone until even. Many will say, How long? Yes; he continued it all night, and on the seventh day the child died. To continue it further would have looked like rebellion against God, and he would avoid the very appearance of that. To sin thus against God's gracious goodness would be ingratitude indeed. But all night long he mourned, and, we should suppose, continued in prayer. Sometimes he would muse in bitter sorrow; sometimes the fire would kindle, and he would confess with his tongue. Probably this was not the only night David had spent in devotion, though it probably was the night of bitterest devotional sorrow that he ever spent. Was it much to spend one night in mourning, when he had given so many nights and days to sin? O David, it was a wondrous proof of man's frailty in his best estate, that one raised so high in spiritual attainment should fall so low. But it displays the riches of the gospel, and yet in such a way, so guarded with judgment on every side, that methinks it makes every Christian shrink and tremble at the fear of so offending God. If it be so, while it teaches us how we ought to meet sudden alarms, man is humbled, and the holy Creator is glorified.

And now let us press towards the close by a few selected reflections.

The subject addresses itself to their case who have offered up unanswered prayer. When this has been the case, a Christian is apt to say, that God hath forgotten to be gracious; that he hath shut up his loving-kindness in anger. And doubtless God has respect to our sins when he chastens us; but his promise has not failed. There was a reason why the prayer of humiliation and faith was left unhonoured. It may be that God would produce some further degree of sensitiveness on the subject of past offences; that he looks for a deeper and more comprehensive contrition; that he would have us discern that to be sin which as yet we discern not. Affliction came to quicken us in these things, and affliction may continue to carry on this quickening of spiritual perception. God may discern such evil about our hearts that an infusion of sorrow into our cup may be necessary for the remainder of our lives. A blow like this which David suffered is a standing discipline, whose effect never entirely passes away. And may it not be that we require such an open wound in our affairs, and therefore God did not answer our prayer? In our case also, as well as in David's, it may be necessary for God's honour. They that have seen the sin must see the chastisement, else might they deem that God was not a holy God, or at least did not require spotless holiness in them that come nigh unto him. When we, as David, have given occasion to the enemies of the Lord to blaspheme, it may be as necessary for his honour, as for our own soul's good, that we should seem to entreat God in vain, winning other blessings indeed of divine grace and mercy, but not that one on which the aim of our prayer was set.

But now spend a moment in beholding how evil the consequences of sin in believers. There is matter of bitter humiliation in those words, "Thou hast given great occasion to the enemies of the Lord to blaspheme." Thou, a son, to bring this upon thy merciful Father, that his holy name should be blasphemed through thee. Thou, who oughtest to be like God in anxiety to further the salvation of all men, to cast stumbling-blocks in their way, and help the enemy of God and man to destroy them. Let us mourn and weep, for such is the character of every sin we commit. Again, God doth not willingly afflict, but to sin is to compel him to take the rod in his hands, and smite them whom he loves. Yea, as the blessed Saviour sympathises with them, it may be said that he suffers in them while he smites. The Head in heaven feels *what he makes the members endure*. He

condescends to call us his body; and when Saul persecuted his people, he said—not "Why persecutest thou them, my children," but—"Why persecutest thou *me*?" Shall we, then, make the Saviour afflict himself? Alas! we do so when we sin. David did so, and most lamentably did he suffer. He died not himself, but in the persons of others many times. The saying of God was fulfilled now:—"Therefore the sword shall never depart from thine house." Ammon, Absalom, Adonijah, fell; and it was polluted by worse tragedies than these. In fact David never had quietness any more all his reign; and a modern divine has traced all this to its cause, by making out a relationship between almost every domestic foe that David had, and the injured and murdered Uriah. If, then, a believer is tempted to sin, let him see the consequences, for by them God marks in letters of adamant his deep displeasure against transgressing in his own peculiar household.

However, God forbid that I should close this picture so; affliction shall work to God's people's good, and the more so as, like David, they are driven to confession, sorrow, and entreaty, and hope in God. Trouble is among the believer's treasures, but not sin. Sin makes trouble necessary to cleanse away the evil darkness spreading over the soul, and the virus of heart rebellion that emanates from it. O it were better not to sin, because sin increases the fount of sinfulness within. But, in proportion to our inherent sinfulness, affliction is a blessing; and when God does not yet take away the affliction, he is with us in it. See Absalom, by Achitophel's advice, (Achitophel is a kinsman of Uriah) rebels against David, his own father. See David going up mount Olivet, barefoot, weeping as he went up; and read and mark in his gracious dispositions, how God was with him sanctifying him. Not even the vile reproach of Shimei can move him to anger. No man can say against him what he now says against himself. His only remonstrance is, "Let Shimei curse; it may be the Lord will look upon mine affliction." This turning to God at all times shows that he was David still; and doubtless, after his trial, though suffering loss, he came forth as gold.

What, then, shall be said to them on whom afflictions come and go, and leave no fruit of deep contrition and faith in God? This is saddest of all; better suffer, and pine, and mourn like a sparrow alone on the house-top, than have joy and sorrow alike unvisited by thoughts of God. This is the barren ground; sun and rain alike fall, but the heart is rocky or sandy still; it is desert; its lights are false lights; its semblance of

comfort is deceitful; touch the goal of death and it is gone. O apply to the Lord, ye afflicted; ye are in his special school of instruction; he is taking you aside, if peradventure ye will hearken. Search and see how the 107th psalm beautifully reveals the secret workings of God in affliction:—"Hungry and thirsty, their soul fainted in them. They fell down, and there was none to help them up. Then cried they unto the Lord, and he delivered them out of their distresses. O that men would therefore praise the Lord."

O praise him with your lips and with your lives. His ordinary way is, when once you are humbled, to deliver; but make a covenant to be his. Go to him in the name of Jesus, as a sinner for mercy, and then you may even rejoice in tribulation, as long as he sees it not fit as yet to remove the burden according to your prayer.

#### ON THE GIFTS OF GOD IN NATURE AND GRACE.

By Miss M. A. S. BARBER.

No. X.

##### THE MUSIC OF NATURE.

"THE living God," says St. Paul, when addressing the people of Lystra, "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." "Thou crownest the year with thy goodness, and thy paths drop fatness," says the psalmist, "they drop upon the pastures of the wilderness, and the little hills rejoice on every side." Nor is it only for the use of man, or the preservation of life, that the profusion of nature is poured forth; the works of the Lord in creation display the perfection of beauty as well as utility, and reflect his love towards mankind, as well as his infinite wisdom; showing us that the external world is adapted not only to our wants, but to our enjoyments. Amongst the delights thus ministered to us, is the harmony of sweet sounds which pervades all nature, from the roll of the wave upon the sea-shore, to the murmuring of the rivulet through the valley; from the long low moan of the wintry blast among the old trees of the forest, to the faint whisper of the summer wind amongst the garden flowers. The whole world is vocal with music; every tree, every plant, is said to have its own peculiar voice; the bamboo canes which shade the banks of the Indian rivers, emit, when they rustle against each other, a sound like the gushing noise of a vessel through the water; the shaking of the cinnamon-pods resemble the tic-tac of a mill; and he who loves to listen to the music of nature may hear in our own woods and fields, on a calm summer evening, the soft sounds caused by the trembling leaves of the aspen and the poplar, like the bubbling of a mountain brook, or the gently falling drops of the spring shower. In our shrubberies, and close to our dwellings, the birds please us with their songs in endless variety, until the approach of winter leaves the red-breast to pour forth his strain alone. The human voice surpasses the finest instrument; but what is music, artificial music, but an imitation and combination of the natural?

This natural melody is beautifully typical of that grace which it is used in the bible to express, Christian cheerfulness, the rejoicing of the soul in God; "they shall sing in the ways of the Lord," "the Lord will command his loving kindness in the day-time,

and in the night his song shall be with me," saith the psalmist; "ye shall have a song, as in the night," says the prophet Isaiah, "when a holy solemnity is kept." This is the true happiness of the soul. "We seek for happiness," it has been observed, "in things which never can, from their very nature, give satisfaction to our souls. A sun-dial is adapted to show the hour; but the sun must shine upon it, or it will be useless. The soul is capable of happiness; but the light of God's countenance must shine upon it, to produce that effect." It is, therefore, very much independent of external events; it is the light which shines within, while the storm rages without. Turning our eyes from the great sorrows which mark human life, and considering only its trifling vexations, disappointments, and regrets, the number of these must make it evident, how uncertain, how perishable, must be the satisfaction founded upon the enjoyment of this world's good; happiness depends rather upon our inward feelings than upon our outward circumstances; the former must have a power to resist the latter, in order that the individual may possess peace themselves or diffuse it around them. This is equally exemplified in the smallest, as the greatest things of life; in the placid, even temper, not ruffled by trifles, which diffuses cheerfulness round the household circle, as well as the patient enduring fortitude, which meets with resignation the most tempestuous shocks of calamity. And what can supply this fortitude? a better hope only, strength to follow those gospel precepts, which, given by infinite wisdom, are fitted to secure our happiness even here—the kingdom of the Lord is not of this world, why should his servants fight? why should they contend for its honours, pleasures, or praise, instead of looking for their portion in the changeless peace of God?

It is said of the Israelites, previous to one of their rebellions against God, "the soul of the people was much discouraged because of the way;" to be discouraged because of the way, to be impatient and discontented, argues a spirit rebellious against the Lord. It is no excuse to say we are unhappy, we are unfortunate, we have many reasons for dissatisfaction; is a soldier to lay down his arms, and run, the moment the hostile army is seen advancing, and then say as an excuse, "the enemy was at hand?" no; no more is it any excuse for murmurs and repinings to say, "we had cause." They who wait for patience, cheerfulness, and contentment, till all goes smoothly in their worldly circumstances, are, to use an oft-quoted simile, like a peasant waiting till the brook runs dry before he endeavours to cross it; but the brook might run dry before human life can cease to be full of sorrow. The author of the "Harmony of Christian faith and Christian character" has observed, speaking of patience, "it leads us to rest in the absolute conviction that the whole economy of Providence is one great and magnificent system of design, and order, and harmony. The mental tranquillity arising from this conviction will be felt, both in relation to our own concerns and to those which are going on in the world around us. In regard to the former, it leads us to rest in a sense of our being in the hand of a Father, infinite in wisdom as in goodness and mercy, who has appointed us the place we are to occupy in this state of moral discipline, and in the assurance it is the one best suited to promote his great purposes, and our own eternal good." The power of bearing pain well is an absolute essential, if we wish to pass through life quietly; for pain, in some shape or another, we must bear. "Rain, do not hurt my flowers," says the quaint Herbert, but the rain, even if it destroys the bloom, invigorates the root; so affliction is intended to work good to the soul of man though it may destroy his temporary enjoyments. Where is the worldly lot exempt from it? Whether thou refuse or whether thou choose, it will be thine



same; and, considering man in his fallen state, the trials of life are very probably as useful to the moral, as the vicissitudes of day and night are to the natural world.

Besides patience in suffering—the will of God, another requisite for a cheerful and happy temper is, that we should be contented with such things as we have. As the few loaves and few fishes sufficed for a multitude in the hands of the Lord, so a very little of this world's good will suffice for those who receive it as from him, and enjoy it with his favour. "Having food and raiment," is the apostolical injunction, "let us be therewith content;" but how difficult it is to repress our desires within this narrow limit; it would scarcely be too much to say that a desire for something which we do not possess is the cause of one-half of the troubles of life—and that a something which often is not, in itself, necessary for us.

"Hoo-shaon" says the Chinese story\*, "was a very poor man, yet he daily thanked heaven for pure bliss. His wife said to him, we have daily only three meals of greens, rice, and water; what do you call pure bliss? He replied, happily we live in times of peace, and experience none of the miseries arising from conflicting armies; happily there is nobody in our family suffers from hunger or cold; and happily none of us are laid on a bed of sickness, nor immured in a prison: if this be not pure bliss I know not what is." The story will afford a Christian moral, which is, not that we are to limit ourselves to greens and rice, but that we should be satisfied with what we have, and reckon our blessings as well as our wants.

"Sir," said an informer, to Louis of Bourbon, the brother of Charles V., "here is a memorial which will inform you of many faults, which persons whom you have honoured with your favours, have committed against you." "Have you also kept a register of the services which they have rendered me?" answered the prince. This is the way we are apt to look at our lives, keeping a careful reckoning of every adversity, and passing over, without a thought, a whole catalogue of blessings. Who is without his share of blessings? not even the most afflicted; nay, in the midst of a troubled life they are often the most conspicuous, as the gleams of sunshine, which tint the clouds on the evening of a stormy day, are brighter and more beautiful than that which is more widely diffused over the clear expanse of heaven. We are told to make our requests known with thanksgiving; whilst we are praying for further blessings, to offer thanks for those which we possess. The acknowledgment of past and present mercies tends to quiet and refresh the mind which is weary of the past, or anxious for the future, and to revive the faith which droops under the burden and heat of the day. "Rejoice in the Lord always," it is written, "and again I say, rejoice." We are told also, that the incense of thanksgiving is acceptable to God, "Whoso offereth praise glorifieth me." "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

These are among the elements of that Christian cheerfulness which enlivens the common walks of life, and which, not to be extinguished by the power of the storms without, make the domestic scene which it illumines a beacon-light upon life's troubled ocean. The lamp burns, fed with the promises of God, which are adapted to every want that concerns our earthly lot, and, if they were but resorted to, might console us in every situation.

But Christian cheerfulness is only the display in temporal things of a far deeper and purer delight; the rejoicing of the soul in God, the sense of his favour. Can mortal man pretend to the favour of the Lord? doubtless he may; he lost it at the fall, he received it anew in the covenant of grace. "Now, therefore, ye are

no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 19). "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John xvi. 27). It is surely to this that the psalmist alludes when he says, "thy song shall be with me in the night;" it is the peace which was among the last gifts of our Lord to his disciples whilst on earth, the peace which passeth all understanding, and which, like the new name, mentioned in Rev. ii. 17, "no man knoweth saving he that receiveth it."

Salvation is spoken of in the gospel as the "new song," in it angels, saints, men, are called upon to rejoice, and that not only when beyond the reach of sorrow, but in the midst of it: "Rejoice in the Lord always," says the apostle, "and again, I say, rejoice." The announcement of salvation is, "Glory to God in the highest, and on earth peace, good will toward men"—the good will of the Most High, the reflection of that light of God's countenance which makes the blissfulness of heaven.

Lord, may our hearts for ever share  
The bliss of thy paternal care,  
"Tis heaven on earth, 'tis heaven above,  
To see thy face, to feel thy love!

'Tis heaven on earth, the world cannot take it away,  
"though the outward man perish, yet the inward man is renewed day by day," growing in the knowledge and the love of God, until in eternity it is perfected for ever.

## The Cabinet.

FAITH.\*—Why is it, that those who profess to believe the bible, as the word of God, do not exercise such faith in what God has spoken? Can any duty be more right and reasonable, than that we should receive the word of God, as we receive the word of a fellow-creature, on whose veracity we can depend,—that is, that we should be suitably affected and influenced by it? My dear brethren, let us take the first instance of unbelief, and see there the cause. Why did not Eve influentially believe the threatening of God, and stand in awe, and sin not? Because she desired to eat the fruit of the forbidden tree, which appeared to her so "pleasant," and which was to make her wise; and this desire biassed and beguiled her heart, and blinded her understanding. She wished to believe the testimony of Satan, because that testimony favoured and flattered her inward inclinations. And this is the true reason of the unbelief of God's word; disguise it and disclaim it as we may, the true cause is to be found in the desires of the flesh and of the mind, and in the disobedient bias of the heart. It is the deceitfulness of sin which occasions the evil heart of unbelief,—and hence unbelief is a crime which God will punish. It springs out of the pride and worldliness of our nature, from the want of right dispositions towards God. These causes produce, sometimes, the open and avowed disbelief of the truth; but more generally the practical neglect of it, with the mockery of a professed belief. And, therefore, it is, that faith is the gift of God; that it must be given us to believe; because we want a rightly disposed heart, and God only can change the heart. Take out of the heart carnal pride and carnal desire; let the heart be humble, meek, obedient, and turned towards the things of God, and in that very proportion it is prepared to receive the word of God, in the confidence and effectual working of true faith. It is

\* "Faith, Hope, and Charity, explained and enforced," in four sermons, preached by the rev. Thomas Best, M.A., perpetual curate of St. James's church, Sheffield. Sheffield, Ridge and Jackson. London, Hamilton & Co. 8vo. pp. 66.

\* Translated by Dr. Morrison.

ult of man's proud disobedient heart, that he not receive what God has spoken with influence; and by his unbelief, whether professed or cal, he is guilty of the awful guilt of making a liar; as well as of the infatuation of putting him the things which belong to his peace. "If man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of" (John vii. 17). "The meek will he guide in gentleness, and the meek will he teach his way" (Ps. 9). "But the natural man receiveth not the word of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). And how to attain to this faith? It is the gift of God. Therefore, we must ask, and seek it humbly and daily of him, in prayer. "But faith cometh by hearing, and hearing by the word of God." The Be- heard the word with all readiness of mind, and read the scriptures daily, to see whether these were so; and, therefore, many of them be- "

**STANDARD OF RIGHTEOUSNESS.**—Though the laws exact only outward compliances, assume to themselves to judge the heart, because they discern it, nor take cognizance of secret thoughts and purposes, further than they are declared in acts: yet God is a spirit, and discerns the most thoughts and intentions; and his law is also, and given to the spirit; and the righteous taught in his school is not a carcass, nor an empty shell, but a living soul, and a spirit of righteousness; and by consequence it stays not in the outward act (the proper object of human laws and judgments), restrains not only open violence (such as judgment-seat of man condemns, and the scaffold gibbet take notice of), not only smoothies and covers the outward garb, to render that plausible in eyes of the world; but goes yet further and further, even to the heart; composes the whole inner man, and labours to approve that to the righteous man, who sees not as man sees; and, in fine, calls to that glorious height of the primitive Christian Justin Martyr, who obeyed indeed the municipal laws of their country, but outlived them too, and mounted them far—they contented not themselves with so scant measures, but flew a higher and higher pitch, aiming at a more refined and perfect righteousness, the worthy effect of God's judgment, not of man's only; taught in his school alone, not at our tribunals.—*Archbishop Sancroft.*

**FINENESS.**—The happiness of the world is the gift of him who is the Lord and the Proprietor of it; so do we know what we are about when we endeavour to promote the good of mankind in any way in which he has directed; that is, indeed, in ways not contrary to veracity and justice. I speak upon supposition of persons really endeavouring to do good without regard to these. But truth seems to be that such supposed endeavours are almost always from ambition, the spirit of pride, or some indirect principle, concealed perhaps, but not measure, from persons themselves. And he it is our business and our duty to endeavour, within the bounds of veracity and justice, to contribute to ease, convenience, and even cheerfulness and joy of our fellow-creatures, yet from our shortness, it is greatly uncertain whether this endeavour in particular instances, produce an over-balance of happiness upon the whole; since so many and disturbing things must come into the account. And that makes it our duty, that there is some appearance that it will, and no positive appearance sufficient to make this on the contrary side: and also that benevolent endeavour is a cultivation of that most excellent of all virtuous principles, the active principle of benevolence.—*Bp. Butler.*

## Poetry.

### FORTY-SIXTH PSALM.

(For the Church of England Magazine.)

God is the refuge we have near,  
God is the help to which we flee,  
Though earth be mov'd we will not fear,  
Though hills be carried to the sea—  
High though the billows rage and swell,  
Though mountains at the tempest shake,  
There is a stream whose waters quell  
The woes of which his saints partake—  
The walls which, as his own, he seals,  
Girt with its circling arms rejoice;  
There stands his fane, and there reveals  
The present Deity his voice  
As God, for ever there abides,  
For aye those walls shall ne'er be moved;  
He thence the heathens' noise derides,  
And thence their kingdoms are reprov'd—  
His voice creation hath address'd,  
In liquid haste creation flies;  
The God of Hosts shall be our rest,  
In Jacob's God our refuge lies.  
Jehovah's mighty works, convene  
Ye tribes both far and wide to heed;  
The desolations that have been,  
All from Jehovah's wrath proceed—  
He breaks the bow, he snaps the spear,  
He burns with fire the warrior's car,  
No more the world shall battle fear,  
Nor kindle more the flames of war—  
In solemn silence let the world  
List to the mandate of his speech,  
Far o'er creation be it hurl'd,  
Far o'er the heathen let it reach,—  
That all obey God's high behest,  
Glory to God alone applies;  
The God of Hosts shall be our rest,  
In Jacob's God our refuge lies.

G. M. B.

### THE DYING CHILD\*.

"O mother! 'tis hard to die just now,  
When blossoms are hanging on every bough—  
And I hear the glad singing of birds in the air,  
And summer is smiling, and all things are fair.  
I thought to have lived, and seen many a day,  
As they have been wont, gliding gently away:  
Unblighted by sickness, but sunny and bright,  
Bringing smiles and caresses all full of delight.  
O mother! 'tis hard to leave all that I love,  
The flowers below, and the blue sky above;  
And instead of your bosom to pillow my head,  
Midst the dampness of death in the place of the dead.  
O press to your bosom my sinking heart now,  
Close—closer: I feel the chill hand on my brow.  
My mother—my mother—the shudder of death  
Is thrilling my bosom—and short'ning my breath.  
And surely 'tis hard, for the rose, though it die,  
Springs brighter again when Summer is nigh"—  
"And so, my dear child, will the day-spring arise,  
As the shadow of death from its influence flies."

\* From the "Bristol Times."

And then, not as the rose, shall thy soul be arrayed,  
In beauty and gracefulness quickly to fade—  
But in freshness immortal, and bloom ever young,  
With bliss in thine heart, and joy on thy tongue,  
Shalt thou realize hope, nor look back with a sigh,  
On the fleeting delights that once gladdened thine  
eye:

But in glory and beauty thy home shall be given,  
In the kingdom eternal—the regions of heaven.”

JONATHAN LEFEVRE.

Clifton.

### Miscellaneous.

NEW SOUTH WALES\*.—Religious improvement, it will be acknowledged, is progressive: the heart long depraved by vice, does not usually altogether and at once abandon its vicious propensities, but as divine grace and conviction break in upon it, and frequently, alas! far behind in proportion to the grace bestowed, and the conviction felt, one by one the strong holds of Satan are loosened, and at length the long-enslaved soul is restored to communion with its God. It would be presumptuous, and it is not intended to deny the power of Almighty grace suddenly to produce that change of heart which is at once exhibited in a total change of life; but the ordinary workings of that power are, it is believed, of a progressive kind. No such sudden change, however, can be truly claimed by any class of religionists in New South Wales as the result of their labours, however zealous and conscientious. The protestant ministers do not claim it, and notwithstanding the effects attributed to the offices of the Roman Catholic clergy by their superiors, it cannot be conceded to them. The proportion of the population, at any one time, attending divine worship, will not be found such as to warrant any high estimate being at present formed of the religious condition of the colony. Nor is this to be wondered at, that from a field so long neglected, the harvest should be so small; rather is the mercy of our God to be praised, who hath “left himself a very small remnant,” else we had been like to those cities which, in his justice, he destroyed. What is doing, however, in the colony, and by the inhabitants themselves, to produce a better state of things, may be adduced as evidence of the working of that heaven upon the community, which will end, it is trusted, in the whole lump being leavened; and warrants the assertion that New South Wales possesses many faithful servants of God, whose good report is honourable to their country. The number of protestants at any one time attending divine worship, at the commencement of 1830, cannot, it is feared, be estimated at more than 11,000. Of these the number attending the ministrations of the clergy of the Church of England, was about 7,000; the number attending the ministrations of the clergy of the presbyterian church, about 2,000; the number attached to the Wesleyan connexion, 1,450; those attending the Independent congregation, 300; the Baptist, 300; and the Quakers about fifty.\* The numbers attending at the church of England, and the presbyterian churches

and chapels, will be at once recognized as not including the whole number of members of either church, owing to various circumstances, as remoteness of place of residence, and others, persons who are yet members, become, it is obvious, irregular in their attendance—the attendance is not always composed of the same persons. The numbers of the Wesleyans are of those in actual connexion with them. This estimate is formed with respect to the number attending divine worship in 1830; at that time the general population of the colony had been increased from 77,000 (the number in 1830) to about 102,000, the number of protestants at the former period being 54,621; what proportion of the additional population was of the same denomination, there are at present no means of ascertaining. The number of Roman Catholics attending divine worship, in 1830, was not estimated at more than 2,450; the Roman Catholic portion of the community being at the same time, 21,800. The number of persons of that profession, and of their congregation in 1830, is unknown. No exact estimate can be formed of the proportion between those who could attend divine worship, and did not; this would depend upon the exact number of persons who were, at the time to which the calculation should be applied, without the limits of location, or “without the boundaries,” (as it was improperly termed) in road-parties and ironed gangs, in penal settlements, in colonial vessels at sea, in the different galls of the colony, and at stations so remote from the places of public worship as to render their attendance impracticable. It is not possible, very accurately, to calculate their number. Some idea may, however, be formed of it, from a view of the distribution of the population at the time of taking the last census in 1836. The persons in these unfortunate situations must, it is obvious, in many instances, have been proportionably increased, as the general population of the colony has increased since the period.

ATTACK ON THE UNIVERSITIES.—It is not a new thing in the history of the Universities that they should be looked upon as the abodes of every thing dull, morose, and antiquated. The wits of every age have given them that character. Now, as these wits had such clear perceptions of things, as old abuses were to them so ridiculous, as they represented so admirably the intellect and the advancement of their time, we want to express our gratitude to them for the achievements which they wrought, for the evils and corruptions which they drove out of the earth. We wish to find their names, that we might enrol them among the benefactors of the universe. But alas! their names are gone! Not a vestige of all that they did remains. They laughed at other men, boasted of their own understandings, and died. This is all that can be said of them. But there have been some abuses in the world corrected; there have been some great movements in the depths of the national mind. How happened this? History makes answer and says, there were certain poor, toiling, suffering men living in these cloisters, from which nothing but ignorance and superstition ever came forth; in their hearts, as they mused upon the past, and wept over the present, were bred those thoughts which went forth scattering darkness before them, awakening hopes that had slumbered for ages, renewing the face of the earth, and after centuries of barrenness causing it to bud and blossom again.—*Has the Church, or the State, the power to Educate the Nation? A Course of Lectures, by Frederick Denison Maurice, M.A., Chaplain to Guy's Hospital, &c.*

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\* From “The State of Religion and Education in New South Wales.” By William Westbrooke Burton, Esq., one of the Judges of the Supreme Court of that Colony. London, T. Cross, Simpkin and Marshall. 1840. 8vo. pp. 321. Append. cxxvii. By all anxious for the welfare of this rapidly-increasing colony, and indeed to every friend to the best interests of his fellow-creatures, this work will be read, and deemed among colonial documents the most valuable. Judge Burton, by its publication, has claims, in an especial manner, on the gratitude of emigrants. He seems fully qualified for the task he has undertaken. Many of his details respecting the religious state of the colony cannot but be read with feelings of deep regret, and they forcibly call on the members of our church to be energetic in supplying the lack of means for the acquirement of sound knowledge of the inhabitants of that increasingly-interesting country.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IX. No. 251.

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MRS. WAGNER.\*

BLESSED as it is to contemplate the communion between Christ and his people, we shall have a very imperfect conception of such communion, if we shall restrict it to those who are yet militant here in earth. For if it be certain that the Lord Jesus Christ is the "head over all things to the church," and if that church comprises all the children of God, whether yet militant in earth or triumphant in heaven, it is plain that the members of Christ's holy catholic church form one body, under that one mystical head, who is so emphatically entitled "the Lord both of the dead and living." Not, indeed, that any members of this body can, in strictness, be said to be dead, except as they are departed out of this sinful world. For our Lord has solemnly declared to us, that God is "not a God of the dead, but of the living," since "all live unto him." When we are told, therefore, that our Lord Jesus Christ is "the Lord both of the dead and living," we are thus taught to regard him as the Lord of all his people, whether in heaven or in earth. And this blessed truth of the communion of saints, to the fullest possible extent, which is implied in every part of the great mystery of redemption, is brought home most closely to the bosom of the believer, when, in the service appointed by the church of England for the burial of the dead, after having given hearty thanks to God for having delivered a brother, or a sister, "out of the miseries of this sinful

\* From "The Christian planted together with Christ;" a sermon, preached at the parish church of St. Nicholas, Brighton, on Sunday, July 20, 1840, being the day after the funeral of Mary Sykes Wagner, the wife of the rev. Henry Michell Wagner, M. A., vicar of Brighton, and the only child of Joshua Watson, esq., D. C. L. By the rev. Robert Anderson, perpetual curate of Trinity Chapel, Brighton. Brighton: King. London: Hatchard and Son, and Burns: pp. 35, 12mo. We have read with deep sympathy, and not without much interest, this excellent sermon of Mr. Anderson, and we most cordially recommend it to the serious perusal of our readers. The biographical department of our magazine is, we have reason to believe, not the least valued, and we think the substitution of such a memoir as the present for that of some one more known to fame, is at times likely to prove beneficial.

world," he joins, with all around him, in earnest prayer to God, beseeching him "shortly to accomplish the number of his elect, and to hasten his kingdom; that we, with all those that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory."

In that sublime service, many of us joined yesterday. And if we feel assured, that even our beloved mourners could join with us in uttering, over the grave of our departed sister, the language of praise and thanksgiving, it is because, while we rejoice to think of her, as being delivered from the burthen of the flesh, we are verily persuaded that, between "the spirits of the just made perfect," in heaven, and "the general assembly and church of the first born," in earth, there is a bond of holy fellowship, over which death itself hath no power.\* And surely, when we consider that "death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union"† and communion between the members of Christ's body,

"Tis sweet as, year by year, we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store!"

Standing, therefore, as I almost feel that we do, this day, at the very gate of heaven, and listening, as it were, to "the voice of harpers, harping with their harps," and to "the voice of a great multitude," like "the voice of many waters," may we not hope that even those, who are now smitten by God's chastening hand, may, in the solemn stillness of the sanctuary, feel a holy and heavenly calm diffusing itself over their spirits, while we pause to contemplate the character of her, who has entered into peace!

Were I asked to describe, in few words, the chief outlines of that character, I would say of her, in the words of St. Paul to Timothy, that she had "the spirit of power, and of love, and of a sound mind."

She had the "spirit of power;" for, upon all occa-

\* See bishop Pearson, on "the Communion of Saints"

† Ibid.

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sions, and under all circumstances, she possessed her soul in patience and in peace; and it might be truly said of her, that, in the last mortal conflict, she "endured hardness, as a good soldier of Jesus Christ."

She had "the spirit of a sound mind;" for she was endued with a wisdom and a discretion beyond her years; and this had been cherished, from her earliest days, by a mother's tender and ever watchful care. Upon the death of this beloved mother, she endeavoured, as her father's friend and counsellor, to fill up the void which that death had occasioned. And when she afterwards entered into the married state, she became, in the fullest sense, a help-meet for her husband, amidst all the trials and the anxieties to which he was exposed, as the vicar of this large parish.

"The spirit of love" is placed, by St. Paul, between the "spirit of power," and "the spirit of a sound mind," just as, in the epistle for last Sunday\*, we heard St. Peter placing the command "to love as brethren," in the midst of a cluster of Christian graces. "That which is in the middle," says archbishop Leighton, "as the stalk or root of the rest, is love; and the others, growing out of it, two on each side, are, unanimity and sympathy on the one, and pity and sympathy on the other." Even so with our departed sister; love formed the central point, from which all the other graces streamed forth in rays of gladness, to gladden and refresh the hearts of those around her!

Of the daily and hourly exercise of that love, within her own family circle, and of all the blessed charities of home, I do not feel myself at liberty here to speak; since, on an occasion like this, it is ground too sacred for us to tread upon. But may I not appeal to many of you and say, Did you not know something of her love? For what was it but love, and that love imparted to her from above, which so often guided her feet to your dwellings, and inspired her tongue with words of kindness for you all? And what was it but the constraining love of Christ which opened her hand, as well as her heart, to relieve you in every case of difficulty or distress? It was this divine love which made her always forward to encourage every work tending to promote the temporal or spiritual welfare of the parishes in which she dwelt. And I derive comfort from the thought, that we shall possess, in many of the public institutions of this parish connected with the spiritual interests of the poor, lasting monuments of that "spirit of love," which ruled her heart.

But humility has been well described, as "the preserver of the Christian character;" and, with our departed sister, humility formed the dark ground, on which all the other graces shone with a brighter lustre. It was this spirit of humility, which proved the depth, as well as the reality, of the work of grace going on within her soul; and I cannot refrain from adducing, on this point, the testimony of one who had known and loved her from her childhood, and whose mournful privilege it was to officiate yesterday,

\* 1 Peter iii. 8, being part of the epistle for the fifth Sunday after Trinity.

† The rev. Henry Handley Norris, prebendary of St. Paul's and Llandaff, and rector of South Hackney.

at the last solemnities of our church. He told me, as we conversed together respecting our departed sister, that, had he been called upon for a text suited for this occasion, as being exactly descriptive of her character, he should have selected out of one of our Lord's parables those few but expressive words, "Friend, go up higher." And I felt at the moment as if I ought to have followed his suggestion; but, remembering that our sister had always walked as a sober, and dutiful, and faithful child of the Church of England, I was disposed rather to take my word of exhortation from the services of the day.

I have, therefore, been calling your attention to the epistle for this Sunday; and it is not a little remarkable that, in the first and second lessons for this morning's service, we should also have been provided with language beautifully adapted to the occasion on which we are assembled together. In the first lesson we have heard a voice, saying to the mourners, "Now she is dead, wherefore should you fast? Can you bring her back again? You shall go to her, but she shall not return to you." And in the second lesson we have heard our Lord saying, "Let not your heart be troubled. In my Father's house are many mansions; I go to prepare a place for you. Let not your heart be troubled, neither let it be afraid." But although I have judged it best to avail myself of the services of the day, yet I trust that the words, to which I have already referred, will always be associated in your hearts with her who has been taken from us; and I trust also that all who worship within these walls will offer up a silent prayer for grace to follow her in the path of humble, self-denying love, as often as their eyes shall fall upon those words of our Lord's first beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven\*!"

To complete the harmony of our sister's character, I need only mention that home was the sphere, in which all these heavenly graces had their fullest exercise. It was there that she was enabled, by the grace of God, to discharge all the sacred duties of daughter, wife, and mother; and it was from thence that she went forth into the various walks of life, as Moses came down from the mount, with brightness in her face, as well as with the law in her hand. Yes, our sister felt, as every Christian must feel, that home is, indeed, the place in which love should always commence its heavenly round, though it is not to terminate there. And, within the circle of her own home, there was a sort of magic in her smile, which enchanted all around her: nay, let me rather say, that there was a play of Christian cheerfulness upon her countenance, and in her spirit, which, like a sunbeam, enlightened and enlivened the hearts of those most dear to her, pouring a flood of joy into their bosoms, and plainly revealing the peace which reigned within!

And now, beloved, as you contemplate this faint sketch of our sister's character, do you ask how it was that she was enabled thus to be conformed to the image of Christ, "in the likeness of his death and resurrection?" Do you ask what was the secret of

\* Matt. v. 3, being one of the sentences from scripture inscribed on the walls of the parish church.

her spiritual strength? I answer, that it was prayer; fervent, earnest, persevering prayer, which braced her for the Christian conflict. Prayer has been said to be the clasp, which keeps the believer's armour close about him; and it was prayer which enabled our sister to go forth to her duties day after day, in "the spirit of power, and of love, and of a sound mind," and to walk, day by day, in humble, self-denying obedience, as the soldier and servant of Christ Jesus!

The full measure of her private devotions could be known only to him, who heareth and answereth the prayers of his people. But, since her entrance into rest, some prayers have been found amongst her papers, which glow with the aspirations of a heart, deeply sensible of its own weakness; utterly renouncing all dependence upon itself, and earnestly pleading the promises of the everlasting covenant. And we gather from these prayers, that she never entered upon any new undertaking, or into any new relation of life, until she had first implored help from above, for the right discharge of all the duties which awaited her, and for the right use of all the trials and difficulties, with which she might be encompassed.

Yes, my brethren, it was prayer which enabled our sister to walk as a child of God, and to "adorn the doctrine of God our Saviour in all things." And if you hope thus to be "planted together" with Christ, "in the likeness of his death and resurrection," so that you may, in all things, live to him, who died and rose again for you, you must be accustomed, as she was accustomed, to offer up prayers and supplications continually at the throne of grace!

O! pray, then, one and all of you, beseeching God to grant, that, with pure minds and with devoted hearts, with heavenly affections and with subdued wills, you may follow our departed sister, as she followed Christ! Do not rest satisfied with any mere outward profession, lest, in the concerns of your souls, you should be found to resemble "the crew of a boat, who look one way, and row the other."\* But, while you set God always before you, pray that you may all have grace to go on, from strength to strength, "putting off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;" and "putting on the new man, which after God is created in righteousness and true holiness." In one word; pray that, day by day, and hour by hour, you may be conformed to the image of Christ, in "the likeness of his death and resurrection;" so that, whether you live, you may live unto him; whether you die, you may die unto him; whether living or dying, you may be his!

And, since it was our Lord's last prayer, for all who believe in his name, that they all might be one, pray that you may "never cease your labour, your care and diligence, until you have done all that lieth in you," to bring yourselves and all around you "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life." Pray, more especially, in the language of that collect which be-

longs to the accession service, and which has been repeated, lately, in the daily service of the church,\* beseeching God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace," to "take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one Spirit, and one hope of our calling; one faith, one baptism, one God and Father of us all, so we may, henceforth, be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may, with one mind and one mouth, glorify him; through Jesus Christ our Lord."

And O! beloved, if it be indeed certain that "death, which has no power over the mystical union between Christ and his church, can have no power over the communion which subsists between the members of his body;"† if it be certain that they, who are now resting from their labours, are waiting for us, since they, "without us," cannot "be made perfect;" if we are assured that the pure white souls "under the altar," are "resting yet for a little season, until their fellow servants also and their brethren" shall be "fulfilled;" and if we may believe that, although we need not pray for the saints in heaven, and although we must not pray to them, yet we still hold communion with them, as looking together, and praying together, for the extension of Christ's kingdom, and for the performance of the divine will, then may we rest assured, that, although our sins and our infirmities, our trials and our sorrows, are for ever shrouded from our sister's view, yet her glorified spirit is permitted to look forth from the kingdom of the blessed, and to rejoice over us, whenever we are enabled to walk together in unity and godly love!

\* The prayer for unity was ordered to be used, with a form of prayer and thanksgiving for our sovereign's merciful deliverance from the attempt against her sacred person, on Wednesday, the 10th June, 1840.

† Bishop Pearson.

#### DAVID'S PRAYER FOR PARDON AND GRACE:

##### A Sermon,

BY THE REV. HENRY CLEVELAND, M.A.,

Rector of Barkstone, Lincolnshire.

PSALM LI. 9, 10.

"Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me."

WE can never, under any circumstances, turn to the book of psalms in vain. Whether the heart be joyful or in sorrow, at our entrance upon our probationary career, as well as when we are standing, as it were, upon the threshold of eternity—in short, in all the changes and chances of this mortal life, there is always to be found, in this divine treasure, a word in season. Most assuredly these beautiful pieces of inspired poetry were written and intended for the faithful in all ages of the world. The prayers and thanksgivings

\* Archbishop Leighton.

† Office for the ordering of Priests.

the individual writer represent the feelings of a class. It is not David alone, but the fellow-heirs with him of the like precious promises, for whose use and benefit it has pleased God to inspire such men as David with the language of devotion. The believer, in the present day, therefore, almost three thousand years after the prophet has been called to his rest, finds himself adopting the words of David, when he wishes to pour out his soul before David's Lord.

I have chosen a passage for our present meditation which has always appeared to me to breathe the genuine spirit of heartfelt penitence. David, a man in all things like unto ourselves, had fallen into heinous sin. But he was not a hardened sinner; and, humbled under the just displeasure of his God, he knew whither to turn for help. His sin had found him out; he was sensible of the rod, and kissed the hand of him who appointed it. Out of the fulness of his heart he wrote the psalm before us, every word of which betrays a conviction of his own unworthiness and of God's unfailing mercies. O that in like circumstances we would follow David's example! And we have every encouragement to do so, for the same Lord is rich in forgiveness to all who call upon him in faith and repentance. Indeed we have much greater reason than David had; for the very least child of the gospel is greater and more privileged than he who was styled the man after God's own heart. We possess a clearer knowledge of the way of salvation, which was fore-ordained before the foundation of the world. We have a freer access to God, and can make mention of a perfect righteousness to cover our transgressions. May we not only know these privileges, but gladly avail ourselves of them in the time of need!

I turn to my text, and beg you to observe how fully David trusts in the power and willingness of God to forgive sin;—"Turn thy face from my sins, and put out all my misdeeds; make me a clean heart, and renew a right spirit within me." True repentance, even repentance unto salvation, holds no compromise with sin. It contemplates complete deliverance from the bondage of Satan; it is satisfied with nothing short of a thorough cleansing from sin—an entire renewal of the heart. Now every one, who is enlightened by the Spirit, knows that, by nature as well as by practice, he is so weak and wicked, that he cannot turn and prepare himself for this great and necessary change: he knows that all his sufficiency is of God only, and, with this conviction, he offers up his supplication in the full assurance of hope and faith; and the great hearer of prayers listens

favourably to the contrite and humble suppliant. The blessed Comforter is intrusted with the message of pardon and peace, and the terrors of the broken law are forgotten, and the fear of punishment gives place to the humble expectation of reward. But this happy state of mind is not attained by the believer all at once: he goes on from strength to strength, God continually vouchsafing to him fresh supplies of grace. At first he is timid, and perhaps wavering, for he hardly dares hope that there is mercy in store for so grievous a sinner. He reads those scriptures which were written for his guidance and comfort, and all doubts as to God's willingness to receive sinners are removed. He sees that the Saviour's purpose was to save those who were in a lost and ruined state. In the cross of Christ, therefore, he glories, and counts all things but loss, that he may gain an interest in the full propitiation there made for mankind. Patiently persevering in this good course, he becomes more and more sensible of the evil of sin, and of the necessity of an atonement. From the humble hope of the penitent, he gradually proceeds to an assured hope of his own acceptance. But even in this advanced state he is not high-minded: he knows that his treasure is contained in an earthen vessel, and that Satan ever watches for his halting. He remembers that Peter's self-confidence led to his fall, and, lest he should fall too, he draws fresh supplies of grace from the inexhaustible fountain of his Saviour's merits.

How eagerly have mankind, in all ages of the world, in all countries, savage and civilized, embraced the doctrine of the possibility of an atonement for sin! Everywhere we find an altar, and upon this altar a sacrifice. Since the preaching of the gospel, a more spiritual worship has, in a great measure, superseded the ancient modes of idolatry. In popish countries, indeed, we still recognize a lingering spirit of superstition: access to the Saviour's mercy seat is only to be obtained by the intervention of the priesthood. But blessed be God's holy name, our privileges in this happy land are not so straitened! When the heart is overcharged with remorse, and we feel that all worldly hope is cut down, dried up and withered, we fall low on our knees, with no human eye to witness our sorrow, and cry mightily unto God for help: we go at once to the fountain-head, and draw water from the wells of salvation.

Now how consolatory and satisfactory is all this to him who is in earnest upon the subject of religion! When a man feels indifferent about the state of his soul, he is willing to avail himself of rites which pretend to give him admission to heaven

without any costly sacrifice. But it is far otherwise with him who knows that trifling with his eternal happiness is the worst species of madness. He knows at what a cost the world was redeemed; he feels the plague of his own heart, and anxious for deliverance, he continues instant in prayer till the hope of pardon dawns upon his soul. Here you see salvation is the man's personal concern, and his object is to become a partaker, by faith and repentance, of his Saviour's righteousness.

There is a class of people—I fear a numerous class!—who, like the pharisees of old, think that they need no repentance; they persuade themselves that those who keep themselves pure from gross sin, and appear righteous in the sight of men, will at length find favour with God. And you all know, brethren, that this is no new notion; it has been Satan's happiest device for ensnaring unstable souls, and has succeeded but too often. Many of his victims owe their ruin to listening with credulity to a scheme which holds out the possibility of salvation without the practice of self-denial, and which has a direct tendency to make the cross of Christ of none effect. If indeed there be sins which need not a Saviour's blood to wash them out—if man can attain by his own strength the very least measure of righteousness, without having recourse to preventing and furthering grace—then to a certain extent the great sacrifice was made in vain. But can any man look into his own heart, and give ear to such a delusion? Do we not all know and feel that self-dependence is the height of folly? Open the volume of inspiration, and learn from its instructive page how David and Peter, and other men of God, forgot their evil nature, and fell. The fact is, we need repentance continually; there is not a single hour of our lives in which we do not all of us offend, either in thought, word or deed; and, when we call to mind that God's vengeance is pledged against every unrepented sin, how dare we lay ourselves down to sleep without due self-examination and earnest supplication for mercy and forgiveness? Besides, nothing is more displeasing to him who knoweth whereof we are made, than any depreciation of the Saviour's merits. It is impossible to think too highly of the value and indispensability of the atonement for sin upon the cross. By faith this sacrifice is made personally available to us; but, as a previous condition, we must feel the burden of our manifold offences; we must desire earnestly to be freed from the guilt we have already incurred, and from that proneness to sin which is ever besetting us. And if we are sincere in this wish, the great Intercessor

will himself send his Holy Spirit to further our endeavours, and lead us onward in the right way.

While I am addressing you upon this most important subject, I must guard against the impression that there is any merit in our returning to God, and amending our lives. God is entitled to our whole and undivided service. We are but unprofitable servants when we have done all we can. Indeed the good we do is not our own; it is prompted and furthered by the blessed Spirit, for we cannot, by our own natural strength, think or do anything that is pleasing to God. Imperfection seems to be so blended with our best services, that "there is something in them to be pardoned." It is contrary to reason, therefore, to suppose that the repentance of a sinner should, of its own virtue, entitle him to acceptance. Indeed, God's abhorrence of sin is so deep, that it required a sacrifice of inestimable value, to induce him to look upon the sinner; and it is a truth worthy of all acceptance, that only through the merits and atonement of Jesus Christ, is our repentance made available to us. Instead of trusting at all to ourselves, therefore, we should consider how wretched our state would have been, if this blessed means of approaching our offended God had not been devised. O, when I call to mind the blessings we enjoy as Christians and as protestants, and compare our lot with those who, in the hour of remorse, bow themselves down before the picture or the statue, and trust in a lie, it is with the deepest thankfulness I rehearse my privileges. May it never be our unhappy lot, or that of our children, to see popery revived among us! Is any one insensible to his protestant privileges? let him know that there are lands in which thousands of his brethren live and die contentedly, in darkness and superstition. At their devotions they prostrate themselves before a gaudy image, and that image (incredible as it may seem) rarely the representation of the Saviour. In this country, popery wears a mask, and with cunning craftiness lieth in wait to deceive, by a pretended moderation; abroad she appears in all her naked deformity. The bible is a sealed book: the people are absolutely forbidden to read it, or have it in their possession. The service is still, in a great measure, performed in a learned language, the Latin; and the addresses from the pulpit (at least those I have heard myself) turn chiefly on the merits and praises of the Virgin Mary. In every procession she is the principal object of adoration; and at the corner of every street, and by the roadside, her image is seen crowned with flowers, generally with a lamp



burning before it, and the foot (in wilful perversion of scripture) treading on the head of a serpent. Now every one, who prayerfully searches and inwardly digests God's holy word, is sufficiently enlightened to perceive that the leading doctrines of the gospel are thus completely lost sight of. God's dear Son is either set aside, or made one among many mediators. Surely, without presuming to judge individuals, it may be allowable to say in general, of such forms of worship, that they are mere shadows, unsubstantial, and unsatisfactory, and untrue representations of the purity and holiness, and simplicity of the gospel.

I cannot conclude without most earnestly exhorting you all to lay to heart the blessed words of truth and soberness, which have formed the subject of our meditation; rest assured, brethren, that there is hope, aye, assurance of salvation to the truly penitent sinner—the blood of Christ cleanseth from all sin, how heinous soever it may be—there is no other means, we need no other means of salvation. Thousands and tens of thousands who are now entered upon their eternal reward, were once, perhaps, in a more hopeless case than we are; they found mercy and forgiveness, and why should we neglect the same blessed offer? Beware, however, of listening to the deceiver, who is ever ready to persuade you that it is too soon to search and try your ways and turn to the Lord. Many a one has, with his dying breath, vainly regretted that sin held him in bondage too long; as it is never too late, so is it never too early, to commence upon earth that course of discipline which is the only preparation for eternity. And may not God see fit to proportion our reward—to make our position in the world of spirits depend upon the manner in which we have served him upon earth? If it be so (and surely it is a reasonable supposition) then those who have served their God the most faithfully, and for the longest period, shall be counted worthy of a more abundant honour in the mansions of bliss. What a powerful motive to forsake sin, and follow after holiness without delay! may it, through God's grace, have its due weight with us all. Let me ask you, as reasonable men, is it possible for any one (except the hardened reprobate) to commit sin without feeling reproach and shame at the time, and remorse afterwards? Providentially it is seldom the case that the conscience becomes utterly blunted and seared; and should not this be a warning, and a proof that sin is quite foreign to the purpose of our creation? Why then thwart God's gracious design, and heap up unto ourselves wrath against the fearful day of ac-

count? Let us rather henceforth determine that we will no longer be the bond slaves of Satan; let our morning, and evening, and noon-day petitions be that, through the great propitiation, our sins may be blotted out and our pardon sealed in heaven; then shall we be constantly striving to go on unto perfection; we shall jealously watch over every thought, word, and deed, and so doing our summons will never find us unprepared; the time of our sojourning here will be passed in humble and happy foretaste of that heavenly abode, where sin, and sorrow, and suffering, shall be known no more.

#### ENERGY OF THE CHURCH OF ENGLAND.\*

CAN we learn, without thankfulness—can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious societies and the doings of devout churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our churches—fifty new ones, at the call of the bishop, undertaken and in great part completed in London alone—ten in this great manufacturing town, and ten in that—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land—provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the institutions, all the charities, all the labours of love, which are set on foot under the auspices of the church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things—the enlivened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our churches, the planting of our holy standard abroad, under circumstances of a peculiar interest,—at Malta, for example, by the sole bounty of the queen dowager of England, a nursing-mother of the church,—at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, “the dispersed of Judah,”—at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city, the throne of the papacy and the focus of Romanism, for the Romish priesthood there, in that very course of training having his eyes opened to religious truth, and since ordained by the bishop of London for the service of our own church; look at many other examples in which men originally zealous

\* From “Sermon preached at Quebec and Montreal, for Society for Promoting Christian Knowledge, by the bishop of Montreal.”

in the cause of Romanism, or adversaries of Christianity itself, Jews and heathens, are now, under the same banner of the church, "preaching the faith which once they would have destroyed;" look at the augmentation of our colonial sees, which, little more than twenty years ago, were only two, and have reached—not there, I trust, to stop—the number of ten; look at what is doing upon this continent, where our friends at home are striving, heart and hand, to "supply the lack of service," the want of countenance and protection, to which we hold ourselves entitled from authority; look at the fast-increasing resources of the Society for the Propagation of the Gospel—the twin-sister, I may almost say, of that for which I am pleading—and the hope thence dawning of a better day for our fainting and destitute settlements; look at the labours of other associations belonging to us, and formed for similar objects; look at the missions established among the Indians of Upper Canada, than whom I have never, to appearance, seen worshippers more humble and devout, and from one of whose chiefs, at the upper extremity of Lake Huron, I could here read you an affectionate letter addressed to myself before I ceased to have charge of the Upper Province; or look at the missions established by that great friend of the heathen, the Church Missionary Society, in the Hudson's Bay territory, the nearest of which is some three thousand miles from this city; look at the episcopal church in the United States—still our own church, although under a foreign government—and see her, once almost extinct, see how she "lengthens her cords and strengthens her stakes," gathering from all quarters, wondering at herself and asking, "Who hath begotten me these?" Look at India, western and eastern:—in the former, we have given freedom from earthly bondage to the slave, and we are dispensing to him, as the instruments of God, the freedom which makes man "free indeed;" we are leading him on to attain "the glorious liberty of the children of God,"—a work of which the progress and the prospects have been recently signified to me, in terms of high encouragement, by the bishop who presides over it in Jamaica. But look at the other hemisphere; see the star in the east—look at India, long worse than neglected by her British conquerors, who might well have looked for a curse upon their conquest had not God had his own purpose of mercy for the land, and to whom the words of Ezekiel, with some adaptation of their meaning, might too truly be applied, "And when they entered unto the heathen, whither they went they profaned my holy name, when they said to them, These are the people of the Lord, and have gone forth out of his land." See prelates at last sent out to that country; and prelate falls after prelate, the victims of their labours in a trying climate, each leaving a name behind him to animate his successor: the time would fail me to tell of the works which engaged their hands, or those which are carried on, under their direction, by the Society for the Propagation of the Gospel—churches, colleges, schools, and missions—institutions in which the natives have not only been benefited, but have been made the organs of spiritual benefit to their countrymen; but it was reserved for him who is now

the metropolitan bishop of India, to witness within his charge an approach to the Pentecostal harvest at Jerusalem, and an earnest of the promised victories of the gospel, in which a nation should be born in a day, thousands pressing in together to be enrolled as disciples of Jesus Christ—whole villages emerging from a foul idolatry and making overtures to be received into the church of God. "The people which sat in darkness saw great light, and they that sat in the region and shadow of death, upon them hath the light shined."

### GLASTONBURY ABBEY.

By MISS A. BEALE.

(For the Church of England Magazine.)

ALAS for man's frail work! what mighty wrecks  
Of grandeur past are here! say, ruined walls—  
Ye ivy-clad and mouldering arches, say,  
Where are your ancient inmates? they are gone!  
In the lone cells where erst the voice of prayer  
Was hourly breathed, the night-wind whistles chill!  
Where erst the vesper hymn and matin chaunt  
Were wafted on their own sweet wings to heaven,  
The wild-bird builds her nest, and warbling there  
Trills her sweet lay, unmindful of the past.

But O how fresh is nature! e'en from thee,  
Sad monument, the wild flower draws its birth,  
Like budding childhood slumbering on the breast  
Of hoary-headed age; the bright green leaves,  
The dewy herb spring round thee as of yore.  
The gentle moon that knew thee in thy pride,  
Unlike too many of the world's false friends,  
Methinks sheds softer light upon thy fall.

Thus ever are the works of God renewed,  
Fresh as when first from nought he fashioned them,  
Whilst man's frail deeds, like to himself, are dust.

And what a chaos of unnoted things  
Are in the searchless, dark abyss of time!  
For each short moment adds its viewless store  
To give another atom to the past.  
And centuries roll on—and short-lived man,  
Like dew-drop on the mighty ocean-wave,  
Sinks on the sea of time.

Still do ye stand, fair ruins! like the ghosts  
Of friends departed, mouldering to decay.  
O would that ye might warn us that, at best,  
Frail are our deeds, and frailer still ourselves;—  
That, like the rainbow of a weeping sky,  
We rise, we shine, we change, and pass away.  
How bright, how blest, how glorious were our end,  
If, as arises that bright rainbow's arch,  
We rose, on wings of light, from earth to heaven!

### SONNET.\*

CHARLES BAYLY.

Who that has sailed on the tremulous sea,  
When the moon midst the stars shone gloriously,  
But has loved to muse on its rippling face,  
And the beautiful pathway to heaven to trace;  
While phosphoric lights, and moonbeams glow,  
In the silvery spray round the vessel's prow:  
And has silently wished for some lov'd one there,  
His heartfelt rapture, and bliss to share;

\* From the "Selwood Wreath."

With whom, from all mortal fetters free,  
His spirit could travel along that sea,  
To the unknown world of the blest above;  
That region of peace, and perfect love,  
Where God in eternity dwells supreme,  
And his praise alone is the constant theme?

### Miscellaneous.

**MECHANISM OF THE HEART.\***—On reviewing the mechanism of the heart, every reflecting mind must be struck with the admirable adaptation and suitability of its several parts, and also the harmony of its operations. How important is the least portion of its complex machinery! If but a thread connected with the valves be broken, or one of its slightest membranes burst; if a single valve omitted to fall down before the retrograde current of blood, or became inverted, the vital functions could no longer be carried on; the vast machinery of the whole animal frame would be immediately deranged, and death necessarily ensue! Who could suppose, that an apparatus so complex, so easily deranged, and which is thrown into action considerably more than a hundred thousand times a day, should yet continue unimpaired for fifty, eighty, or a hundred years! How insignificant and imperfect must appear the most admirable piece of mechanism constructed by man, when compared to this! What piece of mechanism, exerting so much power, could bear such velocity for one year? I know of none that could stand it, without cessation, for a month. Yet so perfect is this apparatus, and so well fitted are all its parts, that its rapid motions never, during health, disturb even the tender babe, in whose breast it beats perhaps a hundred and fifty thousand times a day!

**CHURCH BUILDING.**—"Thy kingdom come." The kingdom of God, for the coming of which we are to pray, is threefold—his kingdom and authority over the souls of all true believers, which we call his spiritual kingdom—his kingdom upon earth, or his church, which we will call his visible kingdom, because all men may see it—his heavenly kingdom, which is to come after the resurrection, and which is to last for ever. With each of these three kingdoms we have all a great deal to do: but I purpose at present to speak to you specially about God's visible kingdom—the church. For though that kingdom be already come in some degree, yet many nations are still without the gospel; and even in our own land there are thousands who know next to nothing of God and Christ, and who never set foot in a place of worship. We have, therefore, great reason to pray that God's kingdom may be extended and strengthened, and his blessing bestowed on the labours of all those who are endeavouring to spread the gospel, whether among the heathen, or among the ignorant of our own nation, by preaching and teaching, by building churches, supporting schools, and distributing the word of God. Now, if you really wish to see the day come when "the knowledge of the Lord shall cover the whole earth," you will do something besides praying, to hasten on that happy day. To say these three words, "thy kingdom come," night and morning, is hardly enough for the least among you to give toward bringing about so blessed an object. You ought to give more, and for the best of reasons—because you can. I would, therefore, advise all of you who live by your own labour to lay by something—say one penny a month—as an offering to God, to show your sincerity in the good cause; and thus, at the year's end, you will have one shilling to give to one of the many societies established in this land for pious purposes. Let no one say, "What good will one shilling

do?" If it could do no other good, it would show your readiness to make a sacrifice for the sake of Christ's kingdom. For, if a poor man lays by one shilling for goodly purposes, he must stint himself in something or other before he can afford himself the pleasure of giving alms. This is why the charitable offerings of the poor are so much valued by good men: and with such alms, if given from love to God, and good will to their fellow-men, the Almighty is well pleased. But it is a great mistake to fancy that the alms of the poor cannot tell; for though they cannot give much, yet, if all were to give a little, their great numbers would more than make up for the smallness of their gifts. To show you what might be done by the poor in a good cause, let me tell you what is done daily in a bad one. You know it is not generally the rich who are the drinkers of ardent spirits; yet how much do you suppose is, on an average, spent daily throughout the kingdom for ardent spirits? 50,000*l*. Fifty thousand pounds a day for gin!! Such is the power of small sums when laid out for evil purposes. Now let us calculate what good purposes might be accomplished with small sums. There are at least a million of persons in England who might easily give a shilling a-piece every year. A million of shillings is fifty thousand pounds. What might not be done by such a sum if it were employed in building churches or schools, or in whatsoever manner, for the strengthening of Christ's kingdom? Fifty good-sized chapels might be built every year out of these shillings of the poor, and then in a few years there would not be a nook in all England in which God had not a house. From the old and infirm, who live on charity, I would only ask their prayers. From those whom God has blessed with greater plenty, his mercies surely deserve that they should give the more. But whether you are richer or poorer, I would press on you the duty of setting by something every year for religious purposes, as a token of your thankfulness to your heavenly Father, for having brought you to a knowledge of his will, while so many others are in darkness and in ignorance.—*Hare's Sermons.*

### TO OUR READERS.

**THE PARKER SOCIETY.**—The works of the English reformers have long been our favourite study. We possess several of the grave-looking black letter volumes in which they were first printed, and account them among the choicest treasures of our library. Those were men who, in perilous times nobly fought the battles of the faith, and feared not to seal their testimony with their blood; those were men on whom the Spirit of God, who arms his servants according to the exigencies of his church, was very abundantly poured: they deserve to be had in everlasting honour. But it is not easy to obtain their writings. The early editions are in general exceedingly scarce, and few, comparatively, have been reprinted of late years. The valuable compilation by our beloved friend the late Leigh Richmond was the means of introducing several of these inestimable authors to more general notice: but this compilation serves only to show the richness of the mine from which such ore was taken, and it is itself now of rare occurrence. We cordially hail, therefore, the announcement of a society to be called the Parker society—for particulars of which see our advertising sheet—having for its object the republication of the works of the reformers. Already we understand the names of very many eminent individuals are enrolled as members. And we are glad to invite our readers' attention to it, and to recommend to them this opportunity of easily procuring writings which they would almost in vain attempt to obtain elsewhere. The Parker society is formed somewhat on the plan of "the Camden society," which, as many of our readers know, has met with so much encouragement and success in publishing historical works.

### ERRATA.

No. 237. Page 36, lines 20, 21, for "teach others," read "each other."

No. 247. Page 231, line 25, for "here," read "lure."

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\* From Dr Kern's "Arcana of Nature;" a work we have already recommended.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## PARTICIPATION IN SIN.

BY THE REV. H. S. PLUMPTRE, M.A.

WE presume it to be a fact, attested by piety in every age, that the true Christian recoils with horror from the very idea of committing sin, that he would, if possible, "abstain from the appearance of evil;" consequently that it would be very inconsistent with his character to participate in the vices or even follies of the age in which he lives. But alas! we are all, even the best of us, more or less involved in the charge of partaking of other men's sins. It would be easy to prove this in various ways; but, in the compass of this short essay, I shall attempt to establish my point by assigning only a few reasons for arriving at this conclusion.

At first sight it may be imagined that those only who actually practise the same evils, and are associated together in the same abominations, are co-partners in the same guilt; but I hope to make it apparent that it is possible to be condemned with the workers of iniquity, even though we may have been far removed from the scene of action. I would then begin by stating, that if, by the influence of an *evil example*, we lead others to the commission of sin, we are partakers with them. The effect of example upon society is proverbially great, its evil influence is felt long after the removal of the original transgressor, and, although he has been long consigned to the tomb of his fathers, it descends from generation to generation. To this very hour there are some profane persons who seek an apology for their bad conduct in the history of Noah, Lot, David, and others. The tone of conversation, and the moral

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habits of society, whether it be small or large, are much dependent on those who are placed in authority. If ministers, magistrates, parents, or masters of families, in any measure countenance iniquity, the leaven descends into all the subordinate stations. The words of the prophet Isaiah may be fairly applied to this state—"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress." Thus, when masters command their servants, or parents their children, to say what is not strictly true, or to do what is not strictly just, threatening them with some degree of punishment if they rebel against their authority; if they are terrified into a compliance with any unlawful practice and die in their sins, their blood will be required at the hands of those who occasioned their downfall. Again, he who endeavours to *justify sin in another*, by denying the guilt of that which the word of God condemns, or, by making light of the transgression, is a partaker of that man's guilt: this is a dangerous case, and makes the apologist equally culpable with the agent. Many attempt to find an excuse for what is wrong on the plea of custom; that they are but complying with the habits of the world; to run counter to them would have the appearance of singularity which they desire to avoid. Others shelter themselves under the mantle of youth; they are but young, say they, and it is not to be supposed that young persons can have all the gravity and sobriety of maturer years. Some will urge the weakness and infirmities of the flesh as an apology for indulging in what they know to be unlawful. We have all, say they, corrupt natures, which, at some period or other, must display their corruption; we are only yielding either to necessary

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

or innocent temptations. These and many more such miserable subterfuges, like the fig-leaf apron of our first parents, are sought after with eagerness by multitudes to conceal their deformity, but they only expose the deception which they are attempting to practise upon themselves. The same may be said of those who *connive at sin*, and fail to rebuke it: this is secretly to countenance it; silence in this case may be considered as approbation. When, in the course of ordinary conversation, we hear religion depreciated, and the ordinances of God attempted to be set aside, or the name of God irreverently spoken of, and the desecration of his sabbath justified, on the plea of necessity or lawful recreation, with many other remarks of secret infidelity, and yet remain silent; then do we participate in the guilt of others. So again, great are the evils arising from *association*—from frequenting the company of those who do not order their conversation right. It is true the laws of society forbid our utterly withdrawing ourselves from those who walk disorderly; it is absolutely necessary sometimes, in the common transactions of life, to hold intercourse with them: but it should be as seldom as possible—never from choice, only constraint, or from a desire to do them good; for the old proverb has lost none of its effect by lapse of time, that “evil communications corrupt good manners.” We may often judge of an individual by his companions. Therefore, by our association it is possible to encourage iniquity, and so to be partakers of it. Again, I would remark, that those, who do not afford to such as are under their control the means of *avoiding sin*, are virtually guilty of leading them to commit it. Those, then, who are regardless of their domestic establishment, make no arrangement for their attendance on public worship, see not that they are instructed in the principles of their religion, nor allow them either the time or means of acquiring that knowledge which alone can make them wise unto salvation, become responsible for whatever consequences may attach to the omission of these duties. As my last observation, I would remark, that by *not praying against the sins of others*, especially those near and dear to us, we may be involved in their guilt. Prayer is one appointed medium for arresting the progress of sin, either individual, domestic, or national. Job was well acquainted with its value; therefore, apprehending his children to be in danger of provoking the anger of God, he continually interceded for them. If we pray not against the snares of Satan transforming himself into an angel of light, that he may be unmasked, that his snares

may be broken, and his captives set at liberty; if we pray not against the special sins of the age in which we live, and the abounding of iniquity which threatens our country with desolation, we omit one effectual method for the suppression of vice, and become involved in the charge of being accessory to the ruin of our country, although personally we have not participated in the sins of the nation. Of course the same argument is as applicable to private as to public guilt. The “effectual fervent prayer of a righteous man avails much,” whether to procure blessings for himself, for his family, or for the nation at large; therefore “in every thing by prayer and supplication our requests ought to be made known unto God.” Thus, then, we see that we may partake of the sins of others by *imitation*, by *association*, by *countenancing*, by *not rebuking*, and by *not praying against them*.

I need not say that such a line of conduct would be totally at variance with the spirit and temper of the faithful disciples of the Lord Jesus Christ. Whatever pretensions may be made to religion by individuals who boast of their spiritual gifts; though they may “speak with the tongue of men and angels,” yet if they live in the indulgence of any secret or known sin, if they encourage it either in themselves or others, if to do the will of God, be not the governing principle of their actions, the religion of such characters is vain—the shadow without the substance, the form without the power of godliness. How, then, should the foregoing considerations convince us of the extent of human depravity, and prove the utter impossibility of seeking justification by any imaginary righteousness of our own; and show us the absolute necessity of a Saviour through whom alone pardon, peace, and reconciliation with God can be effected. The multitude of our own personal transgressions is wonderful, even to astonishment; but, if to this we add the multitude of sins to which we have been accessory in the person of others, the bill of indictment to be preferred against us is indeed fearfully condemnatory. How many have we committed by imitation? How many have we countenanced? How many have we sanctioned by not hindering them? How many have we not rebuked, how many have we concealed, when we ought to have exposed them? How many, too, against which we have never prayed? What sums are here? Who can enumerate them? who can stand under such an accumulated burden? who can appear in the sight of justice with such crimson stains of iniquity? Men and angels cannot satisfy for any one single transgression; who, then, can pay the penalty attached to thousands of sins crying aloud for vengeance? I, the Lord,

can do this, is the only answer to this question. O, then, let us give no rest to our souls, until we are assured that, as we are partakers of other men's sins, so we are also partakers of Christ's righteousness, "which is by faith unto all, and upon all them that believe," that so, being justified by faith, and not by our own righteousness, "we may have peace with God, through our Lord, Jesus Christ." O, how fervently ought we to adopt the sentiment of the psalmist, "Cleanse thou me, O God, from my secret faults."

#### THE HAPPY FAMILY.\*

JUDITH and Hannah were the youngest daughters of a rich Sadducee, who was noted for his zeal in propagating the doctrines of his sect, and success in gaining proselytes thereto. His children, thus educated, were all firmly devoted to the sectarian principles of their father, except the two younger. They had never expressed their opinion, either in favour of, or in opposition to, their father's creed.

Judith, who was of a sanguine temperament, and thoughtful disposition, meditated much upon the distracting collisions of the prevailing sects of the day. As uncongenial to her contemplative mind, appeared both the precept and example of the proud Pharisee, as did the dark unknown future of the self-deluded Sadducee. Often in her seasons of retirement and meditation did she weep over the sore schisms which rent the church of her fathers. She saw the deep depravity of her own heart, and would have sought a place of refuge from the wiles of the world, but she had no knowledge of the Christian fold. Her resolutions to keep the unyielding statutes of the great lawgiver of Israel, made in her own strength, were often, aye, too often broken, and each broken resolve was a source of anguish to her wounded spirit. Frequently had she been a worshipper at the holy temple, but there was no balm to her wounded conscience in the costly ceremonies—no physician to her sin-sick soul in the teachings of the self-righteous richly-robed expounders of the law. She neither knew the hidden meaning of the mystic sacrifice, nor understood the soul-inspiring language of the liturgy. She had no counsellor to guide her wandering footsteps into the way that leadeth unto life.

Hannah was gay and thoughtless, equally regardless of her present and future welfare. Blessed with uninterrupted health, she had seldom thought of, and never duly considered the solemn reality, that all are doomed to die, much less the uncertainty of life and nearness of death as regarding herself. She had so often heard the doctrine of a future state refuted, that she dreamed only of the present state of existence, and unconsciously promised to herself long years of happiness, without thinking there would be even then a termination.

But suddenly she was laid on the bed of languishing. For many weeks a fatal sickness preyed upon her decaying frame. Physicians far and near were consulted, but disease bore the palm of victory and

prepared the way for the angel of death. With true sisterly affection and unwearied tenderness, Judith watched by her through the painful hours of sickness. She beheld with the deepest anguish, the fatal ravages which disease was making—the emaciated form, the hectic flush, and the unearthly brilliancy of the eye, and would gladly have informed her sister of her approaching fate, but was forbidden by her friends, lest the alarm might cause her immediate dissolution. Unaccustomed to the stern visage of death, every member of the family cherished the most sanguine expectations of her restoration to health, and to the repeated inquiries respecting her recovery, the self-deceiving answers, "better," "shall soon be well," were invariably received with a radiant hopeful smile.

But the unyielding hand of the fell destroyer was not to be robbed of its victim. The irrevocable decree had gone forth, and the angel was on the wing to obey the summons.

A large circle of friends and relatives were gathered round the couch of the dying girl. Successive fainting fits had seized her, and the notes of alarm had been cautiously spread through the dwelling, lest she should be awakened to a sense of the imminent danger. All wore the masked features of hope. Not even a trace of tears was discernible on a single countenance. Judith alone wore the unfeigned semblance of sorrow, and fearfully looked for the dread moment that should strike her sister from this state of existence. Nor was the expression of her countenance unobserved by Hannah. Partially recovering from her faintness, she thus addressed her, "My sister, you are sorrowful; cease your fears; I am weak and low, but faintness is the only cause, I shall soon be better, soon be well."

Judith made no reply. She only pressed her cold hand, wiped the dampness of death from her brow, and, to hide the tears of uncontrollable grief, hastily left the apartment.

When she returned, her sister was no more. The vital spark had fled. For a while she indulged in audible strains of grief, with the assembled relatives, at their inconsolable loss; then, advancing to the pallid corpse, and laying her hand on the cold forehead, she essayed to speak. The hired mourners paused in their death songs; the minstrels ceased their solemn dirge, and the groans and tears of weeping relatives were hushed. Unconscious of any thing, save the great object of her thoughts—the immortality of the soul—she thus proceeded. "Can it be, my sister, that thou hast ceased to exist? But an hour since, the life-blood flowed in thy veins. Life and animation sparkled in thine eye. Bright visions of long years of happiness glittered before thee, and, while grasping the dazzling phantom, thou knewest not that thou wast treading on the verge of the sepulchre—that thy ardent longings after life would be so soon extinguished for ever. For ever? for ever buried in the gulf of oblivion? Nay, my sister, this clayey tenement may moulder and decay, but the living principle which animated thy frame, is living, yes living still! Thy freed spirit may now be hovering over us in sympathetic sorrow, or may have been borne by angels to realms of bliss." She paused. The tears gushed forth

\* From the Chronicle of the Church.

afresh. She shuddered at the thought, but added in a low sad tone, "or may now be sinking in the depths of interminable woe."

In a tone of mingled pity and harshness, Issachar spoke, "Judith, my daughter, wilt thou in this hour of affliction openly declare thy apostasy from the faith of thy father? Less afflictive is the loss of the departed, than this confession from the living child."

Wounded at this sore repulse, she involuntarily fell at her father's feet, and earnestly implored his pardon, if in truth she had erred, but instinctively added, "I am persuaded that the soul is immortal. There is something within (placing her hand on her heart) that tells me I shall never die."

"What," said the father, "crave my pardon for your error, and with the same breath affirm your adherence thereto? Renounce your false notions, and you are forgiven, but never will tears and entreaties persuade a father in Israel to countenance the errors of an apostate child."

In obedience to the Rabbi's signal, the minstrels resumed their melancholy music, and the mourners their dire lamentations.

Clad in the dark habiliments of mourning, Judith sat beneath the wide-spreading shade of the palm tree in the court of her father's house. Gentle zephyrs waved the sable weeds of woe, and fanned the flowing tresses from her marble brow. Repentant tears coursed down her pale cheeks, and her whole demeanour bespoke the anguish of her soul—an anguish bordering on the confines of despair.

Two men in the character of messengers, without purse, scrip, or staves, and shod with sandals, entered the gate leading into the court. They compassionately sought out the cause of her sorrow, and affectionately pointed her to the Lamb of God that taketh away the sin of the world. They preached unto her Jesus of Nazareth. They spoke of the miracles he had wrought, of the cures he had performed, of his persecutions, crucifixion, and finally of his glorious resurrection from the grave, proving him to be the only Son of God. She marvelled at the story; yet she believed. Faith glistened through her tears as she conducted the welcome strangers to the apartment where her weeping friends and relatives were assembled. After the salutation, "peace be to this house," the apostles expressed the deepest sympathy in their afflictions, and kindly proffered to them the blessed consolations of the gospel.—They preached unto them repentance, saying, "The kingdom of heaven is at hand." They tendered to them the joys of heaven and joyfully presented the bright hopes of immortality.

With angry tones the self-willed Jew bade them depart, saying he heeded not their counsel and would none of their reproof. After bidding their new-made disciple be strong in the faith, and to trust in Jesus for the remission of sins, they departed, neither bestowing a blessing upon the house, nor shaking off the dust of their feet as a testimony against them; but secretly praying that they, like Judith, might be renewed in the spirit of their minds and become meet inheritors of the kingdom of heaven.

Without one cheering ray of hope for the future, the bereaved relatives of Hannah saw her remains

consigned to their last resting place. They looked upon the fallen bud of youth as hopelessly as upon the withering petals of her flower-strewn bier.

Away from the giddy mazes of the world, Judith oft wandered through the solitary groves of Mount Olivet, at the base of which was situated her father's mansion. There in unobtruded silence she could contemplate the grand scenes of nature, and trace the skilful handiwork "from nature up to nature's God." She could read the living beams of immortality brightly radiating from the broad canopy of heaven. She thankfully adored the God who had sent his messengers to take her out of the horrible pit and the miry clay, and placed her feet on the firm foundation—the rock Christ Jesus.

One day, accompanied by an elder brother, and in deep converse with him, Judith had rambled nearly to the summit of the mountain, when they beheld a multitude ascending it from Jerusalem. Won by her kind entreaties and persuasive appeals, young Benjamin was almost persuaded to embrace the new faith of his sister. She was telling him of the peace and joy she had found in believing, when the multitude paused on the top of the mount. Through curiosity they drew near. Undisturbed silence reigned throughout the vast throng. In rapt attention they were listening to the instructions of their Prophet, Priest, and King. Clad in pure white robes, the true emblems of his sinless life, he looked the perfect mediator between an offended God and offending man. With unqualified dignity he commanded his disciples to go into all the world and preach the everlasting gospel of reconciliation to every creature, with the heart-stirring assurance that he would be with them and their successive followers, always, even unto the end of the world. He breathed upon them the peaceful smiles of a reconciled Father in heaven. Having performed all the works of his mediatorial mission, and while in the act of showering upon them the choice blessings of infinite mercy, he reassumed his ethereal nature, and in the transcendent majesty of the supreme God, ascended up into heaven. In breathless astonishment his disciples gazed on him, till a bright cloud of glory received him out of their sight.

With admiring awe, they still looked into the vast vacuity of unlimited space, till two heaven-commissioned ministers, in white apparel, stood by them, mildly reproving them for their vacant gaze, then announcing in undoubted terms the final reappearing of their Lord. While the disciples departed to Jerusalem, Judith and Benjamin silently but thoughtfully returned to their father's house. Judith related the wondrous miracle to which they had been witnesses, and Benjamin affirmed the truth of her assertions.

"What," cried Issachar with vengeful ire, "is it not enough that the base Nazarenes have estranged the faith of my daughter? Will they persuade Benjamin also? They even dare intrude within the precincts of parental care. Nothing but the rigid bonds of close confinement will prevent the contagious principles from spreading through the remainder of the household."

Trusting in the God who preserved Daniel in the lion's den, they complacently heard the stern sen-

tence, and obediently retired, each to their lone apartment.

Judith had been but a few days in her place of confinement, when she was summoned to the presence of her father. It was not without trembling fear that she went thither, expecting some further persecution. She even feared banishment from her father's house. But to her surprise she found her father lying on the couch of despair. He had paused in his mad career. The pangs of a guilty conscience now wrung his heart. He had sought the counsel of former friends, but they vainly endeavoured to cheer him on life's dreary journey with the cold counsel, "Live while you live. Cast off your gloomy fears, and seize the pleasures of the present hour." Instead of pouring in balm, they only probed the bleeding wounds of his broken and contrite heart. As the last and only resort, he had sent for his daughter. When he beheld her, he rose from his couch, paced the room in rapid strides, then suddenly paused and asked her, "From what source do you derive that sweet peace that has overspread your countenance ever since you saw the disciples of the Nazarite? From whence the calm spirit of patience under provocation, and of meek submission to the scoffs and jeers of deadly hate? Whence the superior joys for which you so willingly sacrifice the fond allurements of the world, yea, even the love of kindness?—Tell me, O my daughter, tell me, what must I do that I may inherit eternal life?"

Unable longer to restrain her feelings, she fell at his feet, bathed them in tears, and in broken accents pleaded her weakness in instructing a parent, and proposed that he should send to Jerusalem for an instructor in the ways of righteousness.

A servant was despatched to the great city, who returned in due time accompanied by the desired teacher. The beloved apostle in the mild accents of mercy spoke peace to his troubled soul. He failed not to deepen his convictions of the exceeding sinfulness of that sin for which atonement alone could be made by the death of the eternal Son; yet he spoke of that atonement as an all-sufficient sacrifice for the sins of the whole world.—In deep humility the humble Sadducee bowed at the foot of the cross and pleaded for pardon through the merits of the Saviour's blood. The scales of error fell from his eyes, and the smiles of reconciliation came over his brow. The blessed hope of immortal bliss dawned upon his heart and filled his soul with unspeakable joy.

The first object of his new-born spirit was to retrieve the errors he had instilled into the minds of his children. Since the previous preaching of the apostle, they had felt and deeply lamented the depravity of their own hearts, and, when assembled in the presence of their father, they were ready to listen to the plan of redemption, and gladly accepted the offers of pardon. The dark clouds of doubt and fear disappeared, and the gentle rays of eternal sunshine burst upon their enlightened visions. The father, the beloved partner of his heavenly joys, and all his children, each born of the Spirit, were baptized in the name of the Father, and of the Son, and of the Holy Ghost.

A bright halo of celestial happiness encircled the regenerate household as they unitedly bowed to the sceptre of the King of righteousness. The silken

corals of holy love entwined around their hearts, and the hallowed boon of peace cemented the golden bonds of charity, and crowned them with the only elements which can constitute the undying joys of the happy family. M. E. M.

## SUNDAY REFLECTIONS.

### No. XVIII.

By MRS. RILEY.

"Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might."—DEUT. vi. 5.

THIS precept is itself sufficient to convince us of our fallen nature, and the consequent alienation of heart from God, for no such commandment was necessary to Adam in Paradise. When he looked around and beheld the earth in its pristine beauty, unsullied by decay, and filled with innumerable beings rejoicing in their appropriate happiness, he must have seen that the mighty Creator was a being who delighted in the enjoyment of his dependants—he must have exclaimed, "God is love." Nor was he only a spectator of the happiness of others, "he felt that he was happier than he knew;" for, if the possession of life and health can afford such pleasure, as now we see evinced in childhood, what must they have yielded to Adam, undimmed by fear, unchecked by pain and sorrow, and crowned by the consciousness of immortality! In his communion with the glorious Being who was his maker, preserver, and continual benefactor, his heart must have swelled with gratitude. The worship which those sinless beings addressed to their heavenly Father would glow with the fire of love, and, though the glimpse we have been permitted to take at Eden, and its inhabitants, is very brief, and no record of the happier portion of their abode remains to excite our envy; we can believe that when

Lowly they bowed adoring, and began  
Their morning orisons,

they needed no other precept to "love the Lord" their God, than what their pure conscience and grateful hearts supplied. Sin, alas! too quickly blighted this state of happiness, it drew a veil between our first parents and their Maker—perfect love cannot dwell with fear—and, when God's presence was manifested in the cool of the evening, conscious guilt made them afraid; for the beneficent God and Father was become to them a justly offended Judge.

Such must the relationship have continued between man and his Creator, had not God's mercy opened a way of reconciliation, and shown how he could pardon the transgressor, yet manifest his abhorrence of sin; God so loved the world that he gave his own Son, that whosoever believeth on him should not perish but have everlasting life. For a time this important truth was veiled in types, and the shadows alone of good things to come fell upon the earth. Then the command went forth, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This precept was enjoined again and again upon the people whom God vouchsafed to call his own, while he preserved, supported, and led them through the wilderness; and, when they were placed in safety and prosperity in the promised land, the



ing was repeated, "Take heed to love the Lord your God."

In the fulness of time, the shadows rolled away, the types were accomplished, the promise given in Eden was fulfilled, and the veil being rent in twain, we beheld God reconciled to man, in the person of Christ Jesus. One nation was no longer selected as the depository of God's faithfulness and mercy, but the command was given, Go ye into all nations.

Now, surely, must the heart of man glow with love to God, who redeemed him at such a price. Alas! he came to his own, but his own received him not; the ransom was paid, but the prisoner preferred bondage; the balm of Gilead was offered without money, but the sick refused to be healed; the way of escape was made plain, yet the criminal continued to linger in the track of the avenger. The fallen nature had descended to the children of Adam, might was misapplied, the soul estranged, and not till God touched the secret spring of the heart, did it unclothe to receive the mercy he so freely offered.

But God's work is never left incomplete: "Christ having given himself to us by the Spirit," thus is manifested the mystery of a triune God, at once our Creator, Redeemer, and Sanctifier, and thus are we left totally without excuse, if we neglect this great salvation. Can we resist the request, "My son give me thy heart?" Alas! we try to delude ourselves! we offer to God the reverence of strangers, or the constrained obedience of slaves, but our love we reserve for some earthly object, which, having adorned with real or fancied attractions, we erect as an idol in the temple of our heart, in opposition to Jehovah. But God demands the heart, nor will he be satisfied with services however regular, or respect however constant, if that heart be withheld from him. The mother asks for love from the child who owes to her its being; the father asks for love from those he has fed, and clothed, and guarded; can the heavenly Parent ask for less? for he is the source from whence every earthly comfort flows, our Creator, Preserver, and, if we seek the privilege, our Sanctifier, he offers to pour his love into our hearts, and give us the Spirit of adoption, if we ask it in the name of Jesus. O, let us strive at least to lift our hearts to God, that he may fill them from the fountain of love, then will every thing appear in a new aspect. Prayer will no longer be a "vain oblation," for we shall look up with filial confidence and cry "Abba, Father;" the sabbath will cease to be "a weariness," for we shall regard it as a day of more especial communion with "our Father in heaven;" inanimate nature will be invested with fresh interest when we can look around and say, "my Father" made earth beautiful, and every portion of animated life from the most gigantic to the most minute will testify to his wisdom, power, and goodness.

Whatever be our circumstances or station, we shall feel that love ordained them, and even affliction will lose half its bitterness, when we are convinced that whom God loveth he chasteneth.

The hours of sorrow, the chamber of sickness and the bed of death, are scenes which the heart must shrink from contemplating, till it is enabled to rest in God, to know that he never afflicts willingly, and that his wisdom sees need for every suffering, that patience

is one of the precious fruits springing from the seed of faith and patience, can lighten pain, and lessen sorrow, till God, in his own due time, sends us a happy deliverance.

May, then, the Holy Spirit, who inspired the precept "Thou shalt love the Lord thy God with all thy heart," enable us to obey it, that our heart, soul, and might, may be dedicated to God, and then in return we shall be replenished with peace, passing all understanding, and faith from God the Father, and the Lord Jesus Christ.

## SERVICES OF THE CHURCH.

### No. XI.

"Understandest thou what thou readest!"—ACTS viii. 30.

#### THE CREEDS.

A CREED (from the Latin *credo*, I believe) is a brief summary of the main articles of the Christian faith. We do not profess to reckon up, in any creed, all that is necessary to be believed by Christians, but we collect together the principal points of Christianity; those leading facts and doctrines which make Christianity what it is, as distinguished from every other system that has ever been known amongst men. The ancient churches had many creeds, some longer, some shorter, differing in expression, but agreeing in order and sense. No creed possesses any authority of its own, equal to scripture, but derives its principal authority from being founded upon scripture; and, if any one can point out any doctrine, or even any expression, that is either not contained in the scripture, or capable of being supported by fair inference from scripture, then he will have made out a case against the use of the form in which such phrase is contained. The antiquity of the creeds, and the general reception they have met with among Christians, entitle them to respect; they claim for them that they should be examined carefully, and they create a presumption in favour of the belief that they are consonant to the word of God; but "as they do not come immediately from Christ and his apostles, they have no other claim to our assent, than as they are found to agree with the New Testament; and, upon this ground, our church declares that they ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture.\*" The name given in the eastern church to these articles was *Kavav*, the canon, (a Greek word meaning a 'rule,') and answering to the Latin *regula fidei*, or rule of faith, the creed being that rule and standard by which orthodoxy and heresy were tried and discriminated. But the most common name of the creed was 'symbolum;' a word, by some supposed to have described the military oath, which the soldiers made with the emperors, when they entered into their service. The creed, say the supporters of this derivation, is a token of the covenant, or contract, which Christians make with God at their baptism. But the most usual, and most probable opinion is, that the name 'symbolum' was adopted, from its being like the *tessera militaris* among the Roman soldiers, the mark and character by which true believers were distinguished from heretics and infidels, just as in the Roman camp "the watchword (symbolum), by which they might distinguish friends from foes, was distributed through the army by means of a square tablet of wood, in the form of a die, called 'tessera,' on which was inscribed whatever word the general chose."† It appears that even during the life-time of the apostles, some of the circumcision pretended to be

\* Bp. Tomline.

† Adam's Roman Antiq.

disciples of Christ, and "for the sake of filthy lucre, went forth to preach, naming, indeed, the name of Christ, but not teaching the truth, as it is in Jesus. The creed was the mark, or test, by which the true preachers of Christianity and true believers were distinguished. Optatus calls heretics deserters of the true 'symbol,' alluding to the military signal already referred to. We may regard each of our creeds as a profession of faith in the holy and eternal Trinity; a doctrine in the faith of which the church prays (in the collect for Trinity Sunday) that God would 'keep her steadfast;' and which, therefore, she is anxious to guard in every possible form; and to assert it not merely in her forms of worship, but in the more direct form of a declaration of personal belief therein, such as we find in the creeds. The creeds, the forms, the decisions of antiquity, these are our primers and horn-books, out of which we must learn to read, and which, when we can read them, we shall love so much the more, because we shall see that they were both the steps to all that we have learned, and the results of it all\*."

"But, in describing these creeds and forms, as the great bequests of antiquity, (continues this writer) have we not strangely passed over those folios of the fathers, in one single page of which all the documentary remains of which we have spoken, might be easily comprehended? We do not neglect them at all, we wish to give to them just the value which God himself has given them. He has not willed that they should be within the reach of the poor and humble man; he has willed that these creeds should be within the reach of the poor and humble man; therefore, we presume, he has intended one for a service which the other is not meant to perform, and cannot perform. He has placed those folios within the reach of learned men, let learned men use them and profit by them. If you ask how should they use them, and profit by them? I would answer, if we may judge by the experience of the best, the learnedest, the most useful, divines amongst ourselves—by making these poor man's creeds the centres round which they describe all their patriotic reading. They will, then, perhaps, find that it is not necessary to clothe the fathers with an imaginary glory and sacredness in order to derive the greatest benefit from them."

#### THE APOSTLES' CREED.

"The baptismal commission is in this form:—'Go into all nations, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' The apostles' creed is the simplest declaration of the name into which the child is baptized; an exposition of acts by which God, in the person of his Son, hath entered into all the stages and conditions of humanity, and hath finally glorified it; and of the mysterious operations which, by his Spirit, he is carrying on in his whole church, and in its members, till he brings it to the same glory with its Head." If we regard this creed not by itself, but as a part of the service, and with reference to the worship that follows, "we declare that we are about to worship God through a Mediator, who has entered into all the conditions of humanity, by a Spirit, who has built up a holy Catholic church, brings its members into fellowship with each other, assures them of forgiveness for their separate and particular sins, promises to quicken their bodies hereafter, and to give them the enjoyment of an eternal life."

"It has been supposed by many persons, that this creed was drawn up by the apostles themselves, and there is even a tradition, that each of the apostles contributed one article to the creed as it now exists. This tradition is without authority, and, in itself,

highly improbable; but it is not at all improbable, that, from its consonance with the doctrines taught by those first preachers of Christianity, and its existence in a form very like the present, at no great distance from their day, it might have acquired the name of the apostles' creed. We need go no further for a refutation of the notion that it was constructed by the apostles, than the statements of archbishop Usher and bishop Pearson, who inform us that, for the first four centuries of the Christian era, certain of the articles now in the creed were not included in it: such are, the descent into hell, the communion of saints, the holy catholic church, and the life everlasting. To this we may add, the silence in writers upon church matters, for the first three centuries, with respect to any such creed; an omission very difficult to be accounted for, if a composition known to have been originated by the apostles in concert, had been extant in their days. Contending, as did the fathers, with the heretics of that day, they would surely not have failed to use the advantage of the apostles' authority, had they possessed it, in support of the Christian doctrines. All disputes would have been brought to an end, if they could point to an article upon the doctrine under debate, of which some one of the apostles of Christ was the author. Thus we see, that this creed, though not framed by the apostles, may not improperly derive its name from them. It is an excellent epitome of the doctrine they taught, and, as nearly as may be, expressed in their own words. And though some articles were added in latter times, the greater part of it is probably derived from the apostolic usage; for, from what has been stated, we must not infer that the apostles used no creeds; the fair presumption is, that they, and the first teachers of Christianity, used various forms of creeds—creeds differing in expression, but agreeing in substance\*."

Ambrose and Augustine advise Christians to say this creed daily in their private devotions; and the old Saxon councils command all to use it, not as a prayer (as some maliciously object) but as a ground for our prayers, and a reason for our faith. Some persons are, indeed, in the habit of gabbling over this creed at the time of their private prayer, or instead of such devotions, an ignorant practice, and a manifest abuse of its intention; but its proper use is in the public services, as a declaration before man, that we believe in God the Father, the Son, and the Holy Ghost, and in the work of each of those blessed Persons for our redemption.

It is directed that the creed be repeated by the "minister and the people." Accordingly the form runs in the singular number, the minister not saying in the name of the congregation, "we believe in God," but each person saying in his own name "I believe," &c. It is also to be pronounced "standing," to express our steadfastness in it, our resolution, that is, to "stand fast" in its truths. In Poland and Lithuania the nobles used formerly to draw their swords, in token that, if need were, they would defend and seal the truth of it with their blood. The practice of turning towards the east, in saying the creed, is very ancient, and most churches are so contrived, that the greater part of the congregation faces the east. When the Jews were in their dispersion, they turned their faces towards the mercy seat and cherubim, where the ark stood (2 Chron. vi. 36-38); and Daniel was found praying toward Jerusalem (Dan. vi. 10), because of the situation of the temple; and the practice is not unfitly retained in our worship "to honour Christ, the Sun of righteousness, who hath risen upon us to enlighten us with that doctrine of salvation to which we then declare our adherence: it ought not to be condemned, therefore, as superstition; and yet, being neither obligatory in itself, nor commanded by

\* See "Kingdom of Christ," vol. ii., letter v. by Rev. P. Maurice, M.A., Professor of English Literature at King's College. This is a work full of profound and original thought upon subjects of great interest in the present state of the church.

\* Shepherd on the Common Prayer, Vol. i. p. 218.

authority, the omission of it ought not to be censured as irreverence or disobedience."

The doctrines of this, as of the other creeds, may be proved by the holy scriptures: to them we must go, therefore, to satisfy ourselves of the truth of what they contain. The church herself does not pretend to set up any other authority; for she says in her eighth article of religion, that these three creeds "ought thoroughly to be received and believed, because they may be proved by most certain warrants of holy scripture."

"He descended into hell:" By this word we understand not the place of condemned, but of disembodied souls; and we express our belief that Christ's soul was not in a trance at his death, but that it was really separated from his body, and that, as he suffered death in the same sense and manner as other men, so his soul passed into the receptacle of separate spirits in the interval between its departure from, and restoration to, his body.

"He shall come to judge the quick and the dead." The quick are those who shall be living at the time of their second coming of Christ. The judgment shall be universal. Not only shall "all that are in their graves hear his voice and come forth," but the whole of those who shall then be living and acting in the world's busy scene, shall be summoned to give an account of the deeds done in the body.

"The holy catholic church:" The universal church, that is, "all who in every place call upon the name of the Lord Jesus Christ, both theirs and ours." We profess our belief that there is such a church, mingled with the world, and undistinguishable from it, except to the eye of God. Of this universal church, our own episcopal communion is justly esteemed a true apostolical branch.

"The communion of saints" imports the intercourse that holy persons have with each other in this world as well as in that wherein dwell the "spirits of just men made perfect."

#### THE CREED OF ST. ATHANASIUS.

Our Lord gave, as I have already said, to his apostles a commission that they "go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19.); which shewed that the doctrine of three Persons in one God is the great truth of the gospel, held forth to the belief of men. But this doctrine was soon corrupted by false teachers creeping into the church; and Athanasius, a native of Alexandria (it would appear) drew up this form of faith as a defence against the error of those who denied the above doctrine. Some are of opinion that not Athanasius, but Vigilius, an African bishop in the sixth century, was the author; and probably the point is not capable of being decisively settled; but, whoever wrote it, it is generally allowed to be 1,300 years old, and to have been for 900 years received into the church; a circumstance which claims for it reverend treatment, and patient examination.

The accordance of this creed with the express affirmations of holy scripture, has been shown in a preceding part of this work.

#### THE NICENE CREED

Is so called, because it was framed at the great council of Nice, a place which must not be confounded with Nice in Italy, but was a city of Bithynia, in Asia Minor; the name, therefore, is not to be pronounced *Necce*, but *Ni-cc*, from the Greek word *Nice*.

This creed began to be used in churches at the communion service, immediately after the gospel, in the year of our Lord 339.

1. "I believe in one God." Though I am about to declare my belief that the Son is God, and the Holy Ghost God, equally with the Father, I still hold as the doctrine of scripture, there are not three Gods, but one God.

2. "One Lord Jesus Christ." "I believe that the

divine and human nature of Christ form but one person."

3. "The only begotten Son of God:" That is, of the substance of the Father, a Son of God in a peculiar sense, transcending that in which any other are sons of God (John i. 14).

4. "Before all worlds:" Before anything was made (John i. 1).

5. "Very God of very God:" Very is from the Latin word *verus*, true; to express as far as language can express it, that Christ is truly God, of the same nature as the Father (Coloss. i. 15; Heb. i. 3).

6. "Light of light," as proceeding from the Father, who is "light" (John i. 1-5).

7. "By whom," i. e. by Christ, "all things were made" (John i. 3).

8. "Incarnate:" made flesh, made man (John i. 14).

9. "Rose again:" came back again from the grave to life; "again" here signifying not "a second time," but back from the grave.

10. "Come again:" Here it means "a second time."

11. "With glory:" not in humiliation as before.

12. "Lord" (2 Cor. iii. 17), and "Giver of life:" of spiritual life (John iii. 5).

13. "Who spake by the prophets:" put into the minds of the prophets what they should write, so that they did not speak their private opinions, but were the instruments of the Holy Spirit.

14. "One catholic and apostolic church:" The church is called "apostolic" because it was established by the apostles, and holds the doctrines which they taught; and it is spoken of as "one," because all people, however scattered over the world, or in whatever period living, who believe and obey the doctrine of salvation, form one, and but one body.

15. "One baptism," &c. (Acts ii. 38.)

#### EVILS ESCAPED AND BLESSINGS SECURED BY THE OVERTHROW OF POPERY:

##### A Sermon,

(For the Fifth of November.)

BY THE REV. GEORGE TOWNSEND, M.A.,

Prebendary of Durham.

PSALM cxxvi. 3.

"The Lord hath done great things for us, whereof we are glad."

THE psalm, from which these words are taken, is one of those which were written on the return of the Israelites from their long captivity in Babylon. "When the Lord turned again the captivity of Zion," it begins, "then were we like unto them that dream, then was our mouth filled with laughter, and our tongue with praise," while the very heathen who were around us observed, and acknowledged the providence of God, and confessed that the Lord had done great things for them. They had been ruined as a nation, and led captive from Judea into Babylon; the very walls of Jerusalem had been thrown down; they had been insulted by their captors, who bade them sing the Lord's song in that strange land; and there had appeared no other hope to them of their return from captivity, but the declaration of their prophets, to whom, in the depth of their distress, they do not appear to have given much credit. This painful state of things, however, was not all their

sorrow; their religion appeared to be overthrown; the holy and beautiful temple, where their fathers worshipped, had been burned up with fire; the common enemy had broken down the carved work thereof, to use the eloquent expression of one who perhaps witnessed and lamented the desecration, "with axes and hammers;" the vessels of the temple had been taken off; and, when Belshazzar the king made a great feast to a thousand of his lords, he commanded, while he tasted the wine, to bring the golden and silver vessels which his ancestor Nebuchadnezzar had taken out of the temple which had been in Jerusalem, and the king, and the princes, his wives, and his concubines, insulted the Lord God of Israel, by drinking wine therefrom, and praising the gods of gold and silver, of brass and of iron, of wood and of stone, as if these dumb idols had been the conquerors of the Creator of the world; they insulted Jehovah as if the weakness of the God of Israel had been the cause of the affliction of his people, instead of his providential manner of punishing their idolatry. All seemed lost and ruined, and though, when the design of God, in permitting their captivity, was beginning to be answered by their hating the idolatry they once indulged in—though three of their number, who refused to worship the golden image of the god Belus, were miraculously delivered from the burning fiery furnace—and though another, who continued firm in his devotion to Jehovah, was no less wonderfully delivered from the den of lions, yet, such was the severity of the yoke of their rulers, and so numerous were their enemies, not only in the capital of the empire, but in the provinces which surrounded Judea, that there appeared no hope of their returning to Jerusalem, and building their temple, and restoring their holy worship; and when at length the edict of Darius was published, and they were allowed to go up to their home, the language of this, and of many other psalms, expresses, as one source of their joy, the total unexpectedness of their deliverance. "We were like them that dream: the Lord hath done great things for us, whereof we are glad;" they were glad, and they rejoiced before the God of their fathers, not only because their temporal bondage was over, and their worldly sorrow had ended; they rejoiced when they could say one to another, We will again go up to the house of the Lord, our feet shall stand in thy gates O Jerusalem. My soul longeth, yea, even fainteth, for the courts of the Lord. Lord, thou hast not only been favourable to thy people, and brought back the captivity of Jacob; thou hast forgiven the iniquity of thy people, thou hast covered all their sin.

I am sure that the applicability of this passage of scripture to the occasion on which we now meet must have already occurred to every one of you. Religious ignorance is a worse captivity than that of Babylon. The darkness of the soul is worse than the hopelessness of escape from temporal sorrow. The famine of the word of God is a worse famine to the heart than the famine of bread and water. The bondage of reason to the spiritual decrees and traditions of an usurping foreigner, is a more intolerable yoke than submission to temporal tyranny. The homage of the soul, and of the reason of man, to any other authority than that of the God who made it, is a yoke which neither our fathers nor ourselves were able to bear. To this general view of the subject, I shall, this morning, very briefly confine your attention. The immediate subjects which we are called upon to consider, are, the events in the reign of James, which we call the great conspiracy, and the arrival of king William, to confirm and establish the religion which we still profess: I shall take no particular notice of either, but beg you to attend to me, while I lay down this general and undoubted truth, that the people of this country have reason to adopt the language of this psalm, and to say that the Lord hath done great things for them. They have reason to thank God for their deliverance from those religious evils which were once firmly established among us, which were thrown off with much danger and difficulty, and which too many—in consequence of various changes and circumstances to which, as they are in some measure of a political nature, I may not, in this place, more particularly allude—are beginning to regard with indifference, and even with approbation and favour.

The people of England were for many centuries oppressed, and clouded, and enslaved by the church of Rome. The past event, which we thus commemorate, appeared to break that yoke for ever. If the church of Rome had not then been prevented from succeeding, it would even now, at this very moment, have probably been the creed and faith of this land. By the blessing of God upon us, it is not so. And I now wish to submit to you the two-fold cause of the reasons for which we ought to rejoice, and to say that "The Lord hath done great things for us, whereof we are glad."

First, We will consider the evils we have escaped and, secondly, the blessings we have secured; and I think there will be few who will not pray that the blessing of the Lord our God may be continued to us, to enable us to hold fast the profession of that true faith,

which by his good providence hath so long prevailed among us.

First, what are the evils which we have escaped, by throwing off the yoke of the church of Rome.

I pass by, as taking us into too wide a range of the subject, all the political evils of submission to a foreign priest, causing distraction of allegiance to the prince, perpetual interference of a priesthood who had no native interest in the land, and continued contests between the spiritual and civil laws. I pass by the persecutions, and the cruelty, and the principle that force may be employed to compel ecclesiastical submission; and I refer only to the religious part of the question, as that in which we are more immediately interested. You are, no doubt, aware that the peculiar religious creed of the church of Rome, which this our church has rejected, consists of twelve articles, which have been added to the Nicene creed, which were read at the communion-table before the sermon. Each of these articles was commanded to be believed under pain of the curses of the church and the threat of damnation, and each of these, which, through God's blessing upon our reformers, we have rejected—each was an intolerable evil.

I begin with the first. Was it not an intolerable evil that we should be compelled to receive a large mass of traditions as of equal authority with the word of God, and to burthen our consciences with the impossibility of really believing the false, the unfounded, the frivolous, and unmeaning doctrines and observances which were taught by these traditions, such as that the people were to worship God in the Latin language, and not to use their own, that the sacraments were not to be freely given to all—and many other things to which I have no time to allude? Was not the second article of this creed an intolerable evil, that, when we read the bible we must not interpret that bible according to our opportunities of knowledge, learning, and research, but according to a rule which no one has ever known, because it has never existed—the unanimous consent of the fathers, who were all divided in opinions from each other? How shall I go through the list? Is it not an intolerable evil that I must be compelled, against all powers of belief, to receive seven sacraments, as the third article teaches, instead of two? Or shall I not be grateful to my God that he has enabled me, as an unworthy and miserable sinner, to have a humble hope in his mercy through faith in the redemption of his Son, instead of depending upon the assurance which the fourth article of this creed of Rome teaches me to have in the merit of my own good works, that my own deservings

can obtain the grace of God, and eternal life hereafter? How can a sinful man die in peace who has no other hope of heaven than dependence upon his own righteousness? Is it not the scripture doctrine, that, when we have done all that we can do in obedience and repentance, to prove our faith sincere, we are still unprofitable servants, we have done that which it is our duty to do?

Let me not be thought tedious if I go on still with the list, and ask you, whether I am not required by all that is spiritual in religion, and by all that is valuable to me as an immortal and reasoning man, to thank God from the ground of my heart, that I am no longer required, under a curse, to believe that doctrine which makes the spiritual presence of my Saviour in the sacrament to be a presence of actual flesh and blood, and thereby compels infidelity, by enlisting my senses against my reason? Or shall I not thank God also that now, when I go up to the holy altar to partake of the sacrament in remembrance of the precious bloodshedding of Christ upon the cross, I am enabled to drink of the cup, as well as to eat of the bread?

Not only, too, are these, the fifth and sixth articles of this creed of the church of Rome, evils which we are to thank God for removing from among us—the seventh, which commands us to believe that even the souls of the righteous, when they are delivered from the burthen of the flesh, do not go at once into the presence of their God, but are consigned to some place which the bible never even once alludes to, called purgatory, from which place they may be delivered by purchased prayer—this belief, so contrary to antiquity, reason, and scripture, is not a more intolerable evil than the eighth and ninth impose, which is the commanded worship, however explained or qualified or defined, of images and saints and the virgin. If any action of man upon earth could diminish the happiness of the saints or of the virgin in heaven, it would be the offering them any homage whatever in the form of adjuration and prayer. Others may think as they please on these matters; I for one will pray to my God alone, and thank him that when I kneel in the name of Christ, he permits me to approach him, and neither saint, nor angel, nor the virgin, shall receive from me the shadow of a prayer, or divide my praise with the Most High.

I pass by the tenth article, the doctrine of indulgences, which I trust is now not so received as it used to be, when a penance might be commanded for sin, and then the penance be done away on the payment of money, while the sin was still declared to be pardoned. I omit, too, the doctrine of the

eleventh, which is the foundation upon which all the others may be said to rest, that the church of Rome is the mother and mistress, and therefore the ruler, of all the churches of God. I omit, too, the last, that other evil which is like the rest, that the believer in these doctrines must receive all things which the councils have delivered, and which condemns and anathematizes all who reject them. These constitute together that mass of spiritual evils which we have now so long rejected, and which the second event which we this day commemorate, appeared to banish from among us for ever. I trust that it has done so; and that no changes by the prince or by the people, for both are liable to error, will ever bring back again, and establish among us the evils to which I have referred. God has blessed us by removing them, God hath done these great things for us; and though we do not presume to condemn those who still maintain these doctrines—though they stand or fall to their own master—yet no public changes, no fear of man, no apprehension of being stigmatized with any name of reproach, nor any other motive whatever, ought to induce us to refrain from expressing our gratitude to God that he has thus long delivered us from the double evil of an erroneous faith, and from the yoke of an intolerant foreigner.

From considering the spiritual evils we have escaped, and for which we thank the God of all mercies, we were to consider the blessings we have secured by the second event which we this day commemorate. These blessings, which form together the most invaluable inheritance the goodness of God has ever yet granted to a civilized nation, may be summed up in these three:—the free use of the word of God; the establishment of a church which appeals throughout to that word of God; and the unlimited toleration of every religious opinion which may be proposed or defended among us. These are the consequences of the events of this day, and the blessings are so common that we forget they are utterly invaluable. As the air we breathe, and the bread we eat, are the two most inestimable of our temporal blessings, yet we do not think much of either, because they are common; so it is with these our spiritual blessings. They are the manna in this wilderness of the world, but our souls think but little of the light food, which is so commonly spread round our tents. Reflect, however, I pray you, but a short moment upon them, and remember with what difficulty and labour they were secured for you; then you will thank God that he has done so great things for you, in granting you these indescribable blessings.

In what language shall I speak to you either of the blessing of the free use of the scriptures, or the many hindrances and obstacles that prevented our reformers from rolling away the stone at the well's mouth, and enabling the people—the common people as well as the rich and the learned—to drink of these waters of life? All the books which the world contains are of no value when compared with these. In them is eternal life; the knowledge of God and of Christ, of redemption, and of ourselves; comfort in adversity, true joy in prosperity, guidance through life, hope in death, and the germ of those infinite discoveries of God and his providence, of Christ and his glory, of the Holy Spirit and its endless power, which shall occupy and delight the soul of the Christian through the ages of his continually improving immortality. It is the best gift of God to the soul; and may God grant that no power shall ever revive among us that shall be either able or willing to take it from the hands of the people! This is the best blessing we enjoy; and, as the people who possess that guide to heaven must have some society of their fellow-men with whom they may worship upon earth, as there must be some church with which to join in prayer and praise to God, so have we that next blessing, a church which defers to antiquity but appeals to scripture, and is founded on the scripture, and is guided by scripture; which claims no infallibility, and is therefore always willing to be improved, which professes to be the helper only of the worshipper of God, and tolerates all men to the utmost, because it claims no dominion over the persons of those who are insensible to its moderation, its merits, and its truth; a church whose worship and doctrines are as spiritual as they are ancient and scriptural. These are the blessings which we have secured; and if, by any ingratitude to our God or forgetfulness of his mercy, if by any indifference to religion, or lukewarmness in our profession of the faith, we permit these blessings to be again torn from us, we shall fall from our best happiness and our noblest privileges, and the last state of this nation shall be worse than the first.

Thus have we considered the evils we have escaped, and the blessings we have secured by the events which we this day commemorate. God hath done great things for us, and we do well to rejoice at the remembrance of his mercy; and I shall only add, that all these things are done that we might be a peculiar people, zealous of good works; and, if we are truly sensible of the mercy of God, the only manner in which we can prove the certainty of that gratitude is to pray to God that we may escape much greater evils than

those I have mentioned, and secure the end of those blessings which his providence has granted you. The yoke of sin is heavier than the yoke of Rome. It is of no use to thank God for the use of the cup in the sacrament, if you are too unworthy to go up to the altar to partake of it. It is little service to the soul to reject the worship of saints and of images, and never to worship God. It is absurd, and worse than absurd, to thank God for the means of grace, and never to use them, or to thank him for the hope of glory, yet never dare to look forward to death. It is a solemn mockery of God to call yourself a protestant, and to profess as such to love the scriptures, and value the true church of Christ, yet never to read the scriptures, nor partake in the ordinances of that church. What then, is the conclusion of the whole matter? It is this—as you are required by the gospel to prove your faith by your works, so are you required to prove your gratitude and mercy by personal religion. Thank God for your escape from spiritual evils, by praying that you may be delivered from the still greater evils of a hard heart and a careless life. When you thank God for the blessings he has given you, pray that you may obtain still greater blessings—the renewed heart and the hope of glory. The Lord hath done great things for us as a nation, let us pray to God that he would do yet greater things for us as individuals—that he will conquer by his grace the evils of the heart, and grant us the better blessings of pardon, and strength, and salvation.

### Biography.

THE LIFE OF JOHN PHILPOT \*,  
Archdeacon of Winchester.

THIS excellent man, who swelled the "noble army" of those "good soldiers of Jesus Christ that have been valiant for him even unto the death," was the son of sir Peter Philpot, knight of the bath, and twice high-sheriff of Hampshire. His native town was Compton, in that county, and the school of his education was Winchester College, from which he was admitted of New College, Oxford, Jan. 27, 1534; became a fellow of the same, and took the degree of L.L.B., or bachelor in civil law. In the Bodleian library at Oxford, there is a manuscript list of persons educated at New College, wherein Mr. Philpot is called "*Constans martyr pro verbo Dei, regnante Maria reginæ*"; "a faithful martyr for the word of God, in queen Mary's reign." The word "martyr" has a singular beauty, when applied (as it is almost exclusively now) to those great men who sealed their testimony with their blood; the word being Greek, and meaning in that language a "witness." Strype tells an amusing in-

cident about Mr. Philpot, soon after he went to college,— "Where (his words are) he profited in learning so well, that he laid a wager of twenty-pence, with John Harpsfield, that he would make two hundred verses in one night, and not make above two faults in them. Mr. Thomas Tuckynere, schoolmaster, was judge, and adjudged the twenty-pence to Mr. Philpot." His fellowship became void in 1541, probably by his setting out on his travels through Italy, where he was in some danger on account of his religion, a Franciscan friar at Padua endeavouring to trouble him for heresy. He returned to England in the beginning of the reign of king Edward, and was collocated to the dignity of archdeacon of Winchester by Dr. Ponet, or Poynt, the first protestant bishop of that see. Ponet's predecessor, Stephen Gardiner, Strype informs us, ever bore ill against this godly gentleman (Mr. Philpot), and had often forbidden his preaching in king Henry's reign. But he was not intimidated from exhibiting the contrast between truth and ruinous error: he was in possession of a talent, which neither his conscience nor his will allowed him to hide, especially under such a prince, and in so popish a diocese. Gardiner sent for him before certain justices of the peace assembled at his house, and addressed him by the very polite name of "rogue;" whereupon Philpot said to the bishop, "My lord, do you keep a privy sessions for me in your own house, and call me 'rogue'—whose father is a knight, and may spend a thousand pounds within one mile of your nose? And he that can spend ten pounds by the year, as I can, I thank God, is no vagabond!"

Mr. Philpot, when archdeacon of Winchester, laboured abundantly in word and doctrine, with great success, in Hampshire, during the time of king Edward. Grace and nature had well furnished him for his calling, and to it he devoted the advantages of both. Bishop Ridley and Philpot were esteemed two of the most learned men of their time. Philpot appears to have possessed great fervency of spirit, which appeared in all his controversies and troubles with the papists, whom he boldly attacked, leaving all the consequences in the hands of God. Some might say that his zeal was too ardent, that he was imprudent, went greater lengths, on some occasions, than was necessary, and needlessly exposed himself to danger. All these are the favourite expressions of those who have never opened their eyes to the necessity of "earnestly contending for the faith which was once delivered unto the saints," and to the duty of asserting the truth of God in its purity, even though the consequences should be uncomfortable, or, possibly, perilous to ourselves. He had the glowing ardour of a martyr, and desired the martyr's crown. Courage for the truth, will make those who own it not to fear the faces of men: such were its effects on Philpot; for, at the beginning of queen Mary's reign, in a convocation of bishops, and other dignitaries, met for the purpose of changing religion from protestant to popish, archdeacon Philpot, with a few others, dared to lift up his voice against the design. For his strenuous resistance, which he was not only bound in conscience to make, but had received full permission to make, since liberty of free debate had been promised, he was summoned before the chancellor, the said

\* See "Strype's Memorials;" "Fox's Acts and Monuments;" "Fuller's Abel Redivivus;" and "Middleton's Biographia Evangelica."

bishop of Winchester, his ordinary, and by him committed to close imprisonment for a year and a-half. He was then sent to Bonner, bishop of London, and other commissioners, who confined him in the bishop's coal-house, adjoining which was a little dark house, with a great pair of stocks both for hand and foot. He found in this dismal dwelling two fellow-sufferers in the same good cause, one of whom was a clergyman of Essex, the rev. Thomas Whittle, a most excellent man as appears by his writings, preserved by Fox: he suffered in the flames, with great joy and constancy, soon afterwards. When he heard that archdeacon Philpot was brought to this black abode, he desired much to see him, and related to him the circumstances which had brought himself thither. Two days after he had been in confinement, Bonner summoned Philpot into his presence, and said to him, "I marvel that you are so merry in prison, singing and rejoicing in your naughtiness, when you should rather lament and be sorry." "We are in a dark, comfortless place," replied Philpot, "and therefore, as St. Paul wills us, we make merry in the Lord, singing together in psalms and hymns." After some further altercation, he was remanded back to the coal-house, "where," said he, "I, with my six fellow-prisoners, do rouse together from the straw, as cheerfully, we thank God, as others do from their beds of down."

Philpot was examined fifteen or sixteen separate times before Bonner and others. On one occasion (that immediately following the interview just described), the bishops of London, Bath, Gloucester, and Worcester being present, the latter suggested, that before Philpot spake he should call to God for grace, and pray that it might please him to open his heart, that he might conceive the truth. Whereupon he fell down upon his knees before them, and thus prayed:—"Almighty God, who art the giver of all wisdom and understanding, I beseech thee, of thine infinite goodness and mercy in Jesus Christ, to give me (most vile sinner in thy sight) the Spirit of wisdom to speak and make answer in thy cause, that it may be to the contentation [satisfaction] of the hearers before whom I stand, and also to my better understanding, if I be deceived in any thing." In all these examinations, Philpot being well skilled in the civil and canon law, he pleaded his privilege of *exceptionem fori*, and refused to be examined before the bishop of London, because he was not his ordinary as archdeacon of Winchester. Bonner then endeavoured to ensnare him in private questions, but Philpot said, "My lord, all judicial proceedings ought to be public; therefore, if your lordship have any thing to charge me lawfully withal, let me be in judgment lawfully and openly called, and I will answer according to my duty; otherwise, in corners, I will not!" "Hav' him away, and set him the stocks!" was the bishop's summary mode of disposing of an antagonist for whose acuteness he was no match, and whose integrity put him to the blush. The next morning, early, an hour before day-light, the bishop sent for Philpot out of the coal-house, but, fearing foul play at that very suspicious hour, imagining that some deed of darkness might be contemplated in that hour, he refused to go. Bonner then ordered him to be brought by violence, and charged him to take the book, and swear to answer

truly to all such articles as he should demand of him, but he refused, upon the ground formerly alleged, that he was not his ordinary; the consequence of which was, that the bishop ordered him to be put into the stocks, "where," says Philpot, "I sat from morning till night, when the keeper, upon favour, let me out." They pretended to examine him, from time to time, and at length he was sent for every day, and even oftener; but, instead of fair inquiry, they heaped names upon him, calling him "blockhead, knave, fool," invective being the only offensive weapon which can be wielded by those who have to do with antagonists of learning and scriptural knowledge, whom they can neither answer nor refute. The time was now drawing near, when Philpot was to yield himself up for the testimony of conscience; for Bonner, perceiving his zeal, learning, and unbending constancy thought it high time to get rid of him. Accordingly, taking his seat in the consistory of St. Paul's, he caused him to be brought before him, not, as it would appear, from any regard to justice, but because he would "make a fair shew of orderliness in these proceedings," which, as he had the management of them, he foresaw would lead out to Philpot's destruction:—"The wicked worketh a deceitful work."—Bonner then began by charging Mr. Philpot with being fallen from the unity of Christ's catholic church, with blasphemously speaking against the sacrifice of the mass, calling it idolatry, and with speaking against, and denying the real presence of Christ's body and blood to be in the sacrifice of the altar. He laboured with the rest of the bishops, both by persuasions and promises, and by cruel threatenings, to make him abjure; to all which he answered, "You, and all your sort, are hypocrites, and I would all the world knew your hypocrisy, your tyranny, ignorance, and idolatry!" Bonner continued to be tyrannical, and his prisoner maintained an inflexible constancy. Truth was the banner beneath which he was enlisted; so that he could say, "The Lord is on my side; I will not fear what man can do unto me." At length Bonner asked Philpot, if he had any just cause to allege why he should condemn him as an heretic? "Well," replied he, "your idolatrous sacrament that you have found out, you would fain defend, but you are not able, nor ever shall!" "My lords," said Bonner, "my predecessor Stokesley, when he proceeded to give sentence against an heretic, made use of a certain prayer, whose example I will now follow;" and so with a loud voice prayed (in Latin) that prayer which is the collect for the third Sunday after Easter:—"Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same."—"I wish you would speak in English," said Philpot, "that all men might understand you; for St. Paul commands, that all things spoken in the congregation, should be spoken in a tongue that all men may understand and be edified." The bishop then repeated it in English, and, when he came to these words, "to eschew [or reject] those things which are



contrary to their profession," Philpot said, "Then they must all turn away from you, for you are enemies to the honour of Christ: may God save us from such hypocrites as would have things in a tongue that the people cannot understand!" "Whom do you mean?" said Bonner. "You," he replied, "and all who are of your congregation and sect! And I am sorry to see you sit in that place you do now, pretending to execute justice, while you do nothing else but deceive all men!" And turning to the people, he said, "O, all you gentlemen, beware of these men, and all their doings, for they are contrary to God's word, and the primitive church." Of course these words were intended by Philpot to apply, not to their office or order as bishops (for he who uttered them was an episcopalian), but to their abuse of the power committed to them, in the persecution of the maintainers of the pure truth of God. The bishop then pronounced sentence of condemnation against him as a heretic, upon which he said, "I thank God I am an heretic out of your accursed church; but I am no heretic before God: but God bless you, and give you grace to repent of your wicked doings; but let all men beware of your bloodthirsty church!"

It is said of Joseph, in the psalms, "Whose feet they hurt in the stocks; the iron entered into his soul;" words that applied to the excellent, but injured man of whom we are treating; for the keeper of Newgate treated him most cruelly; ordering him on the block, and directing that as many irons should be rivetted on him as he was able to bear; nor would he allow him to be taken from the block until he had yielded to the application of the under-keeper to give him money. It was in vain that Philpot pleaded poverty, from the length of time he had been in prison, and protested that he would willingly sell his gown off his back for twenty shillings—"for," said he, "the bishop told me I should soon be dispatched." The keeper demanded four pounds, and because Philpot had it not to give him, he ordered his man to take him on his back, and carry him into "limbo." The night before he suffered, being informed that he was to be burnt the next day, he said, "I am ready; God give me strength, and a joyful resurrection!" He then poured out his spirit in prayer to the Lord, giving him hearty thanks for accounting him worthy to suffer for his truth. The way being very dirty as he was going to Smithfield, two officers took him up, in order to lift him through the dirt, upon which he jocularly said, "What! will you make a pope of me?" Being arrived at Smithfield, he knelt down, and said, "I will pay my vows in thee, O Smithfield!" When he came to the stake, he kissed it, and said, "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?" And after he had been bound to the stake, he repeated the hundred-and-sixth, seventh, and eighth psalms, and prayed most fervently; till at length, in the midst of the flames, with great meekness and comfort, he gave up his spirit to God. The dreadful sentence was executed upon this holy martyr, December 18, 1555.

His writings were, "Epistolæ Hebraicæ," and "De Proprietate linguarum," which are supposed to be in manuscript: "An Apology for Spitting upon an

Arian, with an Invective against the Arians," Lond., 1550 [The coarseness of the title of this book is to be lamented]; "Supplication to King Philip and Queen Mary;" "Letters to Lady Vane;" "Letters to the Christian Congregation, that they abstain from Mass;" "Exhortation to his Sister;" and "Oration." These are all printed by Fox, except the last, which is in the Bodleian. He also wrote translations of "Calvin's Homilies;" "Chrysostom against Heresies;" and Cœlius Secundus Curio's "Defence of the Old and Ancient Authority of Christ's Church;" and his account of the above-named convocation, or what appears to be so, under the title (the original is in Latin) "A true Declaration of a Discussion, appointed by command of Mary, Queen of England, in the Ecclesiastical Synod, held at London, in October, 1553," printed in Latin at Rome, 1564, and in English at Basil.

N.

### The Cabinet.

**BAPTISM OF INFANTS**.\*—Easily is that objection confuted that baptism profiteth not infants if we still say that sacraments without faith profit not; for infants have no faith—thus they babble. We answer first, that the baptism of infants is grounded upon the free mercy and grace of God, who saith "I will be thy God, and the God of thy seed" (Gen. xvii. 7). And again, "Suffer children to come unto me, for of such is the kingdom of God" &c. (Mark x. 14). Infants, therefore, are numbered and counted of the Lord himself, among the faithful; so that baptism is due unto them as far forth as it is due unto the faithful. For, by the imputation of God, infants are faithful, whereunto pertaineth this saying of our Saviour—"He that shall offend one of these little ones that believe in me" &c. (Matt. xviii. 6). For he manifestly exalteth "little ones" believing; for imputation's sake, doubtless, not for confession, which by no means as yet is in little ones. To this also may be added, that the father of the infant doth therefore desire to have his child signed with the mark of the people of God, to wit, baptism, because he believeth the promises of God, that is, that his infant is of the household of God; therefore there is faith in the baptism of infants. But the father doth not believe. Be it so, yet that is no hindrance to the infant. For in the faith of the church he is brought to be baptized. The church verily believeth that infants ought to be brought to the Lord; the church believeth that they are of the household and people of God; therefore she commandeth them to be partakers of the mysteries. So that, again, in the baptism of infants a man may find faith. Hereunto doth St. Augustine add this, saying "Therefore infants are rightly called faithful, because they, after a sort, do confess their faith by the words of him that bare him."

**THE CARNAL HEART.**—The reason, why the true sayings of God are not received with such realizing and influential belief, is to be found in the carnal and corrupt desires of man's self-deceived and disobedient heart. It is the fault, as well as the corruption of his nature. The heart of Eve went after the forbidden

\* From "Sermons on the Sacrament," by Henry Bullinger. Cambridge: Stevenson, 1840.—These sermons are reprinted in a convenient form, from the edition of the Decades of 1587. As the convocation (1586) prescribed that every minister having cure, not licensed to be a public preacher, should possess the decades, and every week read over one sermon, and note the chief matters therein contained, this work of Bullinger can never be uninteresting to a member of the English Church.

fruit—her inclinations biased her judgment and blinded her understanding—the testimony of Satan favoured her wishes and propensities—she believed what she desired to be true, and the testimony of God lost its influential hold upon her mind. This is the history of the first instance of unbelief. And the same cause still produces the same result. Earthly things engross the affections—and then the things of God are not approved and appreciated—there is something else which man will love better and seek rather; and this carnal preference indisposes and incapacitates the mind for receiving the things of the Spirit, and for the belief of the truth. And while they are under this counteracting influence, men either openly reject the words of God, or, with a professed subjection, practically treat them as idle tales; “the natural man receiveth not the things of the Spirit of God;” for they are foolishness unto him, they are things of which he does not see the wisdom and the worth, neither can he know them, because they are spiritually discerned, that is, distinguished, discriminated—judged of and estimated. Carnal preference and worldly love bias and blind the understanding, and prevent it from forming a right judgment respecting the things of God. Therefore it is, that they are not received with realizing and influential persuasion. And hence our Saviour said to the Jews, “How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?” They preferred the praise of man, they were fully set upon this object of carnal desire, and for this cause they could not believe; they wilfully set up this barrier and obstacle, or, as the same thing is expressed, in another verse, they would not come unto him, that they might have life. “Ye believe not, because ye are not of my sheep,” said the Saviour, on another occasion, adding, “My sheep hear my voice, and they follow me.” There was no disposition to hear his voice, and do his will and follow him; and, therefore, they did not believe.—*Rev. T. Best.*

**HEATHENISM.**—Now we may unhesitatingly charge upon heathenism, even if you keep out of sight its debasing effect upon morals, and think of it only as a system of religious ceremonies and observances, the having a direct tendency to the destroying men's lives. It commonly represents the Deity as delighting in the sufferings of his creatures, and therefore seeks to propitiate him through slaughter. It has not been merely amongst the more savage of pagans, but also amongst those who have advanced far in civilization, that the custom has prevailed of offering human sacrifices. Writers the best qualified by learned research, for delivering an opinion, assert that there is no nation, mentioned in history, whom we cannot reproach with having shed the blood of its citizens in order to appease the Divinity, when he appeared angry, or to rouse him when indolent. The Grecians made great progress in sciences and art; yet it would seem to have been a rule with each of their states, to sacrifice men before they marched against an enemy. The Romans, who emulated the Grecians in civilization, appear not to have been behind them in the cruelties of their religion: even so late as in the reign of Trajan, men and women were slain at the shrine of some one of their deities. As to the heathenism of less refined states, it would be easy to affix to it a yet bloodier character: nothing, for example, could well exceed the massacres, connected with religious rites, which appear to have been common among the nations of America: the annual sacrifices of the Mexicans required many thousands of victims, and in Peru two hundred children were devoted for the health of the sovereign. What a frightful destruction of life! But Christianity owns only one human sacrifice, and, through that one, death itself was abolished.—*Rev. H. Melvill.*

## Poetry.

## LINES

WRITTEN ON THE DEATH OF A VALUED FRIEND.

(For the Church of England Magazine.)

GONE, art thou?—gone, in all thy strength and youth,  
From the home-hearth, where thou wast held so dear;

Yes, fled away, and many a bitter tear  
Guerdon'd thee hence, thou child of love and truth!

O many hearts looked up for joy to thee,  
And many lips were lavish in thy praise;  
But now thy name, like thoughts of other days,  
Comes o'er the heart, soft, sad, and mournfully.

Thou wast, what few, alas! can ever be—  
A stranger to the wiles of artful men;  
But, like the timid bird in yonder glen,  
Thine was the soul of all felicity.

Mourn we thy fate, dear friend, we mourn our own—  
That we are here, and not that thou art flown.

MARY ELIZABETH.

L— Vicarage.

## RECOLLECTIONS.

FROM AN UNPUBLISHED POEM\*.

CHARLES BAYLY.

OH, for an angel's tongue, a seraph's pen,  
Inspired with heavenly eloquence,  
That I might utter all my spirit feels,  
When thinking of thy love, my God, to me!  
Nurs'd in affliction's cradle from my birth  
To manhood, still thine outstretched arms sustain'd  
And fed me with the fondest care, through days  
And nights of solitude and weary pain.  
When from the gambols of the dancing flies,  
Or fancied pictures in the blazing fire,  
I sought relief—to thee I soon return'd—  
And when I long'd to gaze upon creation's face,  
As once impress'd upon my boyish mind—  
My thoughts to thee again would fondly soar,  
There would they hover with unmix'd delight,  
Till in my slumbers, angels round me sung,  
And struck their heavenly harps in unison,  
Veiling their glowing faces as they bent  
Before th' eternal God; and humbly cast  
Their golden crowns at Jesu's feet. Ah me!  
Swift on the wings of time I hurry back,  
And fancy makes me feel that trembling kiss,  
Which often woke me from my happy sleep:  
Call it imagination's fond deceit,—  
But sure I am, that even now, I feel  
The scalding tears which fell from her sweet eyes,  
As gazing on her suffering child, she sat  
Beside my bed. Oh blessed spirit pure!  
How many a prayer, by day and night,  
Didst thou breathe forth to God in my behalf!  
There, register'd in heav'n with pens of fire,  
They shine upon the book of life. Thy voice,  
As when from holy writ, with gentle tone,  
Thou readest of the patient Saviour's pangs,  
And how he suffer'd for our guilty race—

\* From the “Solwood Wreath.”

Hark! how its thrilling music swells above,  
 Leading the heavenly songs in strains divine!  
 Blest parent! whither art thou? Here I gaze  
 Upon the rolling planets in their course,  
 Tended by glorious lights in order rang'd,  
 While stars and systems meet my wondering view;  
 All bright! all beautiful! too vast for us  
 To comprehend. Oh! can it be, that thou  
 Art journeying in you heaven of light;  
 There waiting, till the mighty trumpet sounds  
 The grand assembly of our fallen race?  
 If so—dear mother, may thy grateful son  
 Watch that pale orb with fonder interest,  
 'Till again we meet in the bright presence  
 Of our all-gracious God, to separate no more!  
 And thou, dear faithful servant, who did'st tend  
 Me with a mother's watchful care, and soothe  
 My pain with legends strange of other days;  
 'Till by the magic of thy strains, I slept  
 Within thy folded arms:—I seem to hear  
 Thy welcome steps, as thou didst kindly bring  
 Selected dainties to my lonely room:  
 How fondly thou didst bear my froward will,  
 And try to hide from me thy falling tears,  
 When fondly looking on my wasted frame!  
 But thou art gone! Yes, I remember well,  
 When standing by thy bed in after years,  
 That parting look—those trembling whispers faint,  
 Which sweetly told me, thou wert going to heaven!

### Miscellaneous.

GOOD AND BAD NEWS.—Bad news weakens the actions of the heart, oppresses the lungs, destroys appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flashes the face; fear blanches it; joy illumines it . . . . . Surprise spurs the pulse into a gallop; delirium infuses great energy; volition commands, and thousands of muscles spring to execute; powerful emotion often kills the body at a stroke. Chilo, Diagoras, and Sophocles, died of joy at the Grecian games. The news of a defeat killed Philip V. One of the popes died of an emotion of the ludicrous on seeing his pet monkey robed in pontificals, and occupying the chair of state. Muley Moloc was carried upon the field of battle, in the last stages of an incurable disease; upon seeing his army give way, he rallied his panic-stricken troops, rolled back the tide of battle, shouted victory, and died. The door-keeper of Congress died upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had suddenly subsided. Lagrange, the young Parisian, died a few months since, when he heard that the musical prize for which he had competed was adjudged to another. The recent case of Hills, in New York, is fresh in the memory of all. He was apprehended for theft, taken before the police, and, though in perfect health, mental agony forced the blood from his nostrils, and he was carried out and died.—*Educational Mag.*

DR. JENNER.—There is something in the progress of the discovery of vaccination, so indicative of the surpassing genius and sagacity of the author, and, in its final development and promulgation, so much that betokens the humility, the benevolence, and the disinterestedness of his nature, that we cannot but regard him as one of those highly favoured individuals whom it pleases providence now and then to select, as the medium through which relief is vouchsafed to

the miseries of mankind. The plague which he essayed to stay was universal in its ravages. Other scourges are confined to certain latitudes, or rage only during particular seasons; but time nor place restrained the all-devouring enemy which it was his aim to subdue. There is reason to believe that small-pox has existed in the east, especially in China and Hindostan, for several thousand years. It did not visit the more western nations till towards the middle of the sixth century; it then broke out near Mecca, immediately before the birth of Mahomet. It was afterwards gradually diffused over the whole of the old world, and was finally transported to the new, shortly after the death of Columbus. In the British islands alone, it has been computed that forty thousand individuals perished annually by this disease! It killed one in fourteen of all that were born, and one in six of all that were attacked by it in the natural way. The introduction of inoculation for small-pox was productive of great benefit to all who submitted to the operation; but, though it augmented the individual security, it is a well-ascertained fact, that it added to the general mortality, by multiplying the sources of contagion, and thereby increasing the number of those who became affected with the natural distemper. All, who have not yet duly appreciated the benefits which vaccination has conferred on mankind, may do well to meditate for a while on this picture. Let them look on the loathsomeness and dangers of small-pox in its most mitigated form; let them consider, that this disease has been banished from some countries, and, with due care, might be eradicated from all; let them remember, that, notwithstanding prejudices, carelessness, and ignorance, millions now live who, but for vaccination, would have been in their graves. To have anticipated such results from human agency, would at no remote period have been considered the most chimerical of all imaginations. We have, nevertheless, seen them realized. The time in which they occurred, will forever be marked as an epoch in the physical history of man; and England, with all her glories, may well rejoice that she has to number Jenner among her sons. The meekness, gentleness, and simplicity of his demeanor, formed a most striking contrast to the self-esteem which might have arisen from the great and splendid consequences of his discovery. He was thankful and grateful for them in his heart; but to pride and vain glory he seemed to be an utter stranger. On a recent interesting occasion, a short time before his death, the following were among the last words that he ever spoke to the writer of these lines. The nature of his services to his fellow-creatures had been the subject of conversation; "I do not marvel," he observed, "that men are not grateful to me; but I am surprised, that they do not feel gratitude to God for making me a medium of good." No one could see him without perceiving that this was the habitual frame of his mind. Without it, it never could have been, that in his most retired moments, and in his intercourse with the great and exalted of the earth, he invariably exhibited the same uprightness of conduct, singleness of purpose, and unceasing earnestness to promote the welfare of his species, to the total exclusion of all selfish and personal considerations. These qualities particularly arrested the attention of the many distinguished foreigners who came to visit him; and they were not less the cause of satisfaction and delight to his most intimate friends.—*Gloucester Journal.*

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OF CLERGYMEN



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CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE CONNEXION OF THE TRUTHS OF RELIGION.

THE truths of religion are so connected, that one cannot occupy the thoughts of the Christian without another; they form, as it were, the links of a chain in his mind. Now, some may suppose that a single truth of such importance as religion would be sufficient to entertain at one time, and that a succession of subjects must necessarily cause confusion: on the contrary, it will be found that one link of the chain naturally supports another, and that, instead of producing confusion, or of perplexing the mind of the believer, it is a powerful means of furthering his heavenly aims, of strengthening his weakness, and of effecting a harmony—the result of which is visible in his walk and conversation, and which procures for him a peace to which the world are strangers.

The topics of religion are numerous, but, like the sticks which the prophet Ezekiel took, one for Judah, and the other for Joseph, they join into one stick, and become one in his hand (Ezek. xxxvii. 17). And as the most beautiful building is composed, not of one stone only, but of many, so "pure and undefiled religion" consists, if I may so speak, of many pieces; every stone has its position, but they all agree and unite together, and order, symmetry, and beauty, pervade the whole. The truths of religion, like water, may often be separated and divided into particles, but it will be seen, that drop no sooner comes in contact with drop, than they unite, they no longer remain in distinct portions, but they form one complete whole—a perfect mass; and scrutinize it as we may, it will be impossible for us to discover the points at which the different globules were united. And, so the variety of subjects in matters of religion

will not, if rightly considered, perplex or confuse the mind of the believer.

A very evident instance of this linking of divine truths is seen in the following example. The contemplation of our ruined state by nature must necessarily be followed by feeling the absolute need of a sacrifice to expiate our guilt, and we shall be led by the consideration of this sacrifice to perceive the wonderful agreement of the attributes of Almighty God. Now, the connexion of these truths must produce many profitable reflections and consequences. O, what words can express the dreadful misery of that "horrible pit," into which, by sin, we have fallen! What imagination can conceive the faintest idea of the effects of those "wages" which are justly ours, the "lamentations," the "mourning," the "woe," and the torment of the worm that never dieth, and of the fire that shall not be quenched!

Man often looks upon one sin as of greater enormity than another: our minds are by nature so sullied, that, although we may see and lament sin as an evil, as regards either a nation or ourselves, yet alas! we can form no adequate idea of the exceeding sinfulness even of the unholy thoughts of the heart in the sight of God! We are too fond of classing our faults, of looking upon some as great, while others we denominate trivial or little sins; and by this means we lose sight of the holiness of the God with whom we have to do, and are led to forget that the least deviation from the path of duty, the commission of the slightest offence is sufficient, if unrepented of, to condemn us to that punishment, which undeplorable, and consequently unforgiven sin, deservedly merits.

Now, there is not a just man upon earth, that sinneth not" (Eccles. vii. 20); we are

"all gone out of the way, we are altogether become abominable, none doeth good, no, not one" (Ps. xiv. 4). We were indeed made "after God's likeness," "created in his own image," but alas! we did not continue long in that holy and happy state; for sin entered into the world, "by one man's disobedience all were made sinners," and consequently the curse pronounced, that "the soul that sinneth it shall die," is entailed on all flesh, because we are the offspring of him by whose offence "judgment came upon all men to condemnation." This, then, is our deplorable condition, lying under the curse of God, and without the least right of hoping for mercy and forgiveness, because it would not have been consistent with the character of God to pass, and not to execute, a sentence, which he has pronounced on a guilty world. Our misery too, is not confined to this earthly scene alone, for we are in possession of a never-dying soul, a soul that must exist for ever, and that, in consequence of the fall, in the regions of torment, darkness, and despair! "By the deeds of the law can no flesh be justified," for we, being carnal, are continually breaking the commandments of God, and that which was ordained to life we must all find to be unto death. Our nature is so corrupt, that, even if ever we have the inclination to do good, evil is present with us; and, as the righteousness of God requires us to keep the whole law, we must be conscious that, were we even able to say that we had only violated it in one point, we are certainly guilty as if we had broken all. This truth must lead us to feel that the weight of our sins is intolerable, and that they "are like a sore burden too heavy for us to bear" (Ps. xxxviii. 4). Such reflections must produce a contrite and humble spirit—they will teach us to feel that "we are verily guilty before God," and that there remaineth nothing for us now, but a certain desert of judgment and fiery indignation, which shall justly destroy the adversaries of God. O, wretched that we are, who shall deliver us from the body of this death (Rom. vii. 24)?

If, when sin entered the world, bringing with it misery and death, temporal and eternal, we could find no words of sufficient force to convey an idea of the horrors of the curse; and if no imagination can fathom the depth of the "woe" which is entailed upon us by "man's first disobedience," how is it possible for us to express the wonders of that scheme of love, by which we again obtain the favour of God, and are restored by regeneration to his image, by which a reconciliation is made, which it was alike impossible, either for our works and merits, the deeds of the law, or for the blood of bulls and goats,

to have effected? Being, then, reconciled to God, by the death of Jesus, we no longer walk through life exposed to the just fury and anger of a holy and terrible God; for now our wants are all supplied by a careful and tender "shepherd;" our affairs are ordered for good by an affectionate father; we have strength imparted in our necessity and distress; we have "a refuge from the storm, a shadow from the heat, a covert from the tempest and rain." Our blind eyes have been opened, and we, that "were sometime sitting in the shadow of death and darkness, in the prison-house," are now ransomed and freely pardoned, so that we may with confidence exclaim with the psalmist, "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (Ps. xxxii. 7).

But, while we think with joy that a way has been made for our escape, surely we have cause for gratitude, when we reflect upon the price with which our salvation and forgiveness was purchased, even by "the precious blood of Christ as a lamb without blemish and without spot." Now, were we under sentence of death, for an act of rebellion to an earthly sovereign, and some friend were to offer his life if it could be accepted in lieu of ours, what gratitude should we feel to such a friend! Or suppose a nation was threatened with some severe visitation, and the emperor of that nation were to come forward, willingly leaving the splendours of the court, and the pleasures of his exalted station, and voluntarily undergo the greatest sufferings and privations, nay, even death itself, in order that he might avert from his people (who had always been unruly, and had even often taken up arms against him), the impending calamity, such a disinterested act could not indeed be appreciated, but it is still but a poor and feeble figure of that which Christ has done and suffered for us. When we reflect that he resigned the perfect happiness he had with his Father—his glory, and the joys of heaven—to descend to earth, to take our nature upon him, and to give his life a ransom for us, "while we were yet sinners," we must be filled with love and gratitude to him who has so loved us. This is the way how God can still "be just, and yet the justifier of them that believe in Jesus" (Rom. iii. 26).

Profitable as it is to dwell on that scheme of mercy by which our salvation was purchased, we must not, however, leave the Saviour at Calvary, but with the eye of faith we must see him now that "he has ascended upon high," we must acknowledge him as our great High Priest, who is gone into heaven, where he ever maketh intercession for us.

Now, because men do not acknowledge the

Saviour in his different offices, there often arises a murmuring against the ways of God, if "sentence against an evil work is not speedily executed;" men are apt, instead of considering that the "goodness and forbearance and long suffering of God should lead them to repentance," to commit the dreadful sin of supposing themselves wiser, and consequently more capable of governing the course of this world, than he who dwelleth in the heavens, and who they imagine neither sees nor regards the wickedness and evils of earth. There are indeed many occurrences which are difficult, and which cannot agree with the feelings of nature. The Christian even may often be "grieved" when he sees the prosperity of the ungodly, "and the success which frequently attends them; he cannot "understand" why "all the workers of wickedness flourish," and the righteous, perhaps, come to "misfortune" (Eccles. viii. 9); he may be tempted to complain of the seeming unjust inequalities which exist, but no sooner does he enter "the sanctuary of God" than every thing is reconciled (Ps. lxxiii). He feels assured that "the Judge of all the earth must do right," and faith assists him in seeing Jesus, the great Intercessor, pleading with his Father for another year, for the barren fig-trees, that by digging about them, and dunging them, they may bring forth fruit. And, although the Christian sees the rebellion of the wicked, and hears of the "counsel which they take against the Lord, and against his anointed," he nevertheless still hears the pleading voice of Jesus—"Father, forgive them, for they know not what they do." We must remember also, that, although we are invited to come boldly to the throne of grace, and although the golden sceptre of mercy is now extended towards us, yet we cannot offer one prayer, or a single note of praise, without the office of Jesus, as our high priest, to present it to God.

Another benefit, too, which we derive through the Saviour, is that gift of the Holy Spirit which he promised to send us from the Father, and without which we can do nothing. The continuance also of present blessings, and our hope for future ones, must be founded simply and entirely on the kindness of God, through the merits of his Son Christ Jesus.

Now what ought to be the fruits produced by the right consideration of our lost condition by nature, and of our restoration by free mercy and grace?

Certainly no consideration can more clearly show the entire insufficiency of our works to obtain God's acceptance and favour; for, if we do not really feel our absolute need of the gracious sacrifice that has been offered, we

are alas! still under the curse, and liable to its dreadful consequences. For if the mansion of our Father is, as the poet expresses it, "the centre of six ways, diverging each from each;" and as he has promised

Relief to none

But guests that seek it in th' appointed one,

can we be surprised, if we determine to follow the dictates of our fleshly wisdom, if we refuse to listen to the guide which our Father has provided to direct our steps, and turn a deaf ear to the voice, "this is the way walk ye in it," that we should fail in our attempt, or that we should hear, on knocking at the door for admittance, that dreadful sentence, "Depart from me, I never knew you!"

We must learn to look upon ourselves as unworthy, were it not for the Saviour who has obtained for us a righteousness, with which we must be clothed, or else be lost for ever. Our works must proceed, not from the idea of gaining for us salvation, but from a right faith in the Son of God, and from the love which this right faith must produce. How strange it seems that the Israelites should require the warning not to impute the favour which God had shown them, to the effect or for the reward of their righteousness, or uprightness of heart; still more strange is it that we, who have been rescued from a more grievous bondage than that of Egypt, by the free mercy of God in Christ, should once suppose that our deliverance from the punishment of sin is owing to our own conduct and merits; and that we should not at once joyfully exclaim, "Sing unto the Lord a new song, for with his own right hand, and with his holy arm hath he gotten himself the victory, and brought salvation." "To him be all the praise, the power and the glory, for ever and ever" (Ps. lcviii. 1, 2; Is. lix. 16). If God "has delivered our soul from death, our eyes from tears, and our feet from falling," surely the least that we can do is to "stedfastly purpose to walk before him"—that is, in his fear—during our sojourn "in the land of the living." After God has done so much for us, what sacrifice can be too great for us to make for him? The inquiry of every one who has been renewed by grace, to see his lost condition, and what the Lord has done for his soul will be, "What reward shall I give unto the Lord for all his benefits?" Now if the children of Israel, after their escape from Egypt, celebrated the passover; if, when they had in safety crossed the Red Sea, they sang a song of praise; if "they that are delivered from the noise of archers should rehearse the righteous acts of the Lord;" if a preservation from temporal want induced Jacob at once to

determine that the Lord should be his God; if on restoration to health king Hezekiah exhibited that beautiful strain of praise and gratitude which we find in Is. xxxvii.; if David, after having "pursued and destroyed" his enemies, could compose a psalm of triumph, and close it with giving thanks unto the Lord who "had girded him with strength to the battle," and who had subdued them that rose up against him" (2 Sam. xxii.); and if a poor leper, on being "healed," could "return and give glory to God," what abundant cause, what a never ending theme have we for gratitude and thanksgiving for all the "mighty acts" which have been wrought for us—for the deliverance which has been effected—for the ransom that has been offered and accepted—"for the means of grace, and for the hope of glory!" "O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men; that they would exalt him in the congregation of the people, and praise him in the assembly of the elders" (Ps. cvii). But what have we to offer to one so great and holy? he demands our "heart," which is the only offering, which if presented "whole," he will graciously accept. It is on the grounds of the great things which Christ has done for us, "the liberty wherewith he has made us free," that the arguments to "live a sober, righteous, and godly life," and to walk worthy of the vocation wherewith we are called, are founded, and enforced. "Be ye holy, and pass the time of your sojourning here in fear; forasmuch as we know that we were not redeemed with corruptible things as silver or gold; but with the precious blood of Christ; as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). We are exhorted to "be followers of God, and to walk in love, because Christ hath given himself for us, an offering and a sacrifice to God" (Eph. v. 1, 2). "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. v. 15).

We may see, too, from the great price which it cost to redeem us, the inestimable value of the immortal soul. We may learn from the consideration, to have a love and charity to all men, even "for the rebellious also," because for them Christ died;" and, remembering how freely we have been forgiven, we too should be ever ready to "forgive them who trespass against us." We should bear in mind that parable of our Lord, in order that we may escape the condemnation of him who, having been forgiven by his master the debt which he owed him, immediately went out, not to "do likewise," and to follow the example of his Lord, by

acting with the same kindness to one who was similarly circumstanced with himself, but to turn a deaf ear to the entreaties for "patience" of one of his fellow-servants "who owed him an hundred pence" (Mat. xviii. 28).

If we really feel the misery of our state by nature, and the blessing of the "joyful sound of salvation"—"if so be we have tasted that the Lord is gracious"—if in any measure we have been partakers of the fulness which is in Christ Jesus—if we have experienced any "peace in believing," or any comfort from the promises of God, then, like the woman of Samaria, we shall be anxious that others also should be acquainted with the treasure that we have found, that they should have a fellowship in our joy and join us in extolling the mercy, and showing forth the praises of him who hath called us out of darkness into his marvellous light." And we shall feel an interest in, and aid by our assistance and prayers, the exertions of those, who are endeavouring to spread among the heathen the blessed truths of the gospel, "that God's way may be known upon earth, and his saving health unto all nations." We should give proof of our love and gratitude by following the example set before us in the gospel, and we should not be hasty in condemning the ungodly, or in feeling anger towards them, because we should reflect that our Saviour (who has still greater cause than we for anger and displeasure) is interceding for them, with his Father in heaven.

We must not forget, however, that it will not be sufficient for us to express our gratitude and love, merely "with our lips" (Ezek. xxxiii. 30), or to know, and not to do the commands of God; for "not every one," says Christ, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he, that is not a hearer only, but a doer of the will of my Father which is in heaven" (Mat. vii. 21). S. S.

#### THE TRINITY IN UNITY.\*

In the book of Deuteronomy the Lord thus speaks by his servant Moses: "Hear, O Israel; the Lord our God is one Lord." The plain meaning of this sentence is, that the august and incommunicable name, Jehovah, by which the God of Israel had distinguished himself from the idols of the heathen, was not the name of several united and independent deities, but of one—the infinite, eternal, and indivisible God. The plain intention, I say, of the sentence is, to inculcate the singularity and simplicity of the divine essence;

\* From Sermons on Practical Subjects, chiefly preached in the cathedral of the Holy Trinity, commonly called Christ Church, Dublin, by the rev. John Clarke Crosthwaite, A.M., of Trinity college, Dublin, Dean's vicar in Christ church cathedral, and examining chaplain to the lord bishop of Kildare. London: Rivingtons, 1840. 12mo, pp. 527.

and that, for the purpose of guarding the Israelites against the notion, that more gods than one had been revealed to them under that sacred and mysterious name. Now, there is not in holy scripture (and it is most important to observe it) the slightest ground for imagining that the necessity for suggesting this caution originated in any mistake which had been made by the Jews. Whether in their early history contained in the pentateuch, or in their subsequent history after the death of Moses, there is no discoverable trace, either in their notions or practices, of any error at all resembling that against which they are here guarded. Proofs are to be found of their worshipping the Lord under the similitude of an image. Proofs are also found of their associating him with the false gods of the idolatrous nations. But that their theology or their worship was ever corrupted by any notion similar to that aimed at in this remarkable passage, there is not, as far as I can discover, the slightest reason to suppose.

The truth is, as I have already observed, the difficulty originated in the scripture itself. The word of God from beginning to end was so constructed, that, if that construction had not been guarded, incidentally by counteracting peculiarities, and formally and specially by the words which I have quoted from Deuteronomy, it would have been difficult, perhaps absolutely impossible, to have preserved the Jewish church in the belief of the unity and indivisibility of the divine nature. We have only to open our bibles to discover proof of this assertion. In the very first verse of the bible the Hebrew text points out the real source and origin of the difficulty. The word which we translate God, is in the plural number. The verse when literally translated stands thus, "In the beginning Gods created the heavens and the earth." And in like manner every time God is named in the chapter, it is "Gods," and not "God," which is signified by the original word. Now this fact becomes the more remarkable by being coupled with two others. The first is, that the singular word, of which the plural is here used by Moses, is also found in the scripture. This being the case, one might naturally have supposed that the use of the plural word (whatever might be the reason for using it at all) would occur very rarely, and most probably would be found only or chiefly in the poetical parts of scripture; where, for the sake of metre, or for some other cause, the strictness of the singular form had been departed from. Now, the phenomena of scripture (and this is the second fact I wished to notice) are directly the reverse. The singular form is found almost exclusively in the poetical parts of scripture; and, in the whole bible, it does not occur much oftener than once, for every fifty times the plural word is used. The facts of the case, then, are simply these; 1, that the word, commonly used to signify the one living and true God, is found in holy scripture both in the singular form (Eloah), and in the plural (Elohim); 2, that, comparatively speaking, the singular word scarcely ever occurs; and, 3, that the use of the singular appears to be a poetical form, as the plural alone is used in the stricter style of historical and didactic prose. Nor is it unworthy to be added to these observations, that the plural form is plainly that which

was used first. It is the plural word which was used by our first parents in paradise before their fall. The singular form is not found until we come to the song of Moses in the end of the book of Deuteronomy. If frequency of occurrence, if the severity of prosaic and historical writing, if priority of usage, if the divine example itself, can teach any thing; then plainly, we are taught, and that by God himself, that the plural is the form most proper to express the mode of his subsistence.

The question then presents itself: What mode has the holy scripture adopted, to guard against the polytheistic notions, which might be supposed to result almost inevitably from such a use of the plural form? I have already observed the formal caution given by Moses, and shall probably have occasion to notice it again. I have also reminded you that the use of the singular pronoun in the direct addresses of God to his creatures, is an implied attestation to the unity of his nature. I now add, that the truth is further guarded by the mysterious solecism of joining the plural name of God (Elohim), with verbs and adjectives in the singular number. It is impossible to have ever so small an acquaintance even with the first pages of the Hebrew scriptures, without being struck by this remarkable departure from the ordinary rules of grammar. And it becomes the more remarkable, when we observe some of the occasions in which it occurs. It is found strikingly and repeatedly exemplified in the Mosaic account of the creation; where it was obviously of vital importance for the maintenance of purity in religion, to guard against the remotest possibility of polytheistic notions. It is also very observable in another class of passages to which I have already had occasion to call your attention. I have in the first part of this discourse observed that, in several parts of scripture, the unity of God is asserted in opposition to the idolatry of polytheism. In such a connexion, the plurality of the name of God, and the singular number of the words immediately in construction with it, cannot fail to strike the most inattentive mind. Thus, for example, imagine what must have been the impression conveyed by these words of Moses—"Take heed unto yourselves lest you forget the covenant of Jehovah your Gods which he made with you, and make you a graven image, or the likeness of any thing which Jehovah thy Gods hath forbidden thee. For Jehovah thy Gods a consuming fire (is) he: a jealous God." And in the words formerly cited—"Know therefore this day, and consider it in thine heart, that Jehovah he (is) the Gods, in heaven above and upon the earth beneath: there is none else."

It is needless to observe that, in such a context as this (and one can easily multiply similar instances), no writer of sense, to say nothing of inspiration, would denounce idolatry and polytheism, in language which implied plurality in the essence of the true God, unless that plurality were a fact—and, let me add, a fact of absolute necessity for mankind to know. But what I wish you especially to observe at present is this, the strange and, so to speak, ungrammatical intermixture of singular nouns pronouns and verbs, by the use of which the plurality of the name of God is guarded from any polytheistic meaning. This will



bring us back to the passage in vi. of Deuteronomy, where the unity of the divine essence is expressly and formally stated. We shall now perceive its real point and emphasis—"Hear, O Israel, Jehovah our Gods—Jehovah (is) one. And thou shalt love Jehovah thy Gods with all thine heart, and with all thy soul, and with all thy might." To consecrate the whole of our affections to more than one God is impossible; to attempt to do so would be impiety. Jehovah is that one. And though he calls himself our Gods, yet he is not many. He is but one. This is the plain meaning of these remarkable words. We now see, therefore, why it is that the unity of the divine essence is formally inculcated at all. There was a difficulty already in existence, there was a danger—a danger fatal to piety and morals—to be guarded against. The name, by which the Almighty had revealed himself to mankind, was a plural word. The church had become familiarized to the use of such language as implied plurality and could imply nothing else. The terms "our Gods," "your Gods," "Jehovah the Gods of your fathers, the Gods of Abraham, the Gods of Isaac, and the Gods of Jacob:"—such phraseology as this had become part and parcel of theological language. It could not be denounced as a superstition. It had been introduced by the Almighty himself. And consequently there was no escape from the conclusion that, in some way or other, plurality must be the mode of the divine existence. But was this a polytheistic plurality? There lay the danger, which had been tacitly guarded against all along by the peculiarity of grammatical structure. Now, in the establishment of the Jewish church, however, Moses, formally and dogmatically lays down, as the fundamental article of faith, and the fundamental principle of morality, this great mystery, the co-existence of singularity and plurality in the divine nature. He explains not in what manner they exist together, but the fact itself is plainly and distinctly expressed in his words: and that, be it remembered, in precisely the most explicit statement of the divine unity (considered without reference to any other being), which is to be found in the Old Testament; and, if I greatly mistake not, the only passage in the whole volume in which the sole object and purpose is formally to make that statement. I have no hesitation, therefore, in saying, that this phenomenon of the plurality of the name of God does teach, that plurality and singularity are co-existing in the divine nature. I say more, that this phenomenon was intended to teach this; and that, consequently, the plurality of the name of God is of itself sufficient to render the mystery an article (and, if so, it is necessarily the fundamental article) of the faith. To speak plainly, if a co-existent plurality and singularity in the unity of God, were not intended to be both taught and believed, as the first principle of religious truth, I can discover no possibility of giving any rational explanation of the words of Moses. If it were untrue, the passage would go directly to subvert the foundations of religion. If it were unnecessary to be believed, the introduction of so extraordinary a notion would have encumbered religion with a difficulty, uselessly and mischievously perplexing to any pious mind.

*I do not mean to say that the Trinity of the di-*

*vine Persons was absolutely to be concluded from the plurality of the name of God generally throughout scripture, or even from the remarkable language which I have brought before your notice. But I do maintain, that these phenomena did teach, and were intended to teach, that the unity of God is to be believed, not absolutely, but after a manner; and that, in some way or other (which I am not now to inquire) singularity and plurality are co-existent in the unity and indivisibility of the Godhead.*

## VILLAGE SKETCHES.

### No. II.

#### THE CONTRAST.

IN the retired, though populous parish of W—, where our country residence has been long fixed, it has been my lot to witness many scenes of illness and of death amongst our poorer neighbours. The greater number, I should say, were calculated to raise our hopes, and enlarge our faith in the highest degree; for their end was peace, patience in much suffering, and a death-bed cheered through the merits of a dying Saviour. It has often struck me, that, amongst the humbler class, those apparently blessed with the fewest advantages, we meet with more active faith, and a more sure dependence upon the divine will, with a less dread of the last awful summons, than amongst the higher and better educated portion of mankind. Often, when taking the last farewell of some of these humble and lowly spirits, have I prayed, "that my end might be as peaceful as theirs." It was indeed a practical lesson of humility. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

One year I was called upon to visit, for many months, at two cottages a very short distance apart; both inmates were in a hopeless state as far as regards the body, but one of the poor women, Jane P—, was much blessed in her sufferings; she was dying of a peculiarly painful disease of malignant character; she was in constant bodily agony, and could get little or no rest by day or night. The disease was beyond the aid of all human alleviation; for every thing that kindness or sympathy could suggest had been tried, but without effect; all medical assistance was pronounced useless, and poor Jane P— lingered on from month to month, patient and resigned, but without a hope of any relief from pain on this side the grave. It was distressing to witness her bodily sufferings; she constantly said, that, if it was not for the consolation of "prayer," she did not think she could get through her days, but the blessed hope of her salvation through the merits of her Saviour cheered her onwards, and I never heard a murmur or saw an impatient gesture during the many long weary months I visited her humble abode. "It is the Lord's will," she would merely say, "and he knows what is best for us poor sinners." The bible was her guide, and she was thankful to hear it read when increasing weakness prevented her reading the holy precepts herself. One of her children (for she had a large family), a

little boy, and evidently at heart the poor mother's darling, was constant in his tiny endeavours to be of use to his suffering parent, and he daily read a portion of the scriptures to her on his return from the village school. She said he often soothed her by his ready attention and affection; "He seems to feel for me; if he only says, Good night, mother, he says it so kind like, that I am sure it does me good." Poor soul! her husband was a rough hard working man, some years her senior; he had a large sickly family as well as his poor afflicted wife to maintain out of his weekly wages, therefore some allowance might perhaps be made, but I fear he was not always as kind as he ought to have been, and I sometimes had reason to suspect that the curse of this country's rural population, "the beer shops," decoyed him into spending a larger proportion of his wages than was suited either to his finances or to his own well doing. But never, by word or look, did the poor patient sufferer imply that such was the case; she was thankful for any little assistance or attention bestowed, and always seemed anxious to make the best of her melancholy situation. Her thoughts were evidently not on this world; she was willing to abide God's time cheerfully, though a release from her painful state of warfare was what she earnestly desired. She told me, when her illness first began to assume its alarming appearance, she was often much troubled in her mind, for when poverty and sickness are combined the prospect is very bitter—none can tell how bitter but those who have experienced it—but poor Jane said the Lord had in much mercy remembered her, for she had not only met with many kind hearted friends who had amply relieved her earthly wants, but she had been blessed with the advantage of much spiritual consolation, and many otherwise dreary hours had been beguiled of half their anguish, half their bitterness.

The last time I saw her, it was one bright sunny afternoon that I had walked across the verdant fields after the morning service—for it was the sabbath day—all nature looked blythe and gay, the birds were singing merrily, the wild flowers revelled in the golden sunbeams, the corn gave promise of a plentiful harvest, and the deep blue sky was free from even the shadow of a cloud. How different the scene which was presented to my view when I entered that sorrow-stricken cottage! the poor man and his young family were all assembled in the little dark kitchen, a comfortless looking place, which plainly told how much the deprivation of the hitherto helping hand was missed. They begged I would go up stairs, for "she is very bad," was all the communication which passed ere I was clambering up the perpendicular staircase, and found myself alone with poor Jane; she was sinking fast, but she spoke cheerfully as soon as she distinguished my voice, for her sight was dim. I sat down by the side of her humble pallet with its patch-work quilt, and very sweet it was to hear the dying accents of praise and thanksgiving amidst the pangs of this life's curse; for, with a thorough conviction of her own sinful state, and a firm reliance on her Saviour's intercession at the throne of mercy, the arch-enemy, death, seemed robbed of half its sting before the last fearful scene was past. "I hardly thought to see you again, ma'am, but the change will

soon come, I am quite happy and ready, and I bless the Lord daily for the many mercies he has vouchsafed to me, even unto the last; God bless you, ma'am, we may meet again, but not here!"

After a pause, she told me of the few arrangements which she hoped would be effected with regard to her children, particularly with respect to the baby, which alas! was but a few months old, and required, from its extreme delicacy, more than ordinary care: "It may seem hard," she feebly murmured, "to be called away so early from all those dear ties of earthly affection; and had it pleased God to have allowed me a longer space for their sakes, I should have rejoiced, but I feel sure all is ordered for the best, I leave them to the care of one who will never forsake or desert his own; the Lord is merciful, and will remember us; and for myself, 'to die is gain indeed.'"

It was very true I had parted from my poor friend for the last time; she was mercifully removed from amongst us, and O! may we not, with humble faith in God's promises, believe that her earthly sufferings were sanctified to her, and that she is now in eternal rest, that blessed rest which we are all looking forward to, under the guidance of the Holy Spirit—that farewell token of the presence of our merciful Redeemer sent in mercy to cheer the drooping and the weary on their heaven-bound pathway?

My visits to the cottage of Margaret S— were more painful; for she, poor creature, though lingering under an equally hopeless disorder, but not of so distressing a character as that of her poor neighbour, yet could not turn her thoughts to that world where alone true joys are to be found. She was irritated and annoyed whenever the subject was brought before her. "She should get well, she was not thinking of dying; when her cough was better and she could gain a little strength, she knew she should be about again: and what was the use of making her mope and fancy she was ill?" It was useless to argue with her whilst in this frame of mind. She could read, but the bible seemed to give her no consolation. In early life she had not always borne the steadiest of characters, and she had at one time fallen deeply into error, but since her marriage with William S— she appeared to fulfil her various duties most satisfactorily, and was notable and thrifty in her household management; but there was still a restless sort of incipient discontent, a half-smothered churlishness of manner, which seemed struggling with better feelings. She evidently shrunk from any serious course of self-examination, not heeding our Saviour's blessed declaration, that he came to seek and to save that which was lost, and that there is joy in heaven over one sinner that repenteth. I lent her some books, in the hope, vain as it proved, of interesting her feelings, and thereby engaging her attention in the cause, but the only comment she ever made was, "That she dared say they were very good books; it might be all very true; she could not say but what they might suit some folks, but she should be well soon, and did not need to have such serious thoughts put into her head." Poor Margaret S— had, however, very many earthly blessings; for she had an excellent, kind-hearted husband, a healthy family, daughters both able and willing to attend upon her, and a nice

cheerful cottage, and their landlord and master was kind and considerate to them in all respects. It was sad, however, to see her, poor soul, time after time, when I went into the little kitchen, sitting rocking herself backwards and forwards in the chimney corner, gradually getting weaker and weaker, yet each time assuring me she had no thought of dying. "I must get well," was the constant cry, which only sounded too like, "I will get well." She was always glad to see me; and at one time when illness had prevented my going to see her as usual, she expressed her regret at my non-appearance; she did not like to hear me allude to the fallen state of man, and the last final change, but she felt, nevertheless, that it was her own eternal interest I had at heart when I endeavoured, day by day, to direct her thoughts to that one, that only source of comfort to the repentant sinner—a dying Saviour's love! "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Margaret sometimes asked me how that poor creature Jane P—— was getting on, generally accompanying the inquiry with the observation, "Ah! ma'am, she really is dying." I ventured once to describe the patience and resignation of her poor afflicted neighbour, who was some fifteen years younger, having barely numbered thirty summers, and who bore so meekly the heavy dispensation with which it had pleased the Lord to try her strength. "Poor wretch! so I have heard say," was all the comment vouchsafed in reply to the interesting details of her fellow Christian's heavenly frame of mind.

Poor souls, one did not long survive the other, but Jane P—— was the earliest released from her sufferings; their remains were, however, deposited in the same churchyard—the same earthly resting place—and in the self-same year; but O! how different were their respective views; one looking forward with the blessed hope of a joyful resurrection, the parting scene gilded, even in poverty and agony, with the bright rays of heavenly hope and promise, as bright and as unclouded as that, to me, memorable sabbath day, when I bade farewell to the departing spirit—and the other—I can only look back with regret to the state of feeling manifested by Margaret S——; for it is a cheerless prospect to see a fellow-being wilfully blind to all spiritual consolation and expectations, and to see that fellow mortal drooping and passing away to that bourne from whence no traveller returns, without feeling that precious gift of the Holy Spirit descending upon the heart, creating and making all things anew, shedding its glorious light even upon the confines of the tomb, and teaching us the awful truth contained in the holy scriptures, "To die is gain."

The reflection is a melancholy one, when we call to mind the goodness, mercy, and long suffering of the Lord, that the stubborn spirit should thus cling to this earthly tabernacle, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

H. S.

## INJURY OF DELAY IN COMING TO CHRIST:

### A Sermon,

BY THE REV. JOHN AYRE, M.A.,  
Minister of St. John's Chapel, Downshire Hill,  
Hampstead. 1847  
MATT. xx. 6, 7.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive."

It has been often observed, that some of the most important truths of revelation are propounded in the guise of parables. By an apt illustration our Lord awakens the attention, and prepares the memory, for a deeper impression. And then the particular lesson is carefully conveyed to be profitable for doctrine, for reproof, for correction in godliness.

The parable, from which my text is taken, is one of these admirable expositions of divine truth. It was, I have no doubt, originally intended to exhibit the extension of God's mercy to the Gentiles. The Jews were first called; while other nations remained in ignorance of Jehovah, unengaged in his service, yea, devoted to his enemies. But at last the call was made to them, and people after people were brought into the fellowship of the saints, into the vineyard of the Lord of hosts. Their privileges were as great as those of the persons who had been previously invited. But, instead of rejoicing that others were prevailed on to take service with God, the Jews selfishly murmured at it. And hence the rebuke in the parable, which, in the reality, has been yet more fearful. For the natural branches have been broken off, that the shoots of the olive that is wild by nature might be grafted in.

But though, as I believe, this parable had primarily the reference just described to the calling at various periods of the Jews and the Gentiles, yet it conveys a lesson most important to particular persons of every age. For under various circumstances, and at different times, are different individuals brought into God's family. Some in early youth devote themselves to him—blessed, thrice blessed are they—theirs is a peculiarly happy portion: some in maturer life lay hold upon the hope set before them: and others almost at their last hour are plucked as brands from the burning, to be for ever monuments of saving sovereign grace. Let there be no envy between these classes; let each individual be mainly jealous that he lose not his part. For many are called, but few chosen. It may, however, be imagined that, if the portion of the last be the same as that of the first, it signifies not whether soon or late we embrace the gos-

pel; and the natural perverseness of the human heart prompts many, I know, on this as well as other grounds, to delay securing an interest in Christ. To meet this carnal reasoning, I propose in the following discourse to shew—

I. That the calls may probably not be very often repeated.

II. That delay in complying with them does inflict in all cases a serious injury. I may, then, urge on you,—

III. The necessity of immediately fleeing from the wrath to come.

I earnestly pray that the divine Spirit may bless the word that shall be spoken, and may enable us all to know the time of our visitation, and at once to secure the things that make for our eternal peace.

I. We find in the parable, that the master of the vineyard went forth at different hours of the day to seek for labourers, at the third, the sixth, the ninth, and the eleventh hours; and this, as I have said, may signify the successive calls which are made to men, which some accept in youth, and some in middle life, and some in old age. But it is evident that, though God repeats his invitations, and even to hoary hairs is the same merciful Father, not willing to inflict vengeance, but rather glad to forgive the true penitent in Jesus Christ:—it is evident, I say, that *all* these calls are not sent to *every* individual; yea, to the great mass they are not so frequently reiterated. For few persons, comparatively, reach old age; many are cut off in early life, being like the grass that withereth ere it groweth up, wherewith the mower filleth not his hand, neither he that bindeth up the sheaves his bosom. Many more depart in mature age—their sun going down suddenly while it is yet mid-day. So that all the exhortations and persuasions which God is indeed most ready to use, are not, and cannot be, from the nature of our existence, the lot of every one, or even of the greater part. Of those, I address, the most will not reach hoary hairs: and therefore it is vain for you to think, “O, if I let pass this opportunity I shall have another; and another and another will succeed: and then I will surely listen.” As if on purpose to crush such unwise anticipations, all those individuals, without I believe one exception, whom the scripture describes as so indulging themselves in hopes for the morrow, were disappointed. There was the sluggard, whom Solomon saw, craving a little more slumber, and a little more folding of the hands to sleep: and what was the result to him? Why, his possessions were ruined, and his wealth departed from him. There was the rich man in our Lord’s parable, who thought he had

much goods laid up for many years: and how did he fare? Why, in the hour of his self-complacency the voice was heard, “Thou fool, this night shall thy soul be required of thee.” There was Felix, the Roman governor, who trembled as Paul discoursed to him of righteousness, temperance, and judgment to come. He resolved to attend thereafter to those momentous matters, and he promised, “When I have a convenient season.” But did that convenient season ever come? Alas! we have too much ground for apprehending that Felix went to his grand account with—over and above his former sins which history tells us were gross—the additional guilt and condemnation of having heard the gospel of Christ, and having rejected it. I know the subject on which I am now treating is very trite, and that it too often fails to command the attention of those to whom such a warning is given: nevertheless, I must not omit, from time to time, to urge it upon you, and to bear witness that your life is but as a vapour which appeareth for a little while, and then vanisheth away. O “work while it is called to-day, for the night cometh wherein no man can work.” It will, perhaps, be replied, “Well, but if we repent and believe at last, we are as well off as if we had so done at the beginning”—and many a youthful heart is filled with the hope of being able first to enjoy the world, and afterwards to attain the promised blessing of God’s children. An ancient father frankly, he tells us, expressed this hope to God, “Convert me,” he prayed, “O Lord, but not yet.” He would have his fill of sensual delights, and yet he would make all sure at last. Let me then, in order to meet this notion, and to expose its unstable nature, proceed to shew, in the

II<sup>nd</sup> place, that delay in complying with the gospel call inflicts in all cases a serious injury.

It is true that the master in the parable is represented as paying to all his labourers the same recompense—a penny—but that this rather refers to the primary intention of describing the admission of Gentiles into the privileges of the Jews, is proved by the envy related of the earlier labourers. There is no jealousy in heaven; he that is least there will not envy the glory of the most exalted, neither will the brightest spirit look down upon a humbler brother; for one of the excellencies of that state will be that an unbroken bond of perfect love will unite every heart, and adorn every temper. I do not think, therefore, that what our Lord here says can be taken as in the slightest degree invalidating the doctrine, which is, I conceive, clearly set forth in other parts of scripture, that there will be some difference of estate among the just men made

perfect. One star differeth from another star in glory; so also will be the resurrection of the dead, and the life of the blessed in heaven. Each will have a sufficient portion, each will have a joy unspeakable and full of glory, infinite in its measure to each, but yet in degree there will be a difference. And just as many vessels may be respectively filled, and yet, because their capacities are not the same, one may hold more than another; so I believe that the capacities of saved men, of chosen vessels fit for the Master's use in his eternal kingdom, will vary: each may be filled to its actual extent, but yet the extension will not be in all the same. For though the righteousness of justification, which, let it be thoroughly understood, is the sole and sufficient title to heaven, be in all believers the same, being the righteousness of Christ wherewith they are gloriously clothed, yet the righteousness of sanctification, that inherent holiness wrought by the power of the Spirit—does it not differ in different Christians? do not some bring forth fruit thirty, some sixty, and some a hundred-fold? do all who lay a true foundation build thereon gold and silver and precious stones? do not some collect wood, and hay, and stubble? are there not degrees of conformity to the character of the Lord Jesus Christ to be seen in his people? and can we be surprised if those, who have most nearly and most purely, reflected his image on earth, stand nearest to his royal seat in heaven? For his apostles, he particularly says, places of pre-eminence have been preserved; they are to sit on twelve thrones, judging the twelve redeemed tribes of Israel. So that, I say, those who have attained the greatest enlargement of spiritual capacity, who have had most close communion with their Lord, and who have most improved their many talents—they will be, I believe, exalted as it were to the rule of ten cities; while others who, though faithful in their sphere, have not so largely been entrusted with their Lord's goods, will have rule as over five cities. And the difference in the position of saved men is but conformable to what we read of the subordination of the angelic hosts. There are cherubim, we are told, and seraphim; there are angels and archangels; there are thrones, and principalities, and powers. Do these various terms mean but one and the same order? do they not rather show that, though all are infinitely blessed, there are some with a larger capacity of enjoyment, with higher faculties, with nobler powers? And to this difference I have endeavoured to illustrate in the final condition of men is analogous.

Now, if this be so, let me ask, whether, by long rejection of the gospel, even if they embrace it at last, persons do not cut themselves

off from the station they might have reached in glory—whether they do not inflict a kind of perpetual degradation upon themselves—whether they do not produce by their conduct an effect lasting through endless ages? For, consider this a little more minutely.

1. They have far less opportunity, by their delay, of yielding forth much fruit. Fruit as I have often taught you, is, though not the title to God's favour, yet an evidence of justifying faith, and a means of glorifying Christ. Now when youth is spent in vanity, and middle age engrossed with worldly cares; when time has been squandered, and occasions of usefulness neglected; when influence, which might have led others to the cross, has been turned the opposite way, is not the fruit of good works fearfully diminished? I grant that time is not necessary for God; he can comprise in one day the labours of a thousand years; he can cause the dead stock at once to blossom, and to bring forth fruit. But this is not his ordinary dealing. In general many days must pass ere the blessed fruits of righteousness appear in any abundant measure. And, therefore, I say, by delay in turning to God, opportunities of spiritual fruitfulness are lost, never to be regained; seasons of glorifying the Saviour are wasted never to be repaired: and I warn you that this loss—for loss it unquestionably must be—may, and most likely will, have its influence for ever.

2. But further, men who come in only at the eleventh hour will, most probably, attain a less conformity to the image of Christ. It is by degrees, painful and slow, that the old man is destroyed, and the new man raised up. Habits of inveterate force have to be eradicated, and the lusts of the flesh to be mortified; the graces of meekness and temperance, and love, and gentleness, and goodness are slowly copied. The Spirit has to use much pains in fashioning us after the likeness of the Redeemer; we must be long in close communion with him ere the savour of his character is thoroughly infused into us. Wisdom, and experience, and ripeness of judgment, and watchfulness, and wariness against Satan's assaults, and skill in handling the weapons of our warfare do not come all at once. Else, why do the scriptures speak of there being babes in Christ, and young men, and fathers in the faith, unless it be that step by step we grow into the perfect man, into the measure of the stature of the fulness of Christ? And I repeat what I said before, then, though God *might* very rapidly complete the work, we have no right to count that he *will* do so; especially as his interposition would then be most marked in behalf of those who had most and longest provoked him. Can you properly look for this? Here then

again, I say, a deficiency there will be from a delay in coming to Jesus, the effect of which it is likely will be lasting.

3. To the same point tends the fact that God sends his fatherly chastisements to amend his children, and to fit them for his glory. These are the wholesome discipline by which a fruitful tree is made to bring forth more fruit. But these are prevented by a long continuance in sin; there is then no time to prune off the too luxuriant shoots, and to train the weakly branches of the tree; and therefore that advancement, that growth, that meetness for eternal blessedness is in some measure reduced and lowered, which might else have been attained. And I ask whether this is not a defect deeply to be mourned?

4. But further, a long course of sin persisted in cannot but produce an ill effect. The blessed, I grant, will not any of them, in their state of felicity, be subject to a feeling of pain; and it may be said that they, who have been delivered from the greatest danger, and plucked from the deepest pit, will raise their hosannas loudest to the praise of the exceeding glory of the Saviour's grace: nevertheless, so hateful is sin, so abominable a thing is rebellion against God, that those who are brought nigh will, as they review their past iniquities, acknowledge that it had been far better for them never to have gone to such an excess of riot, never to have turned a deaf ear to the voice of mercy. While joyfully adoring his love that they are saved at all, even at the eleventh hour, they will freely, I am sure, condemn themselves that they did not sooner lay hold upon the blessed hope set before them. Else, who can tell, high as they are raised, how much higher their exaltation might have been. Even if the scars of sin be all removed, still its effects may have been to disable them for more valiant warfare, for more excellent beauty, for a nobler crown.

Reflections of this kind might easily be multiplied, but it is perhaps needless, the question may be reduced within very narrow limits:—Is growth in grace—are high attainments—is nearness of conformity to Christ, of value or not? If not, why, then, let the worldling take his fill of sin; let him spend his best energies in the service of vanity, and reserve but the fragments for God; let no man care to bring forth fruit a hundred-fold—far less will serve; let him cautiously weigh out his devotedness to Christ, and see *how little* he can safely give him, and not spend his strength for nought! But if this be dangerous, if this be impious presumption, why, then, there is value and excellency in having far advanced in the ways of God. And if this be so, do you think the excellency and effect thereof expires with life—that it reaches not into a happier

land? And then, O, from how much may he cut off himself, who waits till the last hour, who just only presses in ere the gates be shut; who is saved indeed, yet so as by fire! Do you aspire to be *near* your Saviour in glory? I commend you for it. It is a noble ambition, if it flow from love to him. O, then, live *near* him here; lose no time in acquainting yourselves with him, in yielding up body, soul, and spirit to his service! But admonitions of this kind will come more properly in the

IIIrd part of the subject to which I would now proceed—the necessity hence deducible of immediately fleeing from the wrath to come.

The considerations I have suggested may help to give you a juster view of the value of time, of the worth of present privileges and talents. Persons, when they mis-spend their time, and let pass the opportunities presented to them, flatter themselves that they have time to spare, that privileges just as serviceable will be hereafter allowed them. Whereas, the moments you lose can never be regained; they have carried away with them an occasion of glorifying God, which cannot be restored—the talents you misuse can never be replaced. Others, it is true, may offer, and God by his grace may enable you to improve *them*, but these that are lost are gone for ever, and have taken with them all possibility of their being rendered fruitful. You will not now, in all probability, be so nearly conformed to the Saviour's image, as if you had embraced him years ago; you will not reach the wisdom, the enlargement of spiritual apprehension, the full measure of godliness, which, had you earlier obeyed the call, you might have attained. These are serious reflections, and ought, trumpet-tongued, to call on every individual who hears me, to lose no more time, to let no more of the heavenly treasure slip from his grasp, to secure the blessings yet offered. Let it not be thought that I depreciate the blessings now before you, and waiting your acceptance: they are rich as a Father's love delights to bestow on his redeemed children; they are precious as a Saviour's blood might worthily purchase; and now, even now, to all I address, such things as eye has not seen, or ear heard, or heart of man conceived, am I commissioned to urge upon you. God entreats you to be reconciled to him; Christ knocks at the door of your heart, and is ready to come in and dwell in you, with all the glories of his person and office; the Spirit is pledged to sanctify you wholly, and comfort you with the rich consolations of intimacy. These are the treasures now offered! I only beseech you to comply with them at once, lest you ex-

yourselves off from any part—yea, as if you persist in neglect of Christ you will do, from the whole—of his salvation. Now is the accepted time, now is the day of salvation. Let not God stretch forth his hands in vain; let not Christ exhibit his dying love to you in vain; let not the Spirit strive in vain. Till grieved and quenched he turns away. Almighty Lord, bring every poor wanderer here home to thine house, subdue every wayward heart, gather all into thine eternal fold.

I must now close the subject with two or three inferential reflections.

1. The first—how lively should be the gratitude to God and affection of those who have, by his mercy, been already brought to him. It is his doing, and it is marvellous in our eyes. He sought you, brethren, while you were strangers; he set his love upon you, when you were enemies to him; he justified you freely by his grace, and has mercifully poured into you his Spirit; he kept you from going so long, and so far in the ways of sin as many others—will you not love him for it? Will you not admire his mercy and distinguished pity, and render praises for ever to the glory of his goodness? No merit in your conversion belongs to you; it was wholly a divine work; you best understand it when you refer it entirely to the Lord. For you had no price to offer for his favour—you had no money in your hands to bring—nay, you would, if left to your own devices, have persisted in adding sin to sin, till iniquity had proved your ruin. Look back with holy gladness on the way you have been brought, and look forward with holy hope on the way you have yet to run. For he that *hath* borne *will* carry—he has been the Author, he will be the Finisher of your faith.

2. And this leads me to another reflection. You must seek to abound more and more. What an argument does the subject before us furnish for advancement in all virtue and godliness of living! Do not misapprehend me, as though I urged you by your deeds to purchase a higher place in heaven. Far be such an unworthy thought from you. For all your works the Lord hath wrought in you, and he rewards at last, not your doings, but the merits of his dear Son. Nevertheless, the higher appetite he creates, the more richly will he gratify; the larger capacity he forms, the more bountifully he will fill. Seek, then, his grace and Holy Spirit, to lead you to high attainments, to create in you warm affections, and glorious desires. And, remember, that our Lord has told us, the way to this is the path of deep humility. He that is least amongst you, said he to his disciples, he shall be greatest; and he that will be chief, let him be the servant of all. Seek, then, I say, his

grace and Holy Spirit, that you may be filled with the lowliest abasement, that you may exercise the strongest faith, that you may be actuated by the most ardent love. Then you shall have a rich portion among your brethren, yea, you shall be crowned with everlasting joy in the kingdom of your exalted Lord. And there, as there is a difference between different individuals at the same time, so also is there a difference in regard to the same individual at different periods. For we are instructed that the blessedness of the redeemed shall expand and deepen. They shall go on in a perpetual progression from glory to glory, filled more and more full of the eternal pleasures which are at God's right hand for evermore.

#### ON THE METHODS USED BY THE CREATOR FOR THE RELIEF OF THIRST IN THE VEGETABLE AND ANIMAL KINGDOMS.

BY CHARLES M. BURNETT, Esq.\*

No. I.

THE demand for solid and liquid food which is made by man, in common with all animals, is a feeling which has been given to them by their Creator, for the most wise and beneficent purpose. Both plants and animals are composed of liquid and solid parts, and the nature and proportion of each of these parts have been made to vary according to the several circumstances which characterise each individual. As these materials are constantly becoming deteriorated or consumed, and as their presence form the indispensable condition of existence of every living body, it is necessary that they should from time to time be replaced. We find that it has been one of the distinguishing objects of the Creator to furnish the most extended surface for the enjoyment of life, which was consistent with the plan laid down at the period of the world's formation, and it must be perspicuous to every reflecting mind, that these feelings must accordingly vary almost *ad infinitum* in relation to the degree of change which that surface was made to undergo. The diversity in the situations appointed for the localization of many plants and animals, instead of exhausting the energies of the Creator, has rather served, perhaps more than any other circumstance, to draw forth our humble praise and confession of his unbounded power. If we see him decreeing, as it were, by a word, that all things living shall be sustained by the agency of the air, a fact which at once connects the entire chain of living bodies, and thus points to him who was the sole cause of their existence; we see him also in the minor details of organization, accommodating all the parts to an endless variety of circumstances. To investigate some of these parts as they bear upon the subject before us, will lead us first to consider the organism as it relates to vegetable life, and secondly as it relates to animal life.

I shall not stop here to inquire whether plants are endowed with the power of sensation, and whether that sensation is under the control of general or

\* Author of the "Power, Wisdom, and Goodness of God," as displayed in the animal creation; showing the remarkable agreement between this department of creation and revelation. 8vo. plates. Burns, 1839.



specific causes, or whether they simply exercise the power of absorption. It will be sufficient for our purpose in this place to observe that whether it be sensation or absorption which supplies the vegetable world with its due proportion of nourishment, the demand for that nourishment bears the most accurate relation to the condition of the plant, which proves that absorption even, is a function higher than the mere capillary attraction of bodies not endued with powers of life.

In satisfying the demand for nourishment in the vegetable and lower departments of animal life, it has been appointed that they should be sustained by the simple imbibition of water, together with those materials which, from their minute subdivision, are easily suspended in water, and thus gain a ready admission into the delicate vessels which characterise the structure of these parts. It has been observed by an able physiologist, M. Mirbel\*, that plants have alone a power of deriving nourishment, though not indeed exclusively, from inorganic matter; mere earths, salts, or airs, substances certainly incapable of serving as food for any animals, the latter only feeding on what is or has been organised matter, either of an animal or vegetable formation. It seems also to be a law common to both kingdoms of the living world, that in proportion as the locality of the individual is more or less rigidly retained, and the locomotive power restricted, is the simplicity or the complexity of their organisation. Hence it is that we find that the whole of the vegetable, and some of the lower departments of the animal world, have no locomotive power bestowed upon them†, and this must necessarily involve a more simple structure; one, which, while it is fitted for the more powerful extremes of temperature, it is made up of parts which are not wholly dependant upon each other. It is for this cause that the character of individuality which belongs alone to the living world, is so much more marked in animals than in vegetables, and hence in the higher animals the various organic parts are made more mutually dependant on each other, and can less bear to part with any of their component organisation, by being divided off as we see so easily accomplished among the *annelides*, *radiaria*, and *polypi*.

In the vegetable world, this want of individuality is most strikingly exemplified, for perennial plants are capable of imparting their form and nature to an indefinite number of slips and even leaves which have been detached from the parent stem. Even the annual leaves of some plants will grow, as in the *cactus opuntia*, and Tiedemann‡ states on the authority of Schweigger, that ten young plants were obtained from one leaf of *verrea crenata*, and Brandis saw bulbs produced from detached leaves of *frutillaria regia*. The same author states that the experiments of Agricola, Magnol, and others, show that a tree planted in the earth after being turned, throws out leaves from its roots, and roots from its branches. A similar kind of experiment is recorded by Hales§, of engraffing together three trees standing in a row, and then cutting off the communication between the centre one and the earth, so that it became suspended in the air and was nourished merely through

the lateral branches of the two adjoining trees. With such proofs of hardihood and tenacity of life in the structure of vegetables, the general reader is scarcely prepared to believe that their organisation is so delicately and so microscopically put together; that their stems and leaves are aggregates of countless numbers of tender tubes, holding their discordant juices, which are only separated from each other by the most pellucid membranes, all performing their various hydraulic and pneumatic movements; and that moreover they are so susceptible of impressions that a puff of wind, or even the rays of the sun will in some cases destroy them. Yet to meet these vicissitudes we often see them made the instruments of the greatest contrivance and forethought, and in no respect does this fact come more forcibly to our minds, than in their adaptation to obtain and preserve the moisture on which they are nourished. The hexagonal shape of these tubes and the minute cellular structure which pervades every part of vegetable bodies, penetrating to the transparent cuticle, and even into the fine hair, or down which, in some plants, is placed upon the cuticle, have been variously shown in the microscopic figures of Grew Malphagi, Sprengel, Thornton, the brothers Tréviranus, and many others. These tubes are not merely vessels holding one simple fluid, but they contain various fluids which they have imbibed, separated only by the finest conceivable membrane; and moreover they possess the power of altering these fluids according to fixed laws, and converting them into peculiar secretions. This is a most astonishing property; so that through the medium of their vessels, the various gums, sugars, and resins, are formed out of the simple fluids of the earth.

We read in scripture that when the Creator and Saviour of mankind was pleased to honour and to sanction the marriage ceremony by his presence, he turned the water into wine, and it was on that occasion that many of his disciples believed on him. In these last days we have no Saviour personally dwelling amongst us to perform such miracles in proof of his divinity, nevertheless he has not left us without witness; for in these miracles, which are daily before our eyes, he is exerting the same power as he did at the marriage in Cana. If many of our neologists were in the present day to behold the Saviour converting water into wine, they might urge that their scepticism could no longer be maintained. But upon the same ground many a scoffer in the days of Christ's ministry, might have urged that if they had constantly placed before them, as we have now, such wonderful proofs of God's wisdom, they must also have irresistibly believed. Yet it will be remembered that, in another place, we are reminded by the same God, that those who are doubtful about what Moses and the prophets have told them, are not the more likely to have their doubts cleared up by seeing one arise from the dead; and so likewise if these miraculous proofs of divine superintendence and goodness fail to have any more effect upon us than if our minds had never been in a condition like the poor heathens, to appreciate such miracles, we shall find in the great day that like the unprofitable servant we have not made the most of our talents, and therefore we are excluded from the presence of God.

But to return to the subject under consideration. The action of the air upon vegetable substances is to produce in them a complete dessiccation. These delicate parts if openly exposed to the evaporating power of the atmosphere, would soon become obli-

\* *Traité d'Anatomie et de Physiologie Végétale.*

† Yet to this general rule there are exceptions, for among the lower departments of animal life, the corals are fixed immovably to the spot on which they adhere, while living sea plants are transported often to great distances, unattached to the ground, and floating in the water on which they are sustained.

‡ *Comparative Physiology*, p. 75 (translation).

§ *Vegetable Statistics.*



terated, their fluids by which they are kept alive would rapidly become absorbed, and the vital principle within them would be withdrawn. To counteract, therefore, these powerfully destructive causes, the all-wise Creator has surrounded them by a membrane called the cuticle, by which every living vegetable body is protected from the injuries of the air, and through which a due absorption and transpiration is permitted to take place.

It will be remembered that we are now gathering instruction from that Being who "made every plant of the field before it was in the earth, and every herb of the field before it grew \*;" we shall therefore find that the method which he adopts for surrounding the various vegetable productions of the earth, in such a manner as to ensure their preservation and support, is well worthy of our attention, for it is this membrane which mainly contributes the power to retain the various juices of the plant and thus to avoid those destructive evils which result from drought. "There is the most striking analogy between the animal and vegetable cuticle. In the former, it varies in thickness from the exquisitely delicate film which covers the eye, to the hard skin of the hand or foot, or the far coarser covering of a tortoise or rhinoceros; in the latter it is equally delicate on the parts of a flower and scarcely less hard on the leaves of the pearly aloe or coarse on the trunk of the plane-tree †." These very great external marks of difference in the thickness and character of the cuticle, might lead us to suppose there must be some variation in their mode of action, some circumstances peculiar to each, as well as some that might be common to all. These variations have clearly not been made with a view to their defence alone, for we see most gigantic trees surrounded by the most delicate cuticle, while the mere herb or shrub is provided with a hard and a thick one. One of the most remarkable instances of the immense bulk of living timber, that may be preserved by the most slender cuticle, is seen in the Baobab tree, *Adansonia digitata*, mentioned by Adanson and Ray. This tree is, perhaps, the largest production of the vegetable kingdom, and grows in Segal; it measures eighty-five feet in circumference and thirty in diameter. Golberry states that its largest diameter is thirty-four feet, yet so delicate is the cuticle of this gigantic tree, that the slightest denudation causes the part to rot, and the evil extending, quickly destroys the whole tree. Neither can it be for its defence that the cuticle of the pearly aloe should be so dense and impenetrable, or that of the bamboo tree, which is so very hard that a severe blow with an axe will cause it to give out sparks of fire.

The cuticle is also made to regulate the absorption and transpiration of liquids, and for this purpose it chiefly covers the leaves and younger branches of plants; the great trunks requiring some more powerful mechanism to defend their internal structures, are provided with a bark which is more or less thick. The cuticle admits the passage of fluids from within as well as from without, but in a due and definite proportion in every plant, consequently it must be porous, and the microscope shews, what reason would

teach us to expect, that its pores are different in different kinds of plants. In very succulent plants, as the aloe, a leaf of which being cut off, will lie for many weeks in the sun without drying entirely, and yet when partially dry will become plump again in a few hours if plunged into water, the cuticle must be very curiously constructed so as to admit of ready absorption and very tardy perspiration: Such plants are accordingly designed to inhabit hot sandy countries where they are long exposed to a burning sun, with very rare supplies of rain\*. To compensate, therefore, for this loss or deficiency in the nutrient support, the Creator has given such plants very insignificant roots, but a great power to absorb liquids by their leaves. The Cactus tribe is thus formed. Yet the slow transudation of these plants is remarkably contrasted with their rapid absorption. This then is the cause why the function becomes changed according to the circumstances under which a plant may be placed. The consequence is obvious. If the aloe were furnished with a cuticle, in every respect constructed as that of ordinary plants of this country, it is needless arguing that its destruction must be inevitable. But the rare occurrence of rain in the country where this plant flourishes, renders it imperative that it should be more sparing in its disposal of this fluid, and at the same time most greedy in its reception when it does come.

Thus we see in different plants the laws of absorption and of transpiration are varied. In many of those plants which live in marshes, or even ponds, the exudation is more rapid, and consequently the demands for nourishment are more constant and insatiable; how else can such supplies be kept up, than by placing such plants in wet and watery places; yet are we assured that even with this provident locoposition the plant must die unless supported by proper instruments upon the surface of the water, where they even breathe the air, taking in and giving out what particles are requisite for the support of life. For this purpose all aquatic plants have large air cells which are purposely for suspending and floating them in the same way as fishes are suspended by means of their swim-bladders in the water, in that manner which will best enable them to have free communication with the atmosphere. It is, however, worthy of notice, that those parts only of aquatic plants which are submerged in water have really no cuticle, because they are not exposed to the evaporating power of the air. But occasionally we see a very different course pursued for enabling plants to retain moisture, for contrivance in the works of God is endless. There are, for instance, some plants requiring a large supply of moisture; they also require a hot and powerful sun to mature their juices; these are, therefore, placed in the hottest, as well as the driest places, in those parts of the earth where rain does not fall for months together. When such is the case there is often some very complete and elegant contrivance made about the plant, in order to compensate for the loss it would otherwise endure.

There is a very singular tree growing in the Island of Madagascar, *Nepenthes distillatoria*, which may be classed among the most wonderful productions of the vegetable world; it is an herbaceous plant, has a simple stem crowned with flowers, which are disposed in branches. The leaves are alternate, partly embracing the stem at their base, and terminated by

\* Gen. ii. 5.

† Smith's Physiological Botany.

‡ These pores are called in botany, Stomates, and De Candoille seems to have proved that they exercise a contractile power like muscular fibres, causing them to close or expand according to circumstances. To give some idea of their importance Thomson states, that on one leaf of *Hydrangia quercifolia* there are a hundred and sixty thousand; and in *Theophrasta* there are a hundred and seventy-two thousand of these little pores.

\* Smith's Physio Botany, p. 17.

tendrils, each of which supports a deep membranous cup or urn, which performs the functions of a leaf, of an oblong shape and closed at the top by a little valve or *operculum*, like the lid of a Turkish pipe. This very curious appendage is as designed and perfect a piece of mechanism as any one thing in nature. This urn is always filled with a sweet limpid \* water. In the morning the lid is closed, but it opens during the heat of the day and some of the water evaporates; the night replenishes it, to the great refreshment of the parched traveller, the support of many animals and birds, who are instinctively led to these vegetable fountains, and lastly for the nourishment of the plant itself.

There is a similar plant to this *Sarracenia*, which is equally useful. Another plant, called the traveller's friend, *Urania speciosa*, affords much to call forth our admiration. This tree has all its branches set in one plane, like the sticks of a fan or the feathers of a peacock's tail. At the extremity of each branch there grows a broad double leaf, several feet in length, which spreads itself out in a very graceful manner; these leaves have the property of radiating heat so rapidly after the sun retires, that a copious deposition of dew takes place upon them, which soon collecting into drops, forms little streams which run down the branches of the trunk, and there, are received into hollow spaces of considerable magnitude, one of which is found at the base of every branch. These branches lie one over the other alternately, and when a knife or a piece of stick is inserted between the parts which overlap, and slightly drawn to one side so as to cause an opening, a stream of water gushes out as if from a fountain.

*Dischidia rafflesiana* is again another plant, inhabiting India. Here the pitcher for containing the water is formed by uniting two leaves at their margins, the opening being from above, and hanging down like a little group of buckets. All these reservoirs, of which there are many in different parts of the world, are not only placed here for the nourishment of the plants themselves, but are also very useful to men, birds, and insects, which come in troops to them, and seldom do they go away without refreshment †.

When we contemplate these living wells, and observe how the Creator has fashioned them and supplied them, truly we may say with inexhaustible springs, we behold in them a kind of assurance that they are the workmanship of the same God who has promised, and "he is not a man that he can lie," that if we believe in him we shall never thirst. And surely if God, who of old "had begotten the drops of dew" and who hath "entered into the springs of the sea," so bountifully provides for the lower creatures which he has formed, the birds of the air and the beasts of the field, if he so clothe the grass of the field which to-day is, but to-morrow is not, how much more will he provide for those whom he has formed for higher purposes of mercy, for we "are of more value than many sparrows."

\* L. C. Treviranus tells us that a great number of true spiral vessels are contained at the extremity of this cup, and that the water is separated by means of small glandular bodies, which have minute openings at these parts.

† The leaves of the *pisang* secrete water in a liquid form. We see the same provision in *Ludolpha glaucescens*, *Calla Ethiopica*, &c.

## Poetry.

### THE INVOCATION.

(For the Church of England Magazine.)

SPIRITS of the just made perfect,  
Singing now around the throne,  
Tell us how your rapturous pleasures  
May at length become our own!

"Mortals! we were once imprisoned  
In a narrow house of clay;  
Now you see us high enthroned  
In the blissful realms of day.

"And ye seek to be partakers  
Of the fulness of our bliss;  
Know, your life of brief duration  
Is but preparative to this.

"Seek then now the holy meetness  
Jesus Christ alone can give—  
Feed on him with faith's keen vision,  
In him breathe, and move, and live.

"Then, when ceased is life's pulsation,  
We our downward flight will wend,  
And bear you upward, skyward, heavenward,  
To the joys that know now no end."

J. A. F.

Corpus College, Cambridge.

### PALESTINE.

From "The Britannia."

THE rust is on thine armour, Palestine!  
The plume is mouldering on thy golden crest;  
No more upon thy brow the jewels shine;  
The shroud is folded on thy weary breast;  
Yet not the grave itself can give thee rest.  
Wild sounds of war and woe around thee sweep!  
Pale queen, thou liest in a tomb unblest;  
The orphans of the sword thy vigil keep;  
Strange life is in thee still; thy slumber is not sleep!

Oh, to have seen thee in thy grandeur towering,  
When inspiration lightened from thy throne;  
When from his ivory halls and shades embowering,  
The oracle of nations, Solomon,  
Saw the swart pilgrims of the torrid zone,  
The fur-clad men who sit beneath the pole;  
The bronze-cheeked sons of western worlds unknown,  
All come to see his mighty hand unroll  
The wonders of the earth, the secrets of the soul.

There was a sterner time—yet in that time  
I would have seen thee: when the Assyrian spear  
Thronged round thy turrets; and the cloud of crime  
Told, darkening, of the thunders stooping near;  
When the strange trumpet woke thy midnight ear,  
And came the son of death, captivity,  
Leaving the land, one silent, mighty bier;  
While, swept before the Assyrian dragon's eye,  
Thy people dragged the chain to toil, and weep,  
and die.

Nay, in thy deadliest day, Jerusalem,

My spirit would have clung to thee and thine,  
And mixed my blood with Kishon's purple stream.

I see the heathen serpent round thee twine,  
The coils of the Legion's brazen line

Folding in flame around thy temple-tower;  
Wine-press of God! harvest of wrath divine!

What groans of millions told thy final hour;  
All ages' agony, all nations' chains, thy dower.

Then came the desert wolves, the Saracen,

And, wolf-like, tore thy remnants from the grave;  
Then, came the Turk, the tiger from his den,

And still oppression, like the Dead Sea wave,  
Rolled o'er thee, Israel, of earth's slaves the slave!

Thy exiled footsteps trod earth's furthest land,  
Earth's deepest dungeons heard thy anguish rave;  
Still, in her proudest halls, or wildest strand,  
Thy once illustrious brow bore scorn's deep-graven brand.

But is there no new glory in the sky?

Is not the morn-star rising on the cloud?

What turns all nations to thee, heart and eye?

Why o'er thee rings the Arab trumpet proud?

Why are thy vales with Turkish slaughter ploughed?

Why on thy hills the thousand beacons gleam?

Is not the summons come, to rend thy shroud,

To bid thy Urim and thy Thummim beam?—

Rise, ransomed from thy tomb, lost, loved Jerusalem!

### Miscellaneous.

**CALVIN AND EPISCOPACY.**—Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the protestant churches of Germany and elsewhere, would have had episcopacy if permitted; but could not, on several accounts, partly fearing the other princes of the Roman Catholic faith would have joined with the emperor and the rest of the popish bishops to have depressed the same, partly, being newly reformed and not settled, they had not sufficient wealth to support their episcopacy, by reason of their daily persecution. Another and a main cause was, they would not have any popish hands laid over their clergy. And whereas John Calvin had sent a letter, in King Edward VI.'s reign, to have conferred with the clergy of England about some things to this effect, two popish bishops, viz., Gardiner and Bonner, intercepted the same, whereby Mr. Calvin's overture perished: and he received an answer, probably from Gardiner and Bonner, as if it had been from the reformed divines of those times, wherein they checked him and slighted his proposals. From which time John Calvin and the church of England were at variance in several points which otherwise, through God's mercy, had been qualified, if those papers of his proposals had been discovered to the queen's majesty (Elizabeth) during John Calvin's life; but being not discovered until or about the sixth year of her majesty's reign, her majesty much lamented they were not found sooner, which she expressed before her council, in presence of her great friends, Sir Henry Sidney and Sir William Cecil.—*Strype's Life of Parker.*

**AVERAGE MORTALITY OF ALL MANKIND.**—The population of the whole earth has been variously estimated between eight hundred thousand and a million millions of souls. If we fix upon an intermediate number—say 946,080,000, and assign 30 years for the continuance of each generation, we shall find

that the "children of men" come into the world and go out of it at the following averages:—Every moment, 1; minute, 60; hour, 3600; day (24 hours), 86,400; week (7 days), 604,800; month (30 days), 2,592,000; year (365 days), 946,080,000; generation (30 years), 946,080,000. It thus appears that every stroke of a pendulum ushers a human being into existence and heralds the departure of another to the vast bourne from whence no traveller returns.—*Pocket Diary*, 1840.

**HINDOO IDOLATRY.**—It is necessary to see idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst—in the degrading notions which it gives of the Deity—in the endless round of its burthensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries—in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies—in the system of castes, a system which tends, more than any thing else that the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder—and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously and do good to one another. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and in general, all the sins which a Soodra is taught to fear, are, killing a cow, offending a brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos, a virtue which they possess in common with most inhabitants of warm climates, affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low—who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family—whose ordinary and familiar conversation is so licentious—or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with or arising out of their religion; since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised; their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from pride in their own renown and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error.—*Bishop Heber.*

### TO OUR READERS.

We have received a very interesting print, lithographed, of the interior of St. Katharine Cree church, Leadenhall-street. It is drawn by Mr. T. G. Dutton, and published by Foster, Leadenhall-street, and is, we understand, the first of an intended series. We are much pleased with it.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IX. No. 254. NOVEMBER 21, 1840.

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## CHRISTIAN UNION.

BY THE REV. THOMAS BOWMAN, B.A.,  
*Late Curate of Quedgeley, Gloucester.*

I. IF the precept "be ye all of one mind" were universally regarded, what a different state of things should we behold in the world. "Nation should not lift up sword against nation, neither should they learn war any more." National dissensions and domestic disquiets would be alike unknown. Throughout earth's wide extent universal peace would flourish abundantly. And this would be the case, if the religion of Jesus were allowed to exercise its due influence on the minds of men. The gospel was designed to establish, among other things, "peace on earth"—not only peace between God and man, but peace, concord, unanimity between man and man. The descriptions of gospel times recorded in the prophecies (such as Isaiah xi. xxxv. and lx.), would lead us to infer, that, when the Redeemer's dominion shall be fully established, a period of universal peace will indeed occur. The good Lord hasten it in his time!

And wherefore is it not so? What hinders it that men are not "of one mind" to endeavour at least to attain to such a happy state of things? Let the apostle James supply the answer. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" It is because they are drawn aside after the gratification of their own passions; because they aim at their own aggrandisement; because they "seek their own things," and not "also the things of others;" because they are regardless of every one's

interest but their own. These things hinder men from being "all of one mind," and fill the world with desolation, and wretchedness, and death.

II. If this precept were universally regarded by those who profess and call themselves Christians, how different would be the aspect of society. It is lamentable to see how the church of Christ, "which is his body," is torn asunder by divisions among its members. I may be allowed to quote in this place the sentiments of Robert Hall. "Whoever forms his ideas of the church of Christ from an attentive perusal of the New Testament, will perceive, that unity is one of its essential characteristics, and that, though it be branched out into many distinct societies, it is still but one. Nothing more abhorrent from the principles and maxims of the sacred oracles can be conceived, than the idea of a plurality of true churches, neither in actual communion with each other, nor in a capacity for such union. Though this rending of the seamless garment of our Saviour, this schism of the members of his mystical body, is by far the greatest calamity which has befallen the Christian interest, and one of the most fatal effects of the apostacy foretold by the sacred penmen, we have been so long familiarised to it as to be scarcely sensible of its enormity, nor does it excite surprise or concern in any degree proportioned to what would be felt by one who had contemplated the church in the first ages . . . . The bond of charity, which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms, by which it was wont to be denoted, exclusively employed to express a predilection for a sect."

VOL. IX. NO. CCLIV.

A N

[London: Joseph Rogers, 24, Norfolk-street, Strand.]

The evils which result from this state of division are incalculable; it supplies infidels with their most plausible topics of invective, it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the Spirit which is essential to the renovation of the world\*."

Surely there is utterly a fault among Christians on this account, and a woful departure from the simplicity of apostolical times. Laying aside the one comprehensive name of Christian, they rejoice in their distinctive appellations, as though they should be saved by the law or sect which they profess, and not by the only name which the holy scripture doth set forth to us, whereby we must be saved.

Let us concede all that is said to be gained by the separate efforts of these various sects; let it be granted that they are thereby the more "provoked to good works" (surely not "to love"), we must still regard this state of division as one of the most magnificent and successful schemes of the great enemy of souls to hinder the progress of the gospel. The first Christians went forth upon a world given to idolatry and superstition, and wherever they went great numbers were daily added to the church. And what was the secret of their success? It was that they "were of one heart and of one soul" (Acts iv. 32).

It was but a small band at first which was engaged in this high enterprise, but the energies of the whole were directed to that one object. "The weapons of their warfare were mighty, through God, to the pulling down of the strongholds" of Satan; and the same weapons may be used by the church now, whensoever its members shall be influenced by the same spirit that influenced them. Alas for the supineness and indifference of those who profess to be the followers of Jesus! Bold infidelity stalks with open and undisguised front, through the length and breadth of our land, and, with few exceptions, Christians are silent. Whole masses of our labouring population are quietly left to be leavened with the demoralizing doctrines of infidel missionaries—doctrines, the inevitable tendency of which is to destroy both the soul and the body of those unhappy beings who embrace them. Six hundred millions of our fellow creatures are perishing for lack of the knowledge of the one true God, and Jesus Christ whom he hath sent: and yet the Christian world congratulates itself upon the

mighty efforts that are now being made to impregnate these millions with divine truth. Missionaries, it is true, have been sent out by various societies, but "what are they among so many?" "The fields are white unto the harvest," but the labourers are few and utterly disproportioned to the magnitude of the work; while from every field of missionary operations the cry is heard, "Come over and help us."

O that Christians would be fully sensible of their duties and their privileges! Would they but be "of one mind" to accomplish the great work before them, it were a task worthy of their energies, while Satan would tremble for his tottering throne, and all the hosts of heaven look on and approve.

III. If this precept were regarded by all Christian families, it would be attended with the happiest results. "Behold (says the psalmist) how good and how pleasant it is for brethren to dwell together in unity." Running together the same race, experiencing the same joys and the same sorrows, interested beyond what it is possible for others to be in each other's welfare; and expecting, by faith in the same Redeemer, to be inheritors of the same heavenly kingdom, it is in Christian families, if anywhere, that we look for illustrations of the precept, "Be ye all of one mind." Happily examples are not rare, where the various members of a family are animated by one common sentiment, "strengthening each other's faith, and helping each other's joy." But unhappily there are not wanting instances also (are they not too numerous?) where the harmony of Christian unity is rudely jarred by petty dissensions and unchristian observations. Instead of cultivating a spirit of mutual forbearance and mutual forgiveness, a hasty word is uttered by one, which another is far too "easily provoked" to resent; instead of that "charity which covereth a multitude of sins," ill-natured remarks and criticisms are often indulged in, of a nature calculated to wound, if not to irritate the feelings of the party against whom they are directed; instead of that humility which teaches its possessor to esteem others better than himself, there is too often displayed a spirit of envy and rivalry unbecoming those whom Providence has placed under the same roof. They look to spend an eternity in heaven, and in their wiser and happier moments speak with delight of the pleasures of reunion there, when the period of their pilgrimage here below is ended; but they cannot so far curb their impatient spirits, as to "dwell together in unity," for a few short years on earth. Truly these things ought not so to be. Let members of the same family make it their daily study to

\* Hall on Terms of Communion. These sentiments are especially curious as proceeding from a separatist.—Ed.

"be of one mind;" let each one make it a point to intercede for the rest at the throne of grace, as duly as his petitions are offered up for himself, and domestic dissensions will soon have no place. It is impossible to retain angry feelings against those for whom we pray.

In conclusion, let Christians of every name "be of one mind," to beseech God to "inspire continually the universal church with the spirit of truth, unity, and concord; and to grant that all they, who do confess his holy name, may agree in the truth of his holy word, and live in unity and godly love."

#### RECOLLECTIONS OF A TOWN PASTOR.

No. V.

THE LORD'S DAY. No. 2.

"PAPA, won't uncle George call to take us to Richmond as he promised?" said a hopeful youth, brought up at — school, who, on the morning of a bright July Sunday, was anxiously listening for the uncle's well-known rap, and now and then stretching his neck as far as possible on each side of the window of a narrow lane, in the hope of seeing his relative approaching. "I do trust he won't disappoint us—and besides it is such a fine day—and we have all the sandwiches put into the basket—and Richmond will be so pretty."

Now what were the circumstances in which this family were placed on the Sunday morning when these remarks were made? The father was a respectable clerk in a large banking establishment, who, with his wife, tried as often as circumstances would permit to make Sunday a holiday. In the worldly sense of the word, he was a man of integrity, his books were scrupulously kept, he never erred a farthing in his balance, and there was no house in Lombard-street that would not gladly have accepted his services. But he was a poor calculator for eternity, and so much absorbed in the things of this world, that those of the world to come did not engage even a passing thought. He was extremely fond of his children, and it was his earnest desire to see them prosperous in the world. For their benefit he lived frugally, and denied himself many pleasures; but their spiritual and eternal interests never for one moment occupied his thoughts.

The bells of St. — were chiming for service when the long looked-for uncle George rapped at the door, and the delighted nephew and two nieces, with basket each in hand, ran down with much glee to meet him, and hurried off to London-bridge to catch the steamer, while in a few minutes afterwards the parents were at the well-known Flower-pot, in Bishopgate-street, waiting to be transported (by coach) to the vicinity of Enfield Wash, or Ponder's End, or some of those other refreshing and picturesque adjuncts to the villages of Edmonton or Enfield, where a hearty welcome and right good cheer awaited them from an old friend who had retired from business, and whom

the persuasive eloquence of the vicar had not been able to draw, for one morning, from the arrangements of his cellar and superintendence of the culinary department. Meanwhile two servants remained behind, one strictly charged to attend to "baby," and the other to go to church; for a person who had the office of churchwarden in view felt it right that his pew should not be wholly deserted.

Now what was the manner in which this day of holy rest was spent by a respectable man, a clear-headed and shrewd adviser, who had served the office of sidesman, and hoped ultimately to fill that of churchwarden, in the parish of St. — ?

The children went with uncle George to Richmond, and uncle, after walking with them on the banks of the river, and treating them with little delicacies, fell in with some good city friends, who induced him to join a snug dinner party at the Star and Garter, while the children were committed to the care of a chambermaid. It was late when the party returned home, having witnessed on that return the swamping of a pleasure-boat, attended with the loss of three lives; and later still when the father and mother made their appearance; and when all had snugly supped and retired to rest, as little religious observance of the Sabbath had been manifested, and as little regard for its holy requirements, as if the house had been a rude dwelling in some isle of the Pacific Ocean, where the glad tidings of salvation had never been heard.

Uncle George was delighted with his steam trip up the river—the children were, if possible, more so—and if he was pleased with sipping his port, at the window of the nicely-ventilated room, the children had plenty to amuse them. Papa and mamma had also been delighted, everything had been provided for their comfort, a nice dinner, and a lot of etceteras, quite made them forget that it was Sunday, and the bells as they chimed for afternoon service chimed in vain, as far as their attendance was concerned. The evening coach brought them home, fatigued and glad to go to rest, not without the promise, however, that the next fine Sunday would find them again at —. But what was the household in — Lane about? Two servants were left—one, as has been stated, to take care of baby, but how did she act? a lover was admitted soon after the party in the morning left, for babies tell no tales, who remained the whole day eating and drinking at the expense of the family, and just escaping before their return in the evening. The other, instead of going to church, with some familiar friend speedily arrived at Greenwich by steam-boat, for there was then no railroad. With nice calculation she arrived home just in time to dress some lobster for supper, and to save herself being dismissed from her place in a moment, for her master was one of those on whose temper an extra glass produced no comfortable effect to those around him, and on this present occasion he had somewhat exceeded the boundaries, which a sense of decorum, to say nothing more, would have suggested. Uncle George, as a matter of course, staid to supper, and endeavoured to correct any ill effects that might arise from the richness of the lobster, or the acidity of the Richmond port, by one or two somewhat copious draughts of alcohol slightly diluted; so that his place in the Custom-house, in

which he held a situation, was obliged to be filled by a deputy on the morrow.

Was this Sabbath desecration or was it not? Can any rational man doubt what his reply to this question should be, or, if acquainted with the city, hesitate to affirm his belief, that this is the mode in which the Lord's day is spent by hundreds of families? How painful is it to witness those small congregations which assemble in very many of the city churches, while there are so many in the environs of the metropolis, even after all that has been done, scarcely able to find accommodation in a place of worship. I fully admit that many, who have places of business in these parishes, have houses in the country, to which if they do not retire every night, they do so on Saturday, to remain until Monday, nor would I be unmindful that large warehouses take up a considerable portion of many small parishes, still I have been as much amazed as affected to perceive that in some churches, even where the parish population has not been so very small, there the worship of God has been nearly neglected. It is hardly necessary to state, this circumstance has been repeatedly urged by the opponents of church extension as a reason why no efforts should be made for the erection of additional churches.

The evils, arising from such a mode of spending the Lord's day as that adverted to, are incalculable; leaving the parents out of the question, what must have been the effect on the children, what on the servants? It is notorious that thousands of servants have been ruined by the mode in which the Lord's day is desecrated. I believe that many females especially are now leading a life of sensuality, a burthen to themselves, a pest to society, the ruin of thousands, who can look back, (and with what feelings must they do so!) to the time when they were glad when it was said to them, "we will go into the house of the Lord," but who now shrink from crossing the threshold of a place of worship lest their consciences should be alarmed, and who trace their wretchedness and misery to the circumstance that they were domesticated in the houses of those, who cared not for religious privileges, who neglected religious ordinances, with whom the Sabbath was not esteemed as a delight, and who exposed themselves to the bitter woes denounced against those who regard not the word, and obey not the precepts of the Lord.

#### MENDICANT CHILDREN.

"Freely ye have received, freely give."—MATT. x. 8.

To the happy believer this command cannot be grievous. The writer of this feels assured many such are in the habit of perusing the "Church of England Magazine," to whom this text may certainly be brought forward, as an appeal in behalf of a class of destitute and miserable little children, for whom it is believed, as yet, no exertion of any kind has been made. The welfare of the factory child, and of the little climbing boy, has already engaged the sympathy of Englishmen; and the active energy of benevolence has done much for them. Perhaps the great difficulty of bringing any system to bear upon the forlorn class for *whose welfare* this appeal is made, may have prevented *persons who have sighed and sorrowed over their hap-*

less lot, from making any endeavour to assist them. The writer of this is convinced that great, and, humanly speaking, insurmountable difficulties encompass the object herein proposed; but it is in humble reliance on that arm, for whom nothing is too hard, that the task is undertaken, and with an earnest prayer that God's Holy Spirit may shed a blessing on this humble endeavour for the welfare of immortal, perishing, and helpless souls. It is the hope of arousing Christian sympathy for the children of travelling beggars, or, as they are emphatically termed, "tramps," and those of itinerant showmen and the like, that this brief address is made. Surely, these wandering, wretched, untaught, and unprotected beings, demand some share of the liberality of Christian benevolence. It is fearful to reflect what must be the end of children so brought up, here, and hereafter. By their habits of life they are thrown out of the hands of Christian ministers of every denomination, for no one is responsible for their souls, and nothing but some able and well-digested plan can ever bring these little wanderers within hearing of the name of Jesus. The writer of this has not abilities to digest a plan for this object, nor influence to bring one forward, nor means to promote one, nor leisure to assist in working out any arrangement. The bow is, however, drawn at a venture, in the hope that these considerations may touch the hearts of some Christians, whose combined efforts may at least try something to rescue these forlorn beings from the state of deplorable ignorance in which they now remain. It is presumed the greatest difficulty would be the securing the attendance of such children at any Sunday school; perhaps some trifling reward by tickets, gained by attendance at a certain number of schools in towns they pass through, might secure this. At such schools, setting aside at first learning to read, these little vagrants might be taught to repeat the Lord's prayer, and two or three bible texts, pointing out man's moral death by sin, and recovery in Christ Jesus. All denominations of Christians might be thus induced to lend a helping hand in this work, and, if these texts remained as standing lessons to be taught in each school for a year, or more, by such unity of plan, surely some of these poor children might be taught to raise their hands and hearts in prayer to Almighty God, through Jesus.

This plan may be impossible—it is merely pointed out to elicit something better from the hearts and heads of compassionate Christians. T. Z.

#### EVANGELICAL EMBLEMS.

BY THE REV. W. STONE,

*Whitmore, Staffordshire.*

No. II.

#### THE LILY OF THE VALLEY.

BOTH Christ and his church are seen illustrated in sacred writ by the beautiful emblem of the lily of the valley. In Canticles ii. 1, 2, we hear the spouse of the church addressing his beloved, "I am the Rose of Sharon, and the Lily of the valley. As the lily among thorns, so is my love among the daughters." And again the responsive echo of the church, in verse 16,

"My beloved is mine, and I am his; he feedeth among the lilies."

The flower which is here transferred to the divine imagery of scripture, which was common in the fields and vallies of Palestine, and is so to the present day, is a superb plant, of a much nobler growth and ornament than that generally known among us. Its species appears to be that of the "*Amaryllis lutea*," with which the fields of the Levant are covered, and which, flowering in autumn, and bearing several spikes of bloom on each stem, of a golden-streaked colour, presents (says a traveller\*) one of the most brilliant and gorgeous objects in nature. It was no doubt from a view of a field of this description, that our blessed Lord, who continually adverted to the most striking and pleasing objects of creation for illustration of his doctrines, took occasion to draw the peoples' attention to the beautiful workmanship of the Author of nature, displayed in the "clothing of the grass of the field." "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these" (Matt. vi. 28, 29). In which words we observe a divine testimony to the surpassing and majestic dignity and splendour of the emblem now under consideration.

If this same figure is applied by the Spirit to Christ and his church, and to every single believer (as in Hosea xiv. 5, "he shall grow as the lily") it may well deserve our attention to mark wherein the designed resemblance consists. Truth, both doctrinal and practical, of the most interesting and impressive kind, may be drawn, with the help of God's grace, from scriptural terms and images of this kind, which are found pregnant with meaning to the contemplative believer.

Was the lily, in the purity and splendour of beauty† which the Creator had given it, arrayed in "glory" greater than that of Solomon? Then may we not here be reminded of him, the Lord and Bridegroom of the church, who typically assumes this emblem of the lily to himself, and, in his divine and holy garb of wisdom and righteousness, claims to be "greater than Solomon," more worthy to be admired and listened to, in the treasures of infinite "wisdom and goodness" which he possessed and opened to the world, than even the son of David whom queens came to see and hear "from the utmost parts of the earth" (Mat. xii. 42)? And was not "the only begotten of the Father" full of grace and truth, "clothed" with the glorious apparel of God? who put "on righteousness as the girdle of his loins," and "faithfulness as the girdle of his reins" (Is. xi. 5). "For it pleased the Father that in him should all fulness dwell," who was "the brightness of his glory, and the express image of his person," who was "clothed with honour and majesty, and covered himself with light as with a garment" (Ps. civ. 1, 2, Heb. i. 3).

\* Sir J. E. Smith. Another species has been noticed and described as bearing from ten to twelve heads of bloom, springing from one receptacle; the general colour of the flower white, marked with a streak of bright purple, and sweet scented.

† Pliny reckons the lily the next plant in excellence to the rose; ancient and modern writers make it emblematic of purity and moral excellence.

It was foretold by the prophet (Is. liii. 2) with regard to this gloriously apparelled incarnate Immanuel, "He shall grow up before him as a tender plant." We have here represented to our minds a humiliating idea of the degradation which Christ submitted to when he took upon him our flesh, when he, who "was in the form of God, and thought it not robbery to be equal with God," "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. ii. 6, 7): when he, who was "very God," became for our sakes "very man," by "taking the manhood into God" (Athanasian creed).

He, indeed, "grew up as a tender plant," coming in the weak and helpless form of human infancy, and tabernacling first as a child among us, and thence growing on to maturity. Yet he was a glorious plant of "the heavenly Father's planting." "Unto us a child was born, unto us a son was given," yet, from the beginning, "the government was upon his shoulder; his name was called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The seed of glory, and honour, and majesty, was in him from the very first; and, as he grew, the divine beauty of spiritual splendour grew with him. He had "no form nor comeliness" in the outward man; in the external flesh there was "no beauty that we should desire him," yet was he "fairer than the children of men" spiritually, in the inner man, in the veiled God. Thus planted, in the most unfavourable and ungenial of soils, when he came down from a heavenly to an earthly condition, yet he was still "the beloved Son, in whom the Father was well pleased." And though he grew up before him "as a tender plant," yet he "increased in wisdom and stature, and in favour with God and man;" "he grew, and waxed strong in spirit, filled with wisdom, and the grace of God was with him" (Luke ii. 40-52).

And when he came to the estate of manhood, when the plant shot forth its bud and bloom in its season, how beauteous was the inherent colour, how admirable the resulting fragrance! he was planted "in a dry ground;" but in himself existed the genial dew and principle of increase from the Spirit; and how fair and noble were his shoots, and blossom, and fruit! he went about doing good, enemies were silenced before the wisdom of his word, acknowledging, "Never man spake like this man;" the haters of the Lord submitted and avowed, "He hath done all things well, he maketh both the deaf to hear and the dumb to speak."

Living in this vale of tears, he was "a man of sorrows and acquainted with grief." Tears, truly, were his meat and drink in this house of his pilgrimage; yet "he endured the cross, despising the shame." Rays of heaven shone through all the dark cloud of indignities which encompassed him on earth, he was found "faithful unto death;" he counted not his life dear unto him, that he might, through suffering, bring many heirs to glory; he finished his course with joy, though his majestic mien was shrouded in ignominious death; he was cut off out of the land of the living, as "grass, which to-day is, and to-morrow is cast into the oven." Partaking of the fleshly nature of all mortal things, though fair in himself as "the lily" in its divine clothing of beauty and ornament of



grace; "the grass withered, the flower faded, because the Spirit of the Lord blew upon it." It pleased the Lord "to bruise him, to put him to shame." It became Christ to suffer, to fulfil all righteousness; it was necessary that he should finish the work which he came into the world to do, in saving sinners, and obtaining eternal redemption for his church.

Hence Messiah was cut off, but "not for himself;" not through weakness, but because "it seemed good in the Father's sight." The Son of Man was "lifted up upon the cross;" but it was that he might "draw all men unto him;" that he might through death destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii. 14, 15); "the grass, therefore, withered, and the flower thereof fell away, but the word of the Lord endured for ever" (1 Pet. i. 25). The glory of "the lily" is not done away! it is an ever-green, ever-growing glory; this "word of the Lord" shall stand and prevail! its bloom is perennial, shedding its charm unto the ends of the earth! All nations shall see it and fear, revere, and admire! The house of Jacob shall say, "Come ye, and let us walk in the light of the Lord" (Is. ii. 5).

The church is decked with the reflected glory of her Lord; the light of his countenance, the brightness of his glory, is shed upon her. Each member, united in the bands of the everlasting covenant, admitted into the fellowship of Christian religion, should sustain all the emblematic qualifications and properties of their Lord.

Was he planted on earth "as a lily?" Did he grow in grace, notwithstanding all the hindrances and oppositions of a warring world, and attain to the fulness of glory, in spite of the persecutions of the flesh and the devil? Let each believe in his name, and let the united church, professing his faith, see this model and imitate this pattern, and promote this glory; let them adorn the doctrine of God their glorified Saviour "in all things;" "let them hold the faith through evil report and good report," with well-doing putting to silence the ignorance of foolish men; "walking in wisdom to them that are without." Let them "show forth, out of a good conversation, their works in meekness of wisdom," remembering they are planted "in the valleys." Let them "learn of him who was meek and lowly in heart, that they may find rest to their souls."

If the church be true to her Lord, if each child of the spiritual fold be true to her creed and principles, as derived from Christ, and "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, they are one with Christ, and Christ with them;" they are rooted and grounded in love to him, and to each other; they abound in the "fruits of faith," to the glory and praise of God; they "eschew those things which are contrary to their profession, and follow all such as are agreeable to the same;" they are "as trees planted by the waters, and that spread out their roots by the river;" they shall bloom and bring forth fruit in their season, their leaf also shall not wither; and behold, whatsoever they do, their Lord shall make it to prosper; they shall

finally be clothed with an unfading garment of royal splendour and glory, and reign with Christ for ever and ever.

## MY SCOTTISH TOUR.

No. V.

### THE EVILS OF THE VOLUNTARY SYSTEM.

"How absorbed you and your guests seemed to be with the voluntary question," said I to the minister of ———, the morning after his most hospitable dinner at the manse, as we rode on two rough ponies to view some most exquisite scenery in the neighbourhood. "You seemed to regard the voluntary efforts now making, as likely to prove most detrimental to the interests of true religion. Do give me some information on the point, for I must confess much ignorance respecting it? We have in the south, it is true, not a little in some places to struggle against the dissenters at vestry meetings; and there are two or three associations in London to further the voluntary cause, which send forth their delegates to try to inflame the minds of the people on the subject; but generally speaking, they have entirely failed. In fact, I believe—or rather I may say I know—some of the leading dissenters, both ministers and people, uncompromisingly condemn the conduct of their more violent brethren, and would on no account sign a petition for the overthrow of the establishment, or appear on a platform with the motley company there to be found abusing the church, and clergy, and all that is connected with state alliance. A motley assemblage indeed it often is. I rejoice to say, however, that the minds of our people are beginning to act under a more sober influence, and the claims of the church of England to be more seriously and fully acknowledged; of this fact we cannot have a better criterion, than the result of our pollings, with reference to church rates. In almost every case that poll has turned in favour of the church; and, even in districts where it was supposed that the voluntary principle was predominant, it has been proved not to be so."

"You can have no conception," he answered, "of the jealousies which have been the fruits of this voluntary movement. I have experienced it in my own parish; I have witnessed it in many others; and letters from my friends more and more convince me of the fact. You saw, as we left the town, a building utterly devoid of taste, but evidently intended as a place of worship. That is the secession meeting house, the united associate synod which comprises the two great bodies of seceders—the *burghers* and the *antiburghers*—and I dare say will soon be joined by others. This secession from our church took place nearly a hundred years ago, chiefly, I believe, on the score of patronage. This was the rock on which they founded. It split up, however, in a few years into various sects, differing chiefly on minor points of a political rather than a religious nature."

"The meeting house you saw was built soon after the secession from the church, and belonged to one of the divisions referred to. When I came to the parish the minister was a quiet pains-taking man, much respected by the parish at large, as well as by his

flock. I believe he was not much of an orator or a great scholar, but he was faithful to his work, and never dabbled in politics.

"I had a high respect for the old man, and much enjoyed his society. He never interfered with parish matters. Humble, patient, and persevering, he ministered readily at the bed of sickness; and, out of his small pittance, and very small it was, but I believe most gladly contributed, had always something to bestow on an object of real distress. His memory will long be affectionately cherished, not by his own flock merely. You must know that the form of church government among the seceders and ourselves is precisely the same, and so also is the form and mode of worship. A stranger could perceive no difference. The seceding ministers also receive the greater portion of their education at one of our universities. At his death, the seceding minister was succeeded at length by a young man of a very different turn of mind—I say at length, for the congregation was difficult to please—many young probationers presented themselves and preached in the meeting-house; but there was always one objection or another. Some were pleased, others were dissatisfied. There is no greater misfortune to a church than popular election. Shortly after the new seceding minister came, the voluntary outcry was raised, and he was, and now is, one of the most zealous of its partisans, and from that time the parish has been a constant scene of confusion. Meeting after meeting has been held; every effort has been employed to sow the seeds of discord, and a parish, once the happiest and quietest, where all was harmony and good will, is now rent with divisions. I am looked upon as an Erastian and a heretic, as a mere tool of the state, and of the patron. Of course I was regarded as a fit object for sneer and censure; for I was the presentee of a patron, and, to add to the enormity, of an *episcopalian* patron. Many of the seceders, with whom I used to be on the most friendly terms, would scarce acknowledge my acquaintance. I can safely say, that the outcry about the voluntary system has done more harm than can be imagined to the cause of religion amongst us, and, what provokes me the more is this, I do not know that one heritor, who pays towards my stipend, ever entered a seceding meeting-house in his life.

"Now do not suppose that all our seceders are voluntaries—not at all—though by far the great majority of them are. Many of them are still strongly attached to our church, and would support it even with their lives; and one portion of them I believe are ready, nay, anxious, to return to our communion. But there is a strong party against the establishment, among whom are to be numbered men of talent, education, and no ordinary mental power; and when I consider the divisions which are now taking place in our own Zion, I confess I have sometimes sad forebodings that we may yet see perilous times. I am a plain-spoken man, free to give my opinion, and I really do fear for the stability of our established church. We are beset with foes from without, and there is not all peace within the camp. I really think, somehow or another, we lack spirituality, and I am quite weary with the newspaper reports of our meetings and our differences and squabbles."

The good man spoke from the heart; and I dare say some late transactions have grieved him much. The voluntary system, I confess, has always appeared to me, and every day's experience more strongly confirms my opinion, to be utterly incompatible with the faithful discharge of the ministerial office. I cannot see how it can be otherwise when the minister is elected and supported by the members of his flock; when his stipend depends upon their approval or disapproval of the doctrines which he preaches, he is at once reduced to the state of a stipendiary bondman. Every temptation is held out to him not to seek to instruct, but to please—not to expostulate, but to court favour. Can it be otherwise, constituted as human nature is?

I speak from practical experience on this very point, from the circumstance that I was once, to all intents and purposes, the minister of a voluntary church; in other words, my clerical income was entirely derived from pew-rents, in one of the churches erected, in a great measure, at the expense of the commissioners appointed by parliament. There was no endowment of any kind, and my whole yearly income was derived from those who felt it convenient to pay for sittings in the district. Such a state of things most certainly was never contemplated by the church of England, and yet such is that to which at the present moment many most excellent and efficient clergymen are exposed. Of course I was duly licensed by the bishop, and could not be removed at the caprice of the congregation; still I was entirely dependent upon them for my salary. It is much to be desired that this evil may speedily be remedied.

Talking some time since to a most respectable dissenting minister, who resides near me, I heard from himself the absolute bondage in which he was kept by his congregation—or more properly, by two or three of its leading members. The pittance allowed him was exceedingly small, not above that of an ordinary mechanic. Yet for this he was exposed to continual insults. His sermons were severely criticised. Almost every week he was taken to task by one or other of his hearers, and he confessed that the great majority of his brethren were similarly circumstanced; and yet this is a state of things which voluntary agitators wish to introduce, namely, to render the clergy entirely dependent on the will of their flocks. Evils will doubtless creep into establishments, but they are insignificant when compared to those which attach to the voluntary system; and, should the former be overthrown and the latter supply its place, I have little doubt that large tracts of the country would be left entirely destitute of the means of grace, that the clergy would speedily sink in public estimation, and that in a few years the whole kingdom would be demoralised.

## THE RELAPSED DEMONIAK.

"When the unclean spirit is gone out of a man he walketh through dry places seeking rest, and finding none he saith. I will return to my house from whence I came out; and when he cometh he findeth it swept and garnished; then goeth he and taketh seven other spirits, more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first."—St. Luke xi., 44, and following verses.

To understand the full meaning of our Lord's words on this occasion, let us briefly examine the circumstances to which they refer. We learn from the sacred historians that both before, and at the time of our Redeemer's sojourn upon earth, the devil had the fearful power, not only of urging men to sin, as at the present day, by infusing evil thoughts and wishes into their hearts, but also that of placing in the body spirits which deprived it of all command over itself. The reality of these demoniacal possessions has been questioned, and the effects, produced by them on their wretched victims, referred to insanity: I would only point out the cure of the man with a legion, in which the presence of the demons was visibly demonstrated on the swine, to refute this opinion. From the time that our Lord, by his meritorious sacrifice, destroyed the power of the devil by overcoming sin and opening the gates of everlasting life, these fearful visitations have ceased; the power of the evil one has been thus diminished—let us give thanks to God, through whose great mercy it has been so diminished, but let us not doubt the reality of its former existence, rather let it teach us to beware, for he still walketh about "as a roaring lion, seeking whom he may devour." During this life of trial his power has been diminished, but it has not and will not be fully destroyed until that day when he will be sent to the bottomless pit with all those who serve him; he still can and does tempt men to sin, he still can and will lead them on to destruction, if they, by following his suggestions, allow him to direct and rule their hearts.

In speaking of the unclean spirit, our Lord referred to these possessions, for he alluded to a belief common among the Jews, that when the demon was cast out he went into the wilderness, "dry places" having literally that signification; our Lord then proceeds to show the ever wakeful state of the evil one in the cause of sin; "he finds no rest," in other words, he finds nothing to do, and he impatiently exclaims, "he will return to his house from whence he came out," that is, to the man's heart, and what does he discover? that the man has rejoiced in his deliverance, and has filled every part of his heart thus happily abandoned with good thoughts, hopes, and wishes? No, nothing of the kind has been done, for he has neglected to seek that Spirit of God which can alone cast down his foe; the house is empty, swept and garnished, and thus ready for the returning adversary. And what does the wily spirit do? Fearful that he again may lose his dwelling, he resolves to secure himself in it by taking seven other spirits, more wicked than himself, and they enter in and dwell there, and, says our Lord, "the last state of that man is worse than the first." And, I would say, can we find nothing in this that may speak a warning to us? perhaps some will say that they have just been told that this account refers to visible possessions, and that these have ceased; most true, but it likewise bears a meaning on those temptations which still exist, and, in thus applying these words of our Redeemer to ourselves, let us humbly pray that his Holy Spirit may guide and direct our thoughts, remembering that his word was given to show us the path of life, that it is the sword of the Spirit by which we shall be enabled to quench the fiery darts of the wicked one.

Satan, the unclean spirit, still tempts us to sin; sickness, adversity, the advice of friends, the word of God, the voice of his ministers, or the sabbath with its hallowed influence, may, by God's mercy, have addressed their warning voice to us and awakened us to

a sense of our guilt, and thus the unclean spirit may have, for a time, gone out of us, but be assured he will return; the trial or the advice passes away, the allurements to the sin again arises, and if we have neglected to fill the awakened heart with the word of life, if we have not sought that Spirit which can alone guide us into all truth, if we have not come to Jesus in true penitence for pardon and for peace, and sincerely endeavoured to walk in his ways; Satan will, indeed, find our hearts swept out and garnished, and, having nothing wherewith to resist his suggestions, we shall be ready to receive and follow his evil counsels; the sin will be thus strengthened in its hold; but it will not rest here; our fall in this instance will open the way for the entrance of other sins into the corrupted heart, and thus Satan may be said to have taken other spirits, and to enter in and dwell there. And is not this state worse than the first? There is the force of habit which we have thus fearfully strengthened in the cause of evil, and which must, therefore, render our task of repentance the harder; but there is another and more awful way in which our last state is worse than the first; in thus allowing our sins to return, we have voluntarily rejected the aid of that Holy Spirit which awakened us from our sleep of sin, we have despised his counsel and made light of his reproof, and whose is this Spirit? It is the Spirit of God himself, without whom we must all surely perish; it is the Spirit of that God who, though merciful, is also just, and who, though he desireth not the death of a sinner, has also declared that his Spirit shall not always strive with man; "that because ye have made light of counsel, and would none of my reproof, I also will mock when your fear cometh." It is that Spirit whom St. Paul bids us not quench, it is the Comforter, even the Holy Ghost, which proceedeth from the Father. Thus removed further from God, our last state is worse than the first. May God grant that these words of our blessed Lord may induce us to flee to Christ as our only refuge, to trust in him as our support, and so, resisting those temptations Satan throws in our way, through God's assisting grace may the unclean spirit find no place in our hearts, because God is with us enabling us to stand against the wiles of our great enemy, that so we may fight the good fight of faith, and finish our course with joy, looking to that glorious crown purchased for us by the blood of Christ Jesus our Saviour.

K. P.

## ORPAH AND RUTH: THEIR CONDUCT AND MOTIVES CONTRASTED:

## A Sermon,

By THE REV. S. COATES, M.A.,

*Incumbent of Thirsk, Yorkshire.*

RUTH i. 14.

"And Orpah kissed her mother-in-law; but Ruth clave unto her."

THERE are two contending principles constantly at work in the heart, each of which draws the persons who are under its influence in a very opposite direction. And with reference to these principles, mankind, however they may differ in many subordinate points of character, may be divided generally into two classes: the one class are said to be in a state of nature; the other, in a state of grace. In the former case, that is, the state of nature, the world forms the great object of attraction, and the pleasures and advantages

which it holds forth to its votaries are those which alone engage the thoughts and occupy the heart. In the latter case, that is, the state of grace, it is quite the reverse. The world, indeed, comes in for a share of attention, so far as its lawful duties extend, and provided those duties do not interfere with matters of infinitely higher importance. But beyond this, the world is comparatively nothing; and the leading desire with this class of characters is to secure an interest in that unfading inheritance which the storms and trials of the present life cannot possibly affect. Now it greatly behoves us to remember that to one or other of these classes we all, individually, belong: and we ought frequently to pause in the journey of life, and inquire how matters stand with ourselves; where our thoughts are fixed; towards what our affections are mainly directed; whether the world or God occupies the largest share of our hearts; in a word, whether we are still in a state of nature, or whether we are progressing towards, or have in any material degree attained to, a state of grace. In promoting the success of such an inquiry, a consideration of the circumstances connected with the passage before us may, under the divine blessing, be rendered conducive. We proceed, then, to notice,

First: The opposite conduct pursued by the characters presented in our text.

Secondly: The motives by which they were actuated.

I. We read that, in consequence of a famine which prevailed in the land of Judah in the days of the judges, an inhabitant of Bethlehem Judah, named Elimelech, was induced to migrate with his wife Naomi and their two sons into the country of Moab, in the hope of obtaining sustenance for himself and his family. There Elimelech died, and Naomi was left, and her two sons. The sons afterwards unite themselves in marriage with two women of the country in which they are sojourning, of whom the name of the one was Orpah, and the name of the other Ruth. After an interval of about ten years, the two sons, Mahlon and Chilion, died also; and thus Naomi, being deprived by the hand of death of her sons as well as of her husband, was left in a very distressed situation with her two daughters-in-law, Orpah and Ruth.

Such was the state of matters when the individuals mentioned in the text are especially brought before our notice. Before, however, proceeding to the more immediate review of these two opposite characters, let us briefly direct our attention to the particulars of this interesting narrative already detailed. What a mournful condition for Naomi to be left in! Her husband and two

sons are dead, and she is left alone, as it were, in a strange land. For it is evident, from what follows, that she did not expect much sympathy from her daughters-in-law, who were not related to her by the ties of blood, and were, moreover, the votaries of an idolatrous religion, while she was a worshipper of the true God; although, in the case of Ruth, she was happily mistaken. But here we trace the hand of God. Why did Elimelech quit the land of Israel in order to escape the ravages of famine? Was it "because there was no God in Israel" to whom he might go for succour, that he departed into Moab, a land full of the abominations of idolatry? Why, again, did he sanction the intercourse of his sons with the daughters of that idolatrous nation? for that Orpah and Ruth, even after their marriage, were anything but idolaters, we have no grounds for supposing. Indeed, such a conclusion seems to be strengthened by the expression which Naomi uses when addressing Ruth in the fifteenth verse of this chapter; "Behold," she says, "thy sister-in-law is gone back unto her people, and unto her gods." Here, then, we see the want of faith, as well as the disobedience, of Elimelech; his want of faith in fleeing from the scene of famine, instead of relying upon the providential aid of God; his disobedience in bringing his sons acquainted with idolaters—a thing expressly forbidden by the law of Moses (Deut. vii. 3).

My brethren, let this act as a warning to ourselves. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me" (Isa. xxx. 1). What advantage did Elimelech gain from the place of refuge which he formed for himself in Moab? We may not unreasonably suppose that the premature death of himself and his two sons was inflicted as a punishment on account of his having thus trusted in an arm of flesh, rather than in the protection of God. And so will it ever be. He that trusteth in man alone, and maketh flesh his arm, he who relies upon his own devices instead of staying upon his God and Saviour, will find, like Elimelech, that he is trusting in a thing that is not; in a mere broken reed, which will pierce the hand of him who leans upon it. Elimelech fled from the scourge of famine only to encounter a more formidable enemy. He died, and left his wife desolate and forlorn. So bereft, indeed, was she of every earthly good, that upon her return to her native land her former friends and acquaintance scarcely recognized her. "Is this Naomi?" was their exclamation. The answer which she gave was such as betokened the heavy afflictions that had be-

fallen her. "And she said unto them, Call me not Naomi (which signifies pleasant), call me Mara (which signifies bitter); for the Almighty hath dealt very bitterly with me." Placed, then, in this painful situation, Naomi forms the resolution of returning to her own land. And here a most interesting, as well as instructive, scene opens upon our view. A feeling of mutual affection, it appears, had sprung up between Naomi and her two daughters-in-law, Orpah and Ruth. The kindness which she had experienced from them doubtless endeared them to her, and the hearts of all would be knit to each other, from a tender recollection of the departed friends whose loss they deplored in common. When, therefore, mention was made of Naomi's departure from Moab, the idea of separation could not be endured. "They lifted up their voice and wept. And they said unto her, Surely we will return with thee unto thy people." Amidst all their sorrows, then, they seem to have had this comfort left, the comfort arising from the endearments of mutual affection. And happy is it for those families and connections, amongst whom such a feeling prevails; where the tie that unites husband and wife, parent and child, brother and sister, continues unimpaired by distance, unbroken by jarring interests and selfish motives. O! ever cultivate this plant of heavenly growth, which blooms amidst the storms and trials of this earthly wilderness. What a solace will you find it in affliction! What a support under difficulties and perplexities, when the world looks coldly upon you, to have those to turn to, in whom the warmth of affection and love is never chilled! Ever cherish such feelings as these! Highly favoured are you who can say that this happiness is your's; and still more favoured, when such an union of earthly feelings is but an emblem of that love which unites you in and to Christ! But to return to the characters before us.

When the proposal for a separation was made, the two daughters-in-law urgently lifted up their voices against it, and instantly, as we have seen, offered to accompany Naomi to the land of Israel. And now came the trial; the sincerity of each was to be put to a severe test. Naomi proceeded to argue with them. She represented to them the consequences of such a decision as they had formed. She spoke of her poverty, her destitute situation, and the slight prospect of worldly happiness and comfort that could be afforded by any connection with herself. She intimated to them the necessity of relinquishing all the advantages which they might enjoy in their own land; and set forth in lively colours the poor return that was to be ex-

pected from casting in their lot with one who had nothing to offer but a share in her trials and afflictions. "Turn again, my daughters; why will ye go with me?—nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice and wept again." Thus far the feelings and conduct displayed by these two daughters-in-law towards Naomi were similar; but here the similarity ends. The representations and arguments, made use of in reply to the determination which both with such apparent earnestness expressed, produced a totally different effect upon them, and led to very opposite results. The text sets before us the course pursued by each; "Orpah kissed her mother-in-law, but Ruth clave unto her." Orpah, strong as had been her professions of attachment, and sincere as might have been her feelings of affection, was not proof against the test to which she was brought. She looked back to the comforts and pleasures which she might naturally hope to enjoy in her own land. She contrasted with them the trials and hardships which were to be expected in a strange country, in company with Naomi. Then it was that her resolution failed; attachment to Naomi yielded to the fear of worldly trouble and loss; and she "kissed her mother-in-law"—that is, she bade her farewell. A similar expression occurs in other parts of scripture (1 Kings xix. 20; Gen. xxxi. 28). "Orpah kissed her mother-in-law," and went back unto her people and unto her gods.

And thus, brethren, will it always be with the fairest professions, when not grounded upon the principle of faith. Resolutions formed in your own strength, without a true sense of your need of the grace of Christ, will prove "like the morning cloud, and as the early dew that passeth away." Strong as they may appear to be, the furnace of trial will prove them; and at the very first blast of temptation, like the professions of Orpah, they will wither and die. Ever bear in mind the declaration of your Saviour, "Without me ye can do nothing." Very different, however, was the conduct of Ruth. The same arguments and representations were applied in her case, as in that of Orpah. As far as worldly prospects were concerned, no better hope could be entertained by her. Even after the departure of Orpah, Naomi continued to urge upon Ruth a similar course of conduct. She seemed, as it were, to be putting her sincerity to the severest proof, in order to ascertain whether she was willing to relinquish comforts and to encounter hardships, from a feeling of attachment to Naomi herself, and for the sake of Naomi's God. But Ruth was firm, she still

"clave unto her mother-in-law;" her language was such as showed that the resolution she had formed was of the most determined character, and that she was even now giving evidence of the dawning of that grace which was afterwards so abundantly vouchsafed to her: "Intreat me not," she said, "to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." When Naomi "saw that she was steadfastly minded to go with her, then she left speaking unto her."

My brethren, who does not see the work of God in this behaviour of Ruth? Whence arose this striking difference in the conduct of the two sisters-in-law? Whence was it that a Moabitish idolater was thus disposed to forsake her people and her gods, in order to take her lot with an afflicted servant of the Lord? Whence, but from the influence of his Spirit, whose language to each believing servant is, "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). May a sense of our need of that grace lead us all to the Saviour, whose promise is, "Ask, and it shall be given you" (Matt. vii. 7); and who "giveth to all men liberally and upbraideth not." Such was the opposite conduct pursued by the two characters presented in the text. "Orpah kissed her mother-in-law, but Ruth clave unto her." We proceed to notice,

II, the motives by which they were actuated.

These motives must have been widely different; the same arguments were applied to both; the same representations urged of the trials to be expected from accompanying Naomi to the land of Israel. And mark the effect which followed in the case of Orpah: she stayed behind, and "returned to her people and to her gods." Now what could be her motives in acting thus? Had she not made the most solemn profession of attachment to Naomi? Had not the strongest determination been expressed, never to leave her mother-in-law, but to return with her to her people? True; but in forming such a determination she had not counted the cost; and, when she began to take a calm survey of all that was before her, of the difficulties, hardships, and labours that were to be expected in a foreign land and in the abode of poverty, not even her affection for Naomi, no, nor a regard for Naomi's God, could induce her to encounter the trial. The fear of worldly loss and suffering was one great motive which influenced Orpah in the course she pursued, and to that motive she sacrificed every feeling of love and duty. And

thus it is with the mere professor of religion; you see him, perhaps, very forward in his expression of attachment to Christ. He talks much of what he is ready to do for God, he imagines that his "mountain stands so strong" that it shall never be moved; and therefore he boasts loudly. But let him be tried, and you soon find out what he is. His religion is that of the sunshine, not of the storm. However he may have appeared to endure for a while, "when tribulation or persecution ariseth because of the word, by-and-bye he is offended;" he fears to encounter worldly losses and afflictions, and, as in the case of Orpah, the ties of duty and gratitude are disregarded, and he goes back, resolving to walk no more with Christ.

My brethren, if your attachment to the Saviour brings with it no trouble, of one kind or another, it is nothing; for he that cannot deny himself, and daily take up his cross, nay, he that will not encounter any thing when the interests of Christ demand it, is not worthy of him, and will never be owned as his disciple. But not merely did the fear of future suffering operate as a motive in the conduct of Orpah; she was likewise unwilling to relinquish present pleasures and enjoyments; the comforts she possessed amongst her own people in Moab were too precious to be exchanged for the hardships of a foreign land; the indulgent laxity of an idolatrous worship was in her estimation preferable to the severe strictness of the religion which Naomi professed, and which she would naturally have wished her to embrace. True it was, that she loved Naomi, but she also loved the delights and attractions of the world; and sooner than she would relinquish them, she lent a willing ear to the representations so frankly urged by her mother-in-law, and, after a few transient expressions of sorrow at parting, "she kissed her mother-in-law," and went back to the enjoyments and idolatries of her native land!

O! how carefully ought we to watch and pray against the influence of a carnal mind! On every side the world presents its allurements, and tempts us with its smiles. But, remember, the pleasures of a world that lieth in wickedness are incompatible with the practice of true religion. It may answer your purpose for the present to sacrifice the interests of the soul for the enjoyments of sin. You, who make it your portion, will find the world a most accommodating friend, so long as you have anything to give in return; but when you are about to appear naked and helpless in the presence of God, whom, for that world, you have despised and forsaken, you will feel, in all its dreadful reality, the truth of your Saviour's declaration, "What

is a man profited if he shall gain the whole world and lose his own soul?" (Mat. xvi. 26).

But let us turn to the conduct of Ruth, and see what were the motives which influenced her choice. They were the same motives under which Moses acted when he gladly forsook the attractions of the Egyptian court, and "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was not merely that Ruth entertained towards her mother-in-law that feeling of affection which their relation to each other must naturally have encouraged, but she would also regard her with reverential love, as a servant of the most High God. Often, doubtless, had she received from the lips of Naomi those religious instructions which none but a true worshipper could impart. Often had she heard her dwell with holy earnestness upon the mercy of him who "led his people through the deep as through a wilderness." Often had she listened with wonder to the sublime but simple narrative of Naomi, as she recounted the deliverances which the Lord had wrought for Israel, "his wonders and the judgments of his mouth." And she would conclude that to cast in her lot with so highly favoured a people was far preferable to all the advantages she could expect from her own nation; that the worship of Jehovah was a more delightful service than the idolatrous rites of her country's gods; that a share even in the afflictions of Israel was happiness when compared with the unsatisfying joys which Moab could afford. Hence it was that, in answer to Naomi's proposal for a separation, the earnest but sincere resolve was expressed, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

And observe, once again, the faith which Ruth manifested. For, surely, it was this principle which acted as another motive to the conduct she pursued. The Lord had great things in reserve for this his favoured servant; and we may justly suppose that he was already commencing in her heart that great work of grace which was afterwards so strikingly accomplished. Unknown even to herself, he was giving her, as it were, a glimpse of the exalted privileges in store for her. Upon the principle of faith, therefore, she doubtless acted. She looked upon any present afflictions as light, when compared with the glory which should hereafter be revealed. She was content to resign present enjoyments and advantages, in the sure hope that all things would eventually "work to-

gether for good to them that loved" the God whom Naomi served, and to whom she resolved henceforth to devote the best services of her heart and life. And was Ruth disappointed in her expectation? Let her subsequent history tell. And who ever "served God for nought?" Who amongst us has found that the motives, which faithfully influenced him to choose the Lord for his God, have misled him? My brethren, may Ruth's choice be yours! Henceforth may every one of you be enabled by divine grace to take your part with her, and to say, "Christ's people shall be my people; their God shall be the God whom I will worship and love."

Such were the opposite conduct and motives of the individuals presented to us in the text. "Orpah kissed her mother-in-law, but Ruth clave unto her."

And now brethren, I would ask, Have you seriously considered, that in one or other of these characters, you have a lively description of yourselves? Look into the world, you see many a fair outward specimen of religion: there is the eager profession, the forward zeal, the fervent desire, which to all appearance bespeak the true follower of Christ. But look again. A cross presents itself; trials are to be encountered; difficulties and persecutions arise; and all this showy form of godliness vanishes into nothing! There you have the case of Orpah, and of thousands like her. Is such your case? Are you, perhaps, deeply sensible of the importance and necessity of religion, and yet suffering the pleasures and vanities of a sinful world to occupy that place in your hearts which God ought to occupy? Are you willing to go a certain distance with Christ, but, at the very first voice of temptation, are as ready to turn back and walk no more with him? Then remember, I pray you, that the God, whose you profess to be, will not accept a divided service; he must have all, or he will have none. Orpah could not make a double choice. She could not take her lot with Naomi, and at the same time remain amongst her own people. She rejected the blessings which she might have shared with privileged Israel; and therefore she returned altogether to the idolatries and wickedness of Moab. O, choose God for your portion; renounce at once whatever the world may offer; and, in the enjoyment of those durable riches which he alone can give, see whether you will not have abundant reason to confess, "Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord" (Ps. cxliv. 15).

But may we not hope that many, like



Ruth, have already taken their part with the people of God, however despised or persecuted they may be? Think you, that Ruth, in after life, when blessed with the knowledge and favour of God, ever cast her thoughts back with regret on the vain pleasures and worldly enjoyments which she had left behind in Moab? No; nor will you ever have cause to remember with sorrow the hour which witnessed your devotion of yourselves to God. Only be continually going on. Let each succeeding day witness your increased attachment to the Saviour whose name you bear. Above all, be instant in prayer for divine grace, since you have dangers and trials to encounter, and many "watch for your halting." Strengthened by that grace, you shall "be more than conquerors;" you shall experience the greatness of the "peace which they have who love God's law;" and you shall finally have cause to acknowledge, with adoring gratitude, that God "is able to do for his people exceeding abundantly above all that they could ask or think," for Jesus Christ's sake.

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REV. T. WEBSTER.\*

THIS faithful and laborious servant of God had for some years been subject to a disease of the heart termed *angina pectoris*. During the summer of 1839, the distressing spasms, which characterize this complaint, attacked him so frequently, as to make him and all around him feel that death might come at any moment. His tender concern that the widow and the fatherless should have no trouble or trial, which his forethought could spare them, led him so to arrange and order his worldly matters, that, when his last hour did arrive, all had been said and done that was necessary, every thing had been provided for, there were no last instructions to be given; his house was set in order, and his end was peace.

In the month of October his sufferings increased, and, when shut up for the winter, he felt that his work as a preacher was at an end, that he had finished his ministerial course. "I shall never preach more," was his frequent expression. But O! the eloquence of this silent preacher in the sick room, when racked with pain, when exhausted by violent yet necessary remedies, when depressed with the close and monotonous confinement of two rooms opening out of each other, during the long winter months. Then it was that he was most eloquent; there was no murmur, no complaint, no repining, but peaceful, gentle, cheerful, contented submission. It was then he would say to every clergyman who was admitted to his room, "I was preparing a sermon, when taken worse, from the text, 'I determined to know nothing among you, save Jesus Christ and him crucified,' and I would say to you, preach Christ—preach Christ, and we need not fear for our church or our people—only preach Christ."

He felt his deprivation of the services of God's house most keenly; indeed he seemed generally more depressed both in body and mind on the day of sacred

rest, and never can it be forgotten how frequently and emphatically he would exclaim, "I was glad when they said unto me, Let us go into the house of the Lord;" now I am shut up, I cannot go forth; but I always went when I could, yes, always. 'Peter was shut up in prison, but prayer was made without ceasing of the church unto God for him;' and prayer is made for me."

The interest and affection felt and expressed for his parishes was at all times great, but more than ever when he was laid aside; and especially for the one of which he had had the charge more than thirty years, and where he had been the honoured instrument of turning many to righteousness. When any of his family visited Oakington, he would say, "Give my love to all my dear people, poor things, and charge them to meet me in heaven;—poor Oakington!" And when the one who had been there returned home, he could hardly rest until he knew all that had been said or done during the day. The first visit was always paid to his room, and, when every event had been related that he wished to hear, he would always add, "Poor things! may God bless them!"

His parishioners would often come over in the hope of seeing him, and, when they could be admitted, he would generally speak in the same strain to each. After inquiring after each child or parent as it might be, he would say, "You see I am brought very low. I had hoped to have preached and administered the sacrament to you once more; the last time I was at Oakington (Oct. 6th), I went there on purpose. I nearly died on the road; I was then prevented, and now I shall never preach to you again. Well, you must remember all I have told you in the years which are gone by, for I shall never tell you any thing more. And try to put it in practice." When answer was made, as was, thank God, frequently the case, "I hope I do," or "O sir, I owe every thing to you," he would continue, "Thank God—hold it fast, and follow on to know more; press forwards. Yet a little while, and he that shall come will come. Remember me to all my dear people, they must pray for me. We shall meet to part no more." But these interviews generally affected him so sensibly, that it was not deemed prudent to allow many of them; after the persons had left, he would sigh very often, and say with great emotion, "Poor things! Well, the Lord will provide for them also, and there I must leave it."

He was, from the peculiar character of the disease under which he laboured, "in deaths oft." Few can have any conception of the intense agony he underwent; but even in these bitter sufferings he was calm, patient, and submissive. On one occasion, Dec. 1, he exclaimed, "My dear, dear children, my dear, dear, wife, what shall I do? Lord help me! Submissive to thy will, my God. O Fawcett!" turning to his kind and ever attentive and affectionate medical friend, "what should I do if I had my religion to learn now, at this hour, in this extremity? I could wish, for the sake of my dear children and my people, to live a little longer, but I can leave it. I have no anxiety either of mind, body, or estate—there is nothing that troubles me." Sweet words and consoling assurances these, spoken in those tender and soothing and affectionate tones of voice so peculiarly his, at a season when the whole frame was racked with pain, when the countenance betrayed the anguish he was then enduring; but even then the eye was beaming with that love which is not of earth, the mind was at peace stayed on Jesus, and there was that holy anticipation of the crown of righteousness for which he had fought manfully as a good soldier of Jesus Christ. He was free from the cares and anxieties, with reference to those whom he should leave behind, which too frequently press on the mind, and bow down the spirits of the departing saint; that often repeated passage of

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\* From "Memorial of the rev. T. Webster. London, Seeleys. 1840." We knew and highly respected the late Mr. Webster. We were just preparing a letter to invite from him a contribution to this magazine, when we received the intelligence that our esteemed friend was no more! He rests from his labours, and his works do follow him.—Ed.



scripture was now his stay and consolation—"Behold I die, but God shall be with you." These can never be effaced from the minds and memories of those whose privilege it was to minister to his wants. May these and similar recollections come with healing balm to the stricken and bereaved hearts of those whom he has left desolate, and stimulate them to look beyond the tomb, and be followers of him who through faith and patience now inherits the promises!

During the intervals of ease he was ever employed in his Master's work. Especially did he spend a large portion of his time in the review of his ministry, and revising sermons, which were originally intended to be published after his death, as a memorial to those amongst whom he had laboured. But when it pleased God, at the latter end of January, so far to bless the remedies employed as to afford a hope that he might be spared for some months—he decided on putting them to press so soon as an adequate number of names should be received: and at the time of his decease he had selected the sermons that were to form the volume; besides having corrected a considerable number for the press. And, as regards this volume, his work was ended ere he was removed. But, though the complaint was in some measure mitigated, there was still cause for great and deep anxiety. He would give the most favourable account of himself, especially of his nights. One of his children was always in attendance, and it is a sweet reflection that his nights were not wearisome to him, for it was then that he had such sweet communion with that unseen world where there is no night. Had his conversation been more on earth and less in heaven, he must have more frequently admitted that his nights were most restless and wearisome. But his mind was stayed on Jesus—it was at peace. "I have not (was his language to clerical and other friends) great joy, certainly not triumph; but I have peace, solid, steady, abiding, perfect peace, a firm conviction that I am on that rock which shall never be shaken."

When it pleased God to send a fine warm season of spring, those who were most deeply interested in the dear object of their solicitude, hailed the genial weather with joy and thankfulness; it seemed sent on purpose for their invalid; it appeared to be all that was wanting for his temporary restoration. On Easter Sunday he was permitted to take his wonted place at the family altar; and on Sunday the 26th of April, he, for the first time for upwards of six months, breathed the air out of doors, and, as his eyes rested on the young leaves of those venerable trees in front of Catharine Hall, he exclaimed, "Thou crownest the year with thy goodness." He seemed deeply affected when once more seated in the vestry at St. Botolph, where he heard a sermon which afforded him much joy and consolation. From this time he went out every day until his removal. He was thus graciously permitted to look his last on old scenes—to bid, though unknown to himself and them, a last adieu to many old friends—to finish his last undertaking, and a truly affecting one it was! for on the Friday, May 8th, he directed, sealed, and posted upwards of one hundred printed circulars which he had drawn up for the benefit of the society for the relief of the poor widows and orphans of clergymen in the diocese of Ely, of which society he was secretary.

He went to bed as well as usual; slept better than ordinary; about four in the morning he had a cup of tea; after which he disposed himself for sleep; but he did not sleep again.

A little before six, it was remarked that his breathing was slightly oppressed, though not so much so as to justify increased alarm. At six o'clock the attack came on, but in a milder form than many of the preceding ones: the usual remedies were resorted to, but after a short struggle all was over. Those of his

family who were present cannot fix the time when his spirit returned to the God who gave it. This only is known, that at twenty minutes past six, they were assured by the medical attendant who had been summoned, that all was over, that no remedies could have the slightest efficacy, that they were indeed fatherless. Yet have his bereaved relatives deep and abundant cause of thankfulness, that so gentle and easy a passage from this world to the next was granted him. To one whose whole life—for, from a very tender age, he had sought the God of his fathers—to one whose whole life had been one of constant preparation for death, how merciful and glorious a release! He fell asleep in Jesus! Yes, it was "falling asleep," for all around looked, expected, and could not be persuaded but that he would once more open his eyes, and call them by those endearing appellatives they were so used to hear. But no, death had entered their dwelling, and the loved and cherished head of that house was laid low; his place in the family, the church, and the world, in the poor cottage, the sick chamber, in the varied scenes of a life which had embraced every sphere of usefulness—his place should know him no more for ever, and that form which, even in the wasting and decay of a long and painful illness, had still so much of attraction as to rivet the attention, and excite the interest of the passing spectator—that form must be laid in the silent tomb, where the worms shall feed sweetly upon it, until it return to and mingle with the dust; and yet, blessed be God, death in this instance was disarmed of its sting, the body was laid in the tomb, "ashes to ashes, dust to dust, but in sure and certain hope of a joyful resurrection," when the pastor shall, we trust, meet with many who shall be as gems in his crown of rejoicing; and may God grant, that in that day, he may meet with all those who now mourn their heavy bereavement, and say, "Behold I, and the children whom thou hast given me."

The rev. T. Webster was in his sixty-first year. He proceeded to the degree of B.A. 1805, and to that of B.D. in 1832.

### The Cabinet.

**WEAK GRACE.\***—Weak grace is real grace; however feeble its commencement, yet it is a reality in the soul of man. If we had rescued some poor struggling creature from the waves, one whom we had watched buffeting with the storm, and had seen sink at last beneath the many waters; if we had brought him to the shore, and yet could mark no evidence of life in him, not a breath stirring, not an eyelid moving, not one single gesture to describe consciousness, but all apparent death; we go on in hope, we use every means, persevere in every remedy, and at last we hear one feeble sigh, we see the eyelash gently move, we see some little change in the features. What conclusion do we draw from it? He lives; he has life, life as real as if he walked and moved, as essential as if we saw him rise in all the vigour and strength and power of health and animation. Look at the dead sinner, there he stands "dead in trespasses and sins," nothing moves him; we preach to him the terrors of the law, we speak to him, though dead, just as Ezekiel spake to the dry bones; the mandate goes forth from the eternal God, "Go, my Spirit, and touch his heart;

\* From "The Book of Illustrations, or Scripture Truths, exhibited by the Aid of Similies, Original and Select," by the rev. H. G. Salter, A.M., curate and lecturer of Glastonbury. London: Hatchards. 8vo., pp. 532. This work, which is exceedingly well got up in a typographical point of view, is very creditable to the research of the author. Some of his similies may be rather far fetched; still the work is calculated to do good. Mr. Salter expresses his obligation to an old work "Things New and Old, or a Storehouse of Similies, Sentences, &c., &c., by John Spencer, a lover of learning and learned men."

go and enlighten his conscience; go and take away that hard clod that bears upon his affections; go and convey life into his soul." What is the effect? He begins to feel sin, he begins now to cry out, "God be merciful to me a sinner;" "Lord save me, or I perish." We begin now to see him a praying man; "behold he prayeth." We find that individual who was at "enmity against God, by reason of his wicked works," now turning to the wall, and calling upon God. We find him now pleading the blood of Christ, looking to him for mercy to pardon, and grace to sanctify. This is a reality: it is as real as the evil principle is real within him. It is no fancy that he has inherited an evil principle in his heart from the first Adam: so it is no fancy, but a reality, that he hath received a holy principle from the second Adam, communicated to him by the eternal Spirit. Grace in the saints is not like light in the sun that springs from itself, but like the light of a lamp that is constantly fed with supplies of oil, otherwise the weak light will faint and die. Inherent grace is maintained by the continual emanations from the holy Spirit: nay, the habits of grace are drawn forth into active and vigorous exercise by superabundance exciting grace, without which they would be ineffective and useless. As there cannot be actual sight unless the organs of sight be irradiated by light of the air, so without special assisting grace we cannot do any spiritual good, nor avoid evil; we shall be foiled by every temptation, even the best will leave God, and provoke God to leave them.

**CONSCIENCE.**—The mere pretence of conscience is not a sufficient justification of any action, unless we can produce a divine law as the rule of our consciences. It is not conscience, when we mean no more by it than our private judgment and opinions of things, but the law of God, which is the rule of our actions. There never have been worse actions done than have been done out of a pretence of conscience, and he must be a very uncharitable man who believes that there never was a conscientious pagan, papist, or Mahomedan. And if to act according to our consciences, that is, our belief and persuasion, be sufficient to acquit us at God's tribunal, this must necessarily make all religions indifferent; for then an honest pagan, papist, or Turk, who lives according to his own persuasion, is as acceptable to God as the most hearty and sincere protestant. Then the Jews were very godly and devout men, when, in zeal for their law, they crucified Christ and persecuted his apostles, as believing that they did God good service. And, therefore, we must not content ourselves if we act according to our belief, but we must be careful to believe aright; for, if we follow the guidance of a blind and ignorant conscience, we shall wander and go astray, to the infinite danger of our souls; as our Saviour tells us that "if the blind lead the blind, they shall both fall into the ditch." These blind men are such as have blind consciences, that is, are ignorant of their duty, but yet may very sincerely follow their own consciences, and very safely too, if conscience, right or wrong, were a secure guide.

**THE POOR.**—For the poor it must ever be a consolatory thought, amid all their sufferings, that our Lord Jesus Christ was poor; that the blessed Virgin, his mother, was poor; that the holy apostles were poor; that the first Christians, for the most part, were poor; that saints and martyrs have been so far from esteeming poverty a reproach and degradation, that they have even chosen to be poor, where God had not made them so. All this seems to indicate some especial connexion between poverty and godliness.

\* From "A Practical Discourse of Religious Assemblies, by W. Sherlock, D.D., Dean of St. Paul's; Preface by H. Melvill, B.D." Burns. London. 1840. This is a commodious reprint of a very useful discourse; it forms one of the series called the "ENGLISHMAN'S LIBRARY."

† "The Dignity and Claims of the Christian Poor;" two sermons, by the Rev. F. Oakeley, M.A. London: Burns.

## Poetry.

### THERE IS A BRIGHTER WORLD ABOVE.

(For the Church of England Magazine.)

By eastern travellers we are told  
Of countries rich with gems of gold:  
Of beautiful scenes the poet loves;  
Waving palm trees, and orange groves.  
They tell of sunny Italy;  
Of its ruins grey and dark blue sky,  
Where 'neath the sheltered myrtle bowers  
They charm away their peaceful hours  
With tales of love and tales of war,  
With the soft lute or sweet guitar.  
We hear of fair Arcadia's fields,  
Where every hour new pleasure yields;  
Where happy shepherds peacefully  
Watch their large herds at pasturage by;  
Or through the shady vallies rove,  
Singing the praise of them they love.  
But there are fairer worlds on high,  
Far, far above yon dark blue sky.  
There in that happier world above  
We soon shall meet with all we love.  
Nor strife, nor woe, nor earthly sin,  
Nor fell disease can enter in.  
O that to us it may be given  
To find this happiness in HEAVEN!

WILLIAM CHAMBERS.

Garsden.

### OH SPARE THE FLOWERS.

BY MISS M. A. BROWNE.

Oh, spare the flowers, the fair young flowers,  
The free glad gift that summer brings;  
Bright children of the sun and showers,  
Here do they rise, earth's offerings.  
Rich be the dew upon you shed,  
Green be the bough that o'er you waves,  
Weariless watchers by the dead.  
Unblenching dwellers midst the graves.

Oh, spare the flowers! their sweet perfume,  
Upon the wandering zephyr cast,  
And lingering o'er the lowly tomb,  
Is like the memory of the past.  
They flourish freshly, though beneath  
Lie the dark dust and creeping worm;  
They speak of hope, they speak of faith,  
They smile, like rainbows through the storm.

Pluck not the flowers, the sacred flowers!  
Go where the garden's treasures spread,  
Where strange bright blossoms deck the bowers,  
And spicy trees their odours shed,  
There pluck, if thou delight'st indeed  
To shorten life so brief as theirs;  
But here the admonition heed—  
A blessing on the hand that spares!

Pluck not the flowers! In days gone by  
A beautiful belief was felt,  
That fairy spirits of the sky  
Amid the trembling blossoms dwelt.

Perhaps the dead have many a guest,  
 Holier than any that are ours ;  
 Perhaps their guardian angels rest  
 Enshrined amidst the gentle flowers !  
 Hast thou no loved one lying low,  
 No broken reed of earthly trust ?  
 Hast thou not felt the bitter woe  
 With which we render dust to dust ?  
 Thou hast ! and in one cherished spot,  
 Unseen, unknown to earthly eyes,  
 Within their heart, the unforget  
 Entombed in silent beauty lies.  
 Memory and faith, and love, so deep  
 No earthly storm can reach it more—  
 Affection, that hath ceased to weep,  
 These flourish in thy bosom's core.  
 Spare then the flowers ! with gentle tread  
 Draw near, remembering what thou art,  
 For blossoms sacred to the dead,  
 Are ever springing to thy heart.

*Dublin University Magazine.*

### Miscellaneous.

CHARITY BALLS AND BAZAARS.\*—As to balls and bazaars, the proceeds of which are applied to charitable purposes, I cannot but think the principle of Christian charity is endangered by such practices. In all acts in which religious and worldly motives are united, the former run the risk of contamination and degradation. The case of charitable amusements, such as charity balls, &c. is an example. Honestly avow that the object is amusement, and (if the amusement be an innocent one) no one would gainsay the principle that it is right to make even our amusements, if possible, a source of good and usefulness instead of being merely frivolous and selfish. But in contriving amusements on this principle, do we not incur the risk of lowering in the minds of many, perhaps in our own, the real principle of charity, and of seeming to offer a bribe for the performance of a religious duty ? When these things are not held upon the principle that our amusements ought to be made of use to others, but upon the ground that without such amusements we cannot get people to be charitable, when, as in the case of bazaars, they are expressly contrived because as we say we cannot get people to give money enough to charitable objects without them—in such cases the principle of true charity is, I think, most grievously compromised, and a sad concession surely is made to the natural indifference and worldliness of our people's hearts. Many excellent works have been promoted by these means, which as things have hitherto gone on, would not, to all appearance, have been promoted without them ; but the end does not always justify the means, and whilst by these means, acts of a charitable kind have been promoted, it is doubtful whether the principle of Christian charity has not been materially damaged. No doubt many spend their money on such occasions and contribute to such things, out of love to Christ, and from a sense of duty towards God (and these would contribute to Christian objects without the expedients here alluded to), but when we are confessedly driven to such contrivances, because without this amusement and excitement we cannot get what the cause of God stands in absolute need of, the evil is, that instead of boldly calling upon people to give, and to deny themselves for God's sake, we are in fact ceding this principle and are bribing people to give by offering them in

return worldly amusement ; and it is a natural, if not necessary, result of our own arrangements, that what we thus get is in truth far more like the price paid for amusement than the offering of duty and affection towards God and man. Surely it is time then, if we can, to get money for Christian purposes, in some surer, better, and more effectual way than by such means.

THE SKY-LARK.—Notwithstanding the general attention which this voice of the spring, both of the year and the morning, has received, and notwithstanding all that has been written concerning it in prose or in verse, there is something so exhilarating in the song of the lark, and it is so completely identified with the important labours of the field, and the happy homes of rustic life, that one never tires of hearing it. The earliest note which charms the ear of the infant when it is old enough to observe, and taken out to inhale strength from the fresh air of the morning, is the song of the lark ; and the worn-out rustic, who is unable to contend longer with the variable weather of the spring, takes his last farewell of nature in the song of this interesting bird. Its soaring aloft till it seems but a little brown speck against the blue dome of the sky, or its total disappearance in that magnificent expanse, while the notes of its song of invitation continue to thrill sweetly on the ear, impart a train of thought which it is not easy to commit to writing. The slow and solemn sabbath morning-walk, which a man of right mind often takes in order to commune with his own heart, and prepare him for drawing near to his God in the place appointed for solemn worship, is certainly improved by the song of this bird, which though it differs not on one day in itself from what it is on another, yet brings home to the mind the particular object on which it is bent at the time. As a herald of the spring, there is a certainty about the lark which can hardly be predicted of any other songster of the early season ; for though there may be an occasional song of this bird from a small height, upon one of those fine days wherewith a lingering winter is not unfrequently spotted, yet when the lark mounts to the top of flight, and swells his song to the full power of his voice, one may rest assured that the spring has indeed arrived ; and that any relapse into winter, which occurs after this, will not be either severe or of long duration.—*Mudie's British Birds.*

A JUST PREJUDICE BENEFICIAL.—We are afraid to put men to live and trade each on his own private stock of reason, because we suspect that this stock in each man is small, and that the individuals would do better to avail themselves of the general bank and capital of nations and of ages. Many of our men of speculation, instead of exploding general prejudices, employ their sagacity to discover the latent wisdom which prevails in them. If they find what they seek, and they seldom fail, they think it more wise to continue the prejudice, with the reason involved, than to cast away the coat of prejudice, and to leave nothing but the naked reason ; because prejudice, with its reason, has a motive to give action to that reason, and affection, which will give it permanence. Prejudice is of ready application in the emergency ; it previously engages the mind in a steady course of wisdom and virtue, and does not leave the man hesitating in the moment of decision, sceptical, puzzled, and unresolved. Prejudice renders a man's virtue his habit, and not a series of unconnected acts : through just prejudice his duty becomes a part of his nature.—*Edmund Burke, Reflections on the Revolution in France.*

\* From "An Address on the Principle and Practice of Christian Almsgiving," By Rev. F. G. Hopwood. London: Hatchard's.

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



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## THE CLAIMS OF THE JEWS UPON THE SYMPATHIES AND AID OF CHRISTIANS.

BY THE REV. THOMAS PAGE, M.A.

*Minister of Christ Church, Egham.*

It is difficult to conceive how any mind that has ever been brought under the influence of genuine Christianity—itsself the glorious anti-type of Judaism—can be otherwise than benevolently disposed towards that most remarkable section of the posterity of Adam—the Jews. Not only, when we contemplate the former period of their history, when a theocracy shed over it an unparalleled and unearthly distinction, are we compelled to offer the tribute of veneration to a people so stamped with the impress of divine selection and favour; but it is not possible to contemplate even their present condition, "scattered and peeled," "meted out" and "trodden down" as they now are, over the whole earth, subject, as they every where are, to obloquy oppression, and prejudice; and sunk as they, alas! too generally are, into a state of moral and spiritual as well as political degradation, without remembering that of them originally were the fathers and the covenants and the promises, that of them "as concerning the flesh Christ came, who is over all God blessed for ever," that there is nothing consoling or glorious in the recorded wonders of redemption, nothing inspiring or sublime in its predicted triumphs, with which the Jews, as a nation, are not identified; and moreover, without recalling to mind the fact, which of itself would constitute a sufficient claim upon our kindest feelings, that, in their present condition—still standing out, as they so long have done, peculiar and alone, a miraculous anomaly, in the manner by which divine Providence disposes of the

affairs of nations—the world is furnished with an abiding proof, before which infidelity itself shrinks abashed, of the divine inspiration of that volume, in which a fact so infinitely removed beyond all human foresight, is distinctly foretold—and which we profess to receive as the treasury of our dearest consolations in time, and the warrant for our noblest expectations in eternity.

That this has not been more generally the case among nominal Christians, can only be accounted for, on the ground of a much too prevalent indifference about a people which is still as much as ever beneath the protection of God's special and ever jealous care. The course of events, however, has recently assumed so extraordinary a bearing upon their state and their destiny, that a much more general attention and a much deeper sympathy has been awakened in the public mind, on their behalf—to say nothing of the transactions at Damascus, about which it would be premature to express any decided opinion, but which, whatever their issue may be, have certainly created a strong feeling with regard to the Jewish nation in general. Yet, the commanding fact, that their land which is still their inalienable inheritance—the scene of all their national prosperity in former times, and which will be again a scene of far greater, in times to come—is, at this moment, a ground of dispute among those powers who seem, under God, to have the whole world at their disposal, is surely one which cannot fail to create an intense interest in their swift unfolding destinies, in the heart of every individual who can give implicit credit to the oft-repeated declaration of God, in his "sure word of prophecy," that in the land of their forefathers Judah shall yet be saved, and Israel shall dwell safely.

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

But ought the general interest thus excited, to be suffered to evaporate in a mere feeling of commiseration? or ought it not to stir up the Christian church to greater and more vigorous efforts to bring them under the dominion of that divine Messiah, the acknowledgment of whom none can be at loss to associate with their future restoration, who believe that their past rejection of him is the cause of their present abandonment?

In this good work, however, to which the word and the providence of God are, in our own day, so loudly calling us, many are still reluctant to engage, either from selfish feelings, or from groundless objections. To the latter of these, I would confine my remarks, as the former are so often assailed in the advocacy of our numerous religious charities.

The leading objections, which the writer has heard urged against adopting means for promoting Christianity among the Jews, are these two: first, that the time to expect their restoration is not yet come; secondly, that, since their present dispersion and abandonment are the fulfilment of threatened judgments from their offended God, to attempt to alleviate their condition, would be to interfere with the sovereignty of his just dispensations.

But a very little study of the scriptures must suffice to convince every reflecting mind of the shallowness, and, I will add, the sinfulness, of such objections. For, with regard to the first, are we not expressly taught, that the times and seasons are in the Father's own hands—that they never can be regarded aright, if made in the least to nullify Christian obligations; that the clearness, positiveness, and universality of any duty once established, it becomes impious to speculate when we may or may not consider it binding upon us—but we must embrace every opportunity of fulfilling it. That man cannot be properly treading the path of obedience, who regards not the authority of the injunction as the real ground of its obligation, independently of all fancied or actual contingencies—it may have limits, either of time or person, but such limits must be assigned, not by the parties to whom the injunction is given, but by the authority from which it proceeds. If, then, it be a duty incumbent on the Christian church collectively, and individually, as we have opportunity, to do good unto all men, especially unto such as are of the household of faith, to minister one to another, as good stewards of the manifold grace of God, to preach to every creature the gospel of Christ's pacification, then shall we, upon whom this obligation rests, put any bounds to our obedience thereto? Shall we hold ourselves made thereby debtors to the Gentile only? *shall we admit that the Greek or the barba-*

*rian may have claims upon the church, as entrusted with the treasure of the gospel, but suspend the claims of the Jew upon what we think the future purposes of God respecting them? Shall we dare to put that last, which God has put first (Rom. i. 16)? Shall we deprive of their share in the universal patrimony of all mankind, that people, who, although, as concerning the gospel, they are enemies for our sakes, are still, as touching the election, beloved for the fathers' sake?*

Precisely answering to this objection, was the one urged by the Jews themselves, upon their restoration from their Babylonish captivity, against rebuilding their desolated temple; difficulties and impediments of various kinds stood in the way, and, instead of regarding them, as all that withstands us in the performance of prescribed duties should ever be regarded, as trials of our faith and obedience, they brought themselves to believe that they were tokens from the Lord that the time was not come for his house to be rebuilt, and that this their prime and imperative duty might be deferred, until those obstacles were removed. On this ground, therefore, they desisted from the work: their own houses were rising around, solid in construction and costly in decoration; but the habitation of the God of Jacob, was suffered to remain a heap of ruins. Let any one read, however, the prophecy of Haggai; let him ponder in his heart the rebuke which is there given by the Lord of Hosts to his slothful and self-preferring people, and then let him apply the rebuke to that very objection we are endeavouring to combat; and, when tempted to say or think that the time is not yet come for the Lord's ancient people to be restored, and that, therefore, he may hold himself excused from any efforts to bring about their restoration, let him suspect himself to be involved in the same offence which brought down the anger of the Lord upon the Jews when Haggai prophesied among them—of taking undue heed to their own secular advantages and secondary interests, and attempting to palliate, by plausible excuses, their hanging back from a work which ought to have occupied their first anxiety, and drawn forth their noblest energies, that of raising up the tabernacle of David that was fallen, and closing up the breaches thereof.

To proceed, however, to the other objection, I ask if it may not, with as much reason, be urged against every method of calling perishing sinners to embrace the glad tidings of salvation? May it not be affirmed of all who continue in the darkness and thralldom of spiritual death, that they are under the judicial effects of apostasy? "The soul that sinneth it shall die." If then I may not

seek the restoration of the Jews to their forfeited rights and privileges as the peculiar people of the Lord, because he hath judicially cast them off for a time, as the long threatened punishment of their rebellion against him;—what warrant have I for seeking to bring under the transforming influence of the gospel of Christ, any sinner as yet unenlightened and unconverted? Have I not as much reason to say to a Gentile in such a state, as to the most hardened Jew, “You are branded with the curse of heaven, you are an alien from the favour of God, you are excluded from the blessings to which none but believers are entitled; and therefore for me to endeavour to raise and restore you from your fallen and outcast condition, will be to interfere with the sovereign and inflexible determinations of an all-righteous God?” Will it be said in reply, that our warrant to preach the gospel to sinners is the command of Christ? and do not Jew and Gentile alike come within the terms of that command? Is there any exception to its world-embracing overtures of a Saviour’s grace and love? No;—whatever God’s decrees concerning his ancient people have been, they have never affected our duties towards them. There has never been a time, from that day when Christ commissioned his apostles to preach repentance and remission of sins in his name among all nations beginning at Jerusalem, when the conversion of the Jews to the faith of Christ has not been an object at which the Christian church has been bound to aim. To withhold from them the means of becoming acquainted with the truths and blessings of Christianity is, in point of fact, to constitute ourselves the instruments of perpetuating that fearful imprecation of their forefathers, which has for centuries been resting upon their unbelieving children; it is not only foregoing the blessing pronounced upon all who bless, but it is incurring the curse denounced against all who curse this remarkable people; and well does it behove us to take good heed lest we stand in the same position, with reference to the Jewish nation, as Babylon; and lest, by acting a hostile part towards them, either positively, by embittering their captivity, or negatively, by withholding the means of their release, we awaken against ourselves the same judgments by which their olden oppressors have, for ages, been overwhelmed. “I was wroth with my people; I have polluted mine inheritance and given them into thine hand; thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly:—the violence done to me and to my flesh be upon Babylon,

shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore, thus saith the Lord, Behold I will plead thy cause, and take vengeance for thee” (Is. xlvii. 6-8. Jer. li. 35, 36).

The only way to avert some such judgment from ourselves is, not only by not increasing the burden resting on the Jews, but by undoing and removing it; by remembering them that are in bonds, as bound with them, and them that suffer adversity, as being ourselves also in the body;—by self-denying labours, and by believing supplications, setting forward that period so replete with blessings to the Gentiles, when Israel shall no more be called forsaken, neither his land desolate, but men shall call them the people of the Lord, the holy people, yea, when they shall be called, “sought out, a city not forsaken.”

Yes, the period is drawing on, with all that steadiness and certainty which the purpose and the promise of God can give, when these banished ones shall be again the people of the Lord. Upon their midnight gloom the Sun of Righteousness shall rise, in full orbéd majesty, “to be the glory of his people Israel.” To the fold of God these wandering sheep shall be brought back with songs of rejoicing, and there shall be one fold, one shepherd, one Lord, and his name One; the middle wall of partition shall be for ever broken down; the enmity arising from their besotted adherence to carnal ordinances shall be finally and fully abolished; and of twain shall one new man be made, and the hope of the Jew, and the hope of the Gentile, shall be based upon the same unchanging foundation, and be sanctioned by the same everlasting covenant.

“I say, then, hath God cast away his people? God forbid!” No—he hath not—he will not—may we with reverence say it—he cannot cast away his people. The sun, and the moon, and the stars shall, of their own accord, withdraw their illuminating beams, and leave the world in pitchy darkness, before it can be said of the seed of Jacob, God hath forsaken them! “For thus saith the Lord, If my covenant be not with the day and the night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy upon them.”—“In their land they shall possess the double, everlasting joy shall be unto them, and their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed.”

Such being the high purposes of God respecting the Jewish nation, let Christians, who, as the wild olive, are for the present partakers of the root and fatness of the olive tree, become more sensible of their obligations and duties towards these "the natural branches." Let us not doubt, but earnestly believe, that, as the fall of Israel hath been the riches of the world, and the diminishing of them the riches of the Gentiles, the receiving of them will be, to the whole race of Adam, as life from the dead; that "the remnant shall be in the midst of many people as a dew from the Lord."

They shall shine in cloudless beauty

In the Lord's appointed hour ;

They shall labour, firm in duty,

Crowned with apostolic power.

Let the season, Lord, be hasten'd,

Thy forsaken to restore ;

Comfort them whom thou hast chasten'd,

Lead them back, to stray no more !

"Go through, go through the gates, prepare ye the way of the people, cast up the highway, gather out the stones, lift up a standard for the people. Behold the Lord hath proclaimed unto the ends of the world, Say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him, and his work before him, and they shall call them 'the holy people,' 'the redeemed of the Lord,' and thou shalt be called 'sought out, a city not forsaken.'"

#### ON THE METHODS USED BY THE CREATOR FOR THE RELIEF OF THIRST IN THE VEGETABLE AND ANIMAL KINGDOMS.

By CHARLES M. BURNETT, Esq.\*

##### NO. II.

IF we now turn our attention to the animal kingdom, we shall here scarcely avoid noticing many wonderful compensations and contrivances which will serve to elucidate the subject before us. Animals are not like plants, exclusively confined to a liquid nourishment, but they live upon more diversified and solid kinds of food. Yet before these various solids can be converted into the materials of the body, they must first of all be dissolved into an uniform liquid substance, by the process of the stomach, an internal cavity for the reception of food, not given to vegetables, because these are fixed in the midst of their aliments. Animals, therefore, demand liquids to maintain them alive as much as vegetables, and hence the feeling of thirst is given to them to keep up the liquid supplies†.

\* Author of the "Power, Wisdom, and Goodness of God, as displayed in the animal creation; showing the remarkable agreement between this department of creation and revelation." 8vo., plates. Burns, 1839.

† To pass over many vague explanations and hypotheses of the immediate cause of thirst, we shall find the best experiments, to ascertain this point—those of Bichat, Orfila, Dupuytren, and others—go to prove that the real cause of thirst is the abstraction of the watery parts of the blood. By injecting water, milk, and other fluids into the veins, Dupuytren appeased the thirst of animals long exposed to a burning sun. He found that animals derived the same sensation of taste, when the liquid was thus injected; and when milk was thrown into the jugular vein of a dog, it made a lapping motion with its tongue, as if it were

Animals, like plants, are surrounded by a cuticular covering; but except among quite the lower classes, the cuticle is not as it is in vegetables, the main organ by which nourishment is conveyed to the system. In the *entozoa*, *medusa*, and *polypi*, which have no blood-vessels, and, consequently, are not provided with the means for carrying on absorption internally, as is the case in the higher animals, the power of absorption by the skin is the only method by which they are kept alive. So likewise as we advance upwards to the *mollusca*, and even the naked skinned reptiles, such as frogs and lizards, the power of absorption by the skin is so great, that in a very short space of time they can absorb a quantity of water equal to the weight of their own bodies. They are, in like manner, often possessed with great powers of transpiration; and as we have seen not merely vapours, but liquid matters secreted from the cuticle of plants, as in *nepenthes*, *sarracenia*, *cephalotus*, and many others, so among these lower animals, the evaporation which takes place upon their surface requires that nearly all of them should be placed in those situations which best enable them to replenish their liquid supplies at the shortest notice. It is when this supply is not quite so available, that is when the duties of these lower animals call them much into the air, and even the sun, that we are led to admire the compensating powers which they are made to display under the direction of their Creator. The land mollusks are particularly exposed to evaporating causes, and Cuvier mentions, on the authority of M. de Férussac\* that in one of these land snails† a very extraordinary circumstance takes place on such occasions. This animal, being a land mollusk, breathes the air by means of lungs; the shell, which ordinarily is attached to it, scarcely covers a tenth of its body; but when accidentally placed in too dry a situation, the mantle, which in most of these animals secretes the shell, experiences a singular development, and furnishes it with a sort of palanquin, which defends it from the powerful rays of the sun, and the evaporating effects of the air. The common snail is occasionally in dry summers often much exposed to drought; and the manner in which they are capable of blocking up the entrance of their little citadel, by secreting a viscid substance, which hermetically seals them down, and excludes the air from the moist surface of their bodies, is again another instinctive method given to them for averting danger. It is a singular fact, stated by Raumer‡, who made many experiments to ascertain the nature of the shelly coverings of animals, that when he broke the shells of snails, if he covered the exposed part of the animal's body, no reproduction of shell took place, while the injury was quickly repaired, when no artificial obstacle was placed in the way. Sometimes a horny or a shelly lid is furnished to some of these animals; this is the case in the elegant cyclostoma, so that it may thus roll about and defy the wind and the sun, for when this operculum is drawn closely in, the animal cannot be reached without breaking the shell, and all evaporation is of course effectually prevented.

There are accounts of snails having been preserved alive in cabinets for many years. One instance, where upwards of twenty years elapsed between the period of its deposit in Mr. Simon's cabinet§, and

\* Hist. Nat. générale et particulière des Mollusques Terrestres et Fluviales.

† Testacella haliotoides.

‡ Blumenbach's Manual of Comp. Anat., by Lawrence.

§ See Philosoph. Trans. Abrid. vol. xlii. p. 565.

that of its being placed in warm water, when it moved about as briskly as if taken fresh from the garden. No doubt this long duration of life, in spite of Mr. Simon's art to preserve his cabinet free from moisture, was entirely owing to the power possessed by these animals to prevent the evaporation of moisture, and in this position they fall into a state of hybernation.

In animals the powers of locomotion are fully developed, so that the means of transporting themselves out of the reach of danger, from excessive drought, would seem to be more at their disposal. It will, however, be remembered that even locomotion, to some of the lower tribes of the animal kingdom, is but a slight advance beyond the mere vegetative existence, and that their sphere of movement is often contracted within very narrow limits. It is worthy of notice that some of those very animals, whose organization is adapted for, and whose position is in the water, a fact that would seem to put all chances of their destruction by drought very far removed from a probability, should be occasionally placed in such situations as to call forth the most extraordinary powers, and to display the most beautiful contrivance. Thus it is, that occasionally, from peculiar circumstances, unavoidable from the position into which they are thrown, some aquatic animals are required to exist for a considerable time out of water. Their habitation is, perhaps, in insulated ponds and lakes, which in many parts of the globe are of considerable size, yet in very dry weather they often dry up, leaving their inhabitants to seek for refuge in some other directions; or, for purposes connected with their economy, some of these animals leave their habitations in order to deposit their spawn in the sea; or as in other instances, they quit these ponds on the approach of winter, the temperature of the water being so low, in order to dwell in the sea where the temperature is higher. Moreover the food of some aquatic animals is upon the land, and they are on this account often called to leave their native element. For example, the horsemen land-crabs, in performing their journeys to the sea to deposit their eggs, are on their route exposed to danger from drought, were they not provided with some means to meet the difficulty. And eels, during their migrations, which are performed twice every year, in the spring and autumn. The flat-headed hassar, one of the siluridans, is again another of this kind of animals.

These fish grow to about the length of a foot, and travel in large droves. They move by night, and their motion is said to be like that of the two-footed lizard; a strong serrated arm constitutes the first ray of its pectoral fin; using this as a kind of foot, it should seem they push themselves forward by means of their elastic tail, moving nearly as fast as a man will leisurely walk. It is affirmed by the Indians that they are furnished with an internal supply of water sufficient for their journey, which seems confirmed by the circumstance that their bodies, when taken out of the water, even if wiped dry with a cloth, become instantly moist again.\* These kind of animals have, therefore, been most providentially supplied with locomotive organs, not common to animals living entirely in the water, to facilitate their progression upon these occasions. Yet of itself this would not be found sufficient for their purpose; for having been formed to breathe in water, that is, having been provided by the

Creator with an apparatus called gills, it would be impossible, without some alteration or addition to these organs, that they could exist when removed out of their sphere. The reader should know, that while the water is passing through the gills, which consist of a number of plaits suspended upon arches of bone, their various surfaces are expanded by that fluid; but when fishes are removed from the water the plaits of the gill can be no longer unfolded, but adhere together. The blood which passes through these organs to be exposed to the air which is contained in the water, thus ceases to circulate, and the animals are suffocated as completely as if an animal with lungs were to have its windpipe stopped up. Something further was, therefore, necessary to fit these organs for their novel position.

The respiration of the land-crab was, for some time, a puzzle to comparative anatomists; they could not explain how animals, breathing with gills, could subsist so long out of the water without these organs becoming useless. MM. Audouin and Milne Edwards cleared up the mystery by the discovery of a kind of trough, formed by the folds, which line and constitute the sides of the gill cavity.† And to protect the delicate structure of the gills fishes are usually furnished with a large gill cover, *operculum*, which spreads over their whole surface, leaving a wide fissure below for the escape of the water. Now in those fishes, and other aquatic animals, that occasionally have to perform journeys on the dry land, as the *perca scandens*, a species of perch, of which great numbers inhabit the Indian seas; and different varieties of eels and water-serpents, the *operculum* is very much thicker, and is, moreover, furnished with a slimy mucus, which prevents its becoming dry for many hours, while the animals are performing locomotion out of water. Roget says the *perca scandens* has a very remarkable structure adapting it to the maintenance of respiration, consequently to the support of life for a considerable time when out of water. Hence it is said to travel occasionally on land to some distance from the coast, and that it is even capable of climbing the trees which grow on the coast‡. The pharyngeal bones (situated near the gills) of this fish, have a foliated and cellular structure, which gives them a capacity for retaining a sufficient quantity of water not only to keep the gills moist, but also to enable them to perform their proper office, while not a particle of water is suffered to escape from them, by the *opercula* being accurately closed‡.

By means of similar contrivance other animals are prepared to shift their quarters, when the long and dry seasons have removed their native element from around them. Another migratory fish was found by thousands in the ponds and all the fresh waters of Carolina, by Bosc, and as these ponds are subject to be dried up in summer, the Creator has furnished this fish, as well as one of the flying ones *exocoetus*, by means of a membrane

\* Kirby, p. 126.

† This fish, which Daidorff found in Tranquebar, Kirby tells us climbs up the Fan Palm in pursuit of certain crustaceans, which form its food. The conformation of this fish peculiarly fits it for the exercise of this remarkable instinct; its body is lubricated by slime, which facilitates its progress over the bark. Its gill-covers are armed with numerous spines, by which, used as hands, it appears to suspend itself; turning its tail to the left, and standing, as it were, on the little spines of its anal fin, it endeavours to push itself upwards by the expansion of its body. These fins, when not employed, can be packed up so as not to hinder its progress, and they are received into a cavity of the body fitted for them.

‡ Animal and Vegetable Physiology, vol. II. p. 338.

\* Kirby's Instincts and Habits of Animals, vol. I. p. 121.



which closes its mouth, with the facility of living out of water, and of travelling by leaps to discover other pools. Bosc often amused himself with their motions, when he had placed them on the ground, and he found that they always directed themselves towards the nearest water, which they could not possibly see, and which they must have discovered by some internal index.

It is evident, from this statement, that these fishes are both fitted by their Creator, not only to exist, but also move along out of water, and are directed by the instinct, implanted by him, to seek the nearest pool that contains that element, thus furnishing proof of what are called compensating contrivances. Neither of these fishes have legs, yet the one can walk and the other leap without them.\* Does not all this prove most undeniably that when the Creator formed these animals, he saw the difficulties into which they would be thrown, and in his goodness provided them with the means to escape the danger?

How rarely does the God of heaven reveal to man his power, without displaying his goodness also. We cannot contemplate a single object, but we behold a microcosm of unsearchable wisdom, yet not of wisdom only, but of unspeakable benevolence. Even instinct alone is sometimes seen in these lower animals, without the aid of any additional contrivance in the mechanism of their bodies, to exhibit the most wary circumspection, with a view to avert danger.

It is stated by Diquemaret that oysters, which are attached to rocks, occasionally left dry by the retreat of the tide, always retain within their shells a quantity of water sufficient to serve the purposes of respiration, and keep their shells closed until the return of the tide; whereas oysters taken from greater depths, where the water never leaves them, when removed to situations where they are exposed to those vicissitudes of which they have had no previous experience, improvidently open their shells after the sea has left them, and by allowing the water to escape, soon perish.

There is a peculiar condition of the circulation into which animals are sometimes brought, when either extreme of temperature has closed up the usual sources of nourishment. This consideration is called hybernation, during the continuance of which animals are cast into a deep sleep, neither eating nor drinking, their breathing being scarcely perceptible. And although this torpid state oftener is the result of a low temperature, yet we find that in hot climates also, during the prevalence of great drought, many animals hybernate. Hybernation, therefore, must be looked upon more as an act of the Creator, designed to avert danger from deficiency of food and moisture, than from mere extremes of temperature. If we wanted to prove this, we might quote many examples, but one only is required. In the *Blanche* there is an icy valley which is all the year covered with frozen snow, except in a few spots that are melted for about eight weeks, July and August, where little islets of green make their appearance. In this region, Blumenbach tells us that the marmots hybernate for the remaining ten months of the year.

Humboldt informs us that the dry season of the torrid zone, corresponds to the winter of the temperate regions of the globe, and that while the alligators of North America become torpid from excess of cold, the crocodiles of the Llanos are reduced to the

same state from a deficiency of moisture.\* Muller also states that in dry seasons, reptiles bury themselves, and fall into a state similar to hybernation, from which they recover in the rainy season†. The locomotive powers of these animals being so much more confined than that of warm-blooded animals, will account for this summer sleep being so much more uncommon amongst mammalia. Only one instance is on record of summer sleep in these latter animals, which is in the *tanrec*, or hedgehog, of Madagascar. The habits of this animal lead them constantly to the water, though they are strictly land animals; they will wallow in mud and moist places like the hog. When, therefore, as is often the case in these hot climates, the ditches and ponds become dry, these little creatures begin to hybernate. We see, then, how effectually animals are preserved alive from drought and famine by this wise and truly wonderful law. If hybernation had never been known as a law of nature, the sceptic would have despised the idea of maintaining animal life under such adverse circumstances. Let this therefore serve to strengthen our faith, and let it be well considered by those whose belief is so much governed by the evidence of their senses.

But the higher we advance in the scale of creation the more inventive seems to have been that power which is the great parent of all good, and the more exquisitely admirable is the means taken to meet contingent difficulties. Though gifted with the highest faculties of sense which can contribute towards maintaining the functions of the body, though endued with the most extended powers of locomotion, it was yet the purpose of the Creator to shew to man, that all these, even his higher creatures, must wait upon God, that he may give them their meat in due season, and that when he "hides his face they are troubled." Such ample facilities for the evasion of thirst, might at first sight seem to have rendered it impossible that mere natural causes could ever so operate as to destroy these animals for want of moisture. Yet, without some very wise provision, this evil would fall upon many of the ruminant animals, tied down as they are to the scorching plains and hot sandy deserts. The camel, the dromedary, and the lama, are, however, peculiarly objects of our attention, and therefore to the compensative contrivance which these animals manifest we shall confine our observations. It is well known to all, that the long journeys which this animal is obliged to perform over the arid wilderness, renders it impossible that it can be supplied from without with water sufficient to maintain it alive. It has therefore been supplied with an internal reservoir to meet the difficulty. But how has this reservoir been contrived, and with what powers has it been gifted? Unlike the "broken cisterns" of human contrivance, we find nothing here to require the repairing hand of the artificer, no decomposition of the water, to call forth the skill or the invention of the chemist; removed from the evaporating agency of the atmosphere, every particle is preserved as it was deposited, pure and unadulterated as the crystal drop from the alembic. The camel is provided with four stomachs; to the first of which two cellular appendages are attached, and to the second a peculiar muculo-cellular structure is provided. The fluids which these animals take, pass directly into the second stomach, called the honeycomb-bag, by the action of certain muscular fibres

\* Kirby, vol. i. p. 332.

† *Journal de Phys.* xviii. 244.

\* Humboldt's Travels, by Macgillivray.

† Muller's Physiology, by Bailey.

which prevent them from resting in the first. The cells which retain the water in the second stomach are, according to Carus\*, about an inch in diameter, and being interwoven with numerous muscular fibres, thereby acquire the power of contracting and closing their orifices so as to retain water without allowing it to be contaminated by intermixture with other contents of the stomach, even during the repassing of the ruminated food. When the food passes for the second time through this second cavity, to pass on to the third, these cells are closed, so that not the smallest particle of water can make its escape. By the relaxation of these fibres, the water is allowed to escape, and mixing with the food, which in herbaceous animals is a long time in process of digestion, by this means, this animal is enabled to support long marches across the desert. It is stated by Sir E. Home†, that a camel observed by him drunk once every two days between six and eight gallons of water, and when accustomed to go long journeys they acquire the power of dilating these cells so as to contain a much larger quantity. This valuable beast has often saved human life at the expense of its own. Bruce tells us that when nearly famished, he, with a company of Arabs, obtained, in a desert, nearly eight gallons of pure water from the stomachs of two of their camels, which they were forced to kill. The property which these animals possess of laying in a store of water, with which they supply themselves for so many days without being replenished, enables them when once furnished, to draw at pleasure the quantity they want. We cannot too much praise the wisdom of this beautiful provision; and it must be remembered, that had this water been deposited in a cavity, though furnished with the proper muscular contrivances for retaining the fluid, yet in other respects like the common stomach, the object must have been entirely defeated, for the power of absorption by the coats of the stomach would have been so rapid as quickly to remove the fluid deposited in it. But here the absorbents exert no power, and the fluid is preserved without diminution.

These are some few examples to shew how bountifully the Creator has provided, lest any of the meanest of his creatures should suffer from thirst. Yet it should ever draw forth the most humiliating feelings, and the most willing obedience in us, when we remember that that same God for our trespasses and sins hath suffered thirst himself; that he who formed the ocean out of nothing, once condescended to ask drink of a poor degraded sinner, to whom he promised, as well to all those who would faithfully ask it of him, a well of water springing up into everlasting life.

#### CONTRAST BETWEEN THE CONTINENTAL AND BRITISH JEWS.

It was on the 30th June, 1830, I landed in the metropolis of this country, where I remained but a short time; but long enough to see the great contrast which exists between the Jews in this country and the Jews abroad: much to my surprise and grief did I find how the law of Moses and the rabbis was neglected. Indeed, my brethren in this country are but a poor specimen of what Jews in general are; even at the present time they may be compared to the blank leaf

between the New and Old Testaments, some time it rests on the one side, and at times on the other, and and yet it belongs to neither.

As for the sabbath-day, for instance, which is so strictly observed by the Jews in our country, how very different did I find things here. The Jews abroad, not satisfied with what is said about the keeping of the sabbath in the law of Moses, do also observe the additional duties enjoined upon them by the rabbis regarding that day. As early as Friday afternoon, about two or three o'clock, and in winter earlier, all work must be put aside among the mechanics to prepare for the sabbath—indeed some begin as early as Thursday to make preparations for the sabbath-day; the victuals are prepared on the Friday: in short as all manner of work is excluded as soon as the sun sets on Friday, and not resumed until the setting of the sun the next day, all necessary preparations are made before the going down of the sun on Friday, so that nothing is left to be done on the sabbath. The candles must be lighted by the mother of the family before the sun sets, for nothing of the kind must be done on the Sabbath, as no fire must be touched; this is done before she goes to the synagogue to the sabbath-evening service. Ere the sabbath sets in, the Jews generally go into the bath before they go to the synagogue, which is done in honour of the sabbath. Very strict Jews would not talk the whole of the sabbath of anything but of the Talmud, and in no other language but Hebrew: some of the observances on that day are, however, very absurd. As the touching of fire is forbidden, so is the handling of anything which is connected therewith, as candles, or even candlesticks, and, therefore, they have to engage a Gentile servant for the purpose of doing such work on the sabbath-day, as they or their Jewish servants cannot do, as making a fire in the winter; strict Jews will even do without fire on that day, though the cold there is extreme; snuffing the candles, breaking the seals of letters which may come on the sabbath-day, &c.

The following instance will give my readers an idea to what extent my brethren carry their superstitions on the day which the Lord commanded to be kept holy; though we must confess that as far as regards the abstinence from work, which they so strictly observe, they may be set up as a pattern to the Christian world—yet how plainly does it explain the words of our Saviour—"They pervert the word of God with their tradition."

The Gentile servant who is engaged for the above mentioned purposes, is generally employed by several families who live in the neighbourhood, and she does their work by turns, constantly going from one house to another; this is done with a view to economy, as she would not find full employment of that kind if she were only to attend to one family. So one sabbath evening, while our family was at supper, the snuff of one of the candles from one of the chandeliers which had not been snuffed for some time, through the absence of the Gentile servant, fell upon the tablecloth, which soon was in flames; every one of us started from our seats in great confusion, calling out for the Gentile to come and quench the fire; but, before she could come (having gone into a neighbour's house to snuff the candles there) the cloth was con-

\* Comp. Anat. of Animals, vol. ii. p. 98.

† Lectures on Comparative Anatomy.

‡ From Myers' "Both one in Christ."

sumed, besides many other things which lay on the table at the time.

To tear a bit of paper, or to break a straw, or walk a mile out of town, would be a breach of the sabbath; and, until the stars are visible in the sky, no candles are lighted, and no manner of work is done.

But how different did I find things in London—how different did I find things among the Jews in general who are scattered over England! Not a few amongst them I found since, who were not ashamed openly to deny the authenticity of the bible—and why? Because the bible speaks of a Saviour whom they will not receive—the bible speaks of Jesus of Nazareth as the Messiah, whom they hate; and, for fear that if they admit the one they must believe in the other, they deny both. This is a faint but true picture of the Jews in England, with very few exceptions.

On my going the first time to a London synagogue, the contrast appeared to me very striking indeed; my brethren abroad have a “zeal of God, though not according to knowledge;” but here they have neither a true nor a false zeal. As for me, though I was no longer the bigotted Jew that I was once; neither did I any more continue my midnight prayers, nor did I fast twice a week, nor did I any more study the Talmud, though I did not dare to deny its truth; yet still, to do things which I saw practised here among the Jews—as to eat things forbidden, or to violate the sabbath, or, as some do, to eat swine’s flesh, or even to neglect my morning and evening prayers, or not to put on the phylacteries—to neglect these duties, I should have thought that I should die that instant.

When I mentioned what were my feelings on the subject to some of my countrymen in London, they would answer me, “The Jews here cannot observe these things, they cannot be so strict; but, instead of it, they send certain sums every year to the rabbis in Poland and Germany to pray for them.”

I remember, whilst in London, a countryman of mine wished me to write a letter for him to his father in Prussia, to whom he was sending a present of some money. “Be sure and tell him,” said he, “to pray for me; and tell him to go to my grandfather’s grave and mention my name, for I have very little time to pray or to study the Talmud.”

One morning, on going to breakfast at that individual’s house, I found that he was not up; breakfast was brought in, and immediately as he came down stairs he sat down to breakfast. I was astonished to see him do so without having said his prayers and used his phylacteries. I remonstrated with him, but he said that I knew not the customs of this country—that his business called him out early, and if he were to lose his time with phylacteries, he would be a loser in his business. Never after could I be persuaded to come and breakfast with him again, though he invited me repeatedly.

I lamented much the depravity of my brethren. “The Messiah will never come,” said I, “on account of their sins.”

Conscience, indeed, would at times accuse me, and say that I too was not so strict as I ought to be, but for every thing I could find an excuse—“I do so much more than others among my brethren; I keep the sabbath-day holy; I never neglect my phylac-

teries; I never eat things forbidden; and what more will God require of me?” Thus did I lull my conscience to sleep, forgetting that I had only so lately accused one of my brethren of the same fault.

#### THE DUTY OF RECIPROCAL PRAYER, AND THE JOY AND PEACE OF THE CHRISTIAN BELIEVER:

##### A Farewell Sermon,

BY THE REV. WILLIAM BUSWELL, B.A.,

Rector of Widford, Essex; and late Evening Lecturer of St. Peter’s, St. Albans.

ROMANS XV. 13.

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”

THERE is a bond of union between all faithful believers in Christ Jesus, which neither the gates of hell nor the powers of darkness can burst asunder. All who by faith are counted worthy to be called Christians, not in name only, but in deed and in truth, are one great and glorious family, of which God himself is the Father, and the blessed Jesus the great High Priest. This one, this only one, happy family, though dispersed and scattered over the face of the whole earth, is still united by a tie, an indissoluble tie, that not even death itself can sever. Seas may roll their briny waters between its holy branches; hundreds, nay thousands, of miles may separate these children of Christ’s glorious kingdom; the poles may not be further distant from each other than the habitations of unnumbered Christians from their parent church; yet the link that unites them, not in time only, but in eternity, remains unbroken and unimpaired. There is a communion, not earthly, but spiritual, which they hold with the Triune Jehovah, and mutually with one another, that, like the ladder on which the patriarch Jacob beheld the angels ascending and descending, connects heaven with earth, and earth with heaven, the visible with the invisible world, the land of darkness with the land of light, God with man, and man with his brother worm. Thus “the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph. iv. 16). And not only so; but there is besides this oneness, a beauty, order, harmony, and mutual dependence in the several parts of Christ’s church, one with another, which, holding “the faith in unity of spirit and in the bond of peace,” form a symmetrical and harmonious whole, “growing unto an holy temple in the Lord;” a glorious church not having spot or wrinkle or any such thing,

whose "cheeks are comely with rows of jewels, her neck with chains of gold" (Cant. i. 10). Hence the church militant on earth, as an army of faithful and intrepid warriors, must unite together under one Head against the common enemy, mutually assisting and helping one another, and depending on Christ alone, the captain of their salvation, for the happy and triumphant termination of their spiritual warfare.

But how, you may ask, can Christians—especially those who dwell not in the same village, town, city, kingdom, or even country—render any service to, or co-operate with, those from whom they are far distant, and whose faces they have probably never seen in the flesh? I reply in one word—by PRAYER. It is the bounden duty of all Christians to pray, not only for themselves, but "for all sorts and conditions of men"—for Jews, Turks, Infidels, and Heretics, as well as for those who hold the same faith in what part soever of the world Providence may have placed them.

If, then, my brethren, it be our duty, as professed disciples of the blessed Jesus, to offer up our prayers at the throne of grace for all the members of Christ's visible church, and likewise for all such as have not yet embraced or heard of the glad tidings of salvation, how much more ought we to pray for those with whom we are, or have been, associated together in this life, or with whom we stand in any endeared relationship, whether temporal or spiritual! How much is it the duty of parents to pray for their children, and of children for their parents; of masters for their servants, and servants for their masters; of ministers for their congregations, and congregations for their ministers!

We all of us, in our several stations, relations, and degrees, stand in need of the prayers of faithful brethren; and we ought likewise in return, for ourselves and others, to "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. iii. 14, 15). Thus the great apostle of the Gentiles, though highly favoured of God and miraculously endowed with spiritual gifts, earnestly besought the prayers of the respective churches which "in Christ Jesus he had begotten through the gospel." Writing to the Romans he says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Again, in his epistle to the Corinthians he says, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." Again, he

assures the Philippians, "I know that this shall turn to my salvation through your prayer;" and, lastly, not to multiply examples, in his epistle to the Thessalonians, and also to the Hebrews, he entreats them to pray for him, and likewise for his fellow-labourers in the vineyard—"Brethren, pray for us."

This great apostle, deeply impressed with the value and efficacy of the effectual fervent prayers of righteous men, was anxious, and even importunate, for their intercession in his behalf, "that the word of the Lord might have free course, and be glorified" (2 Thess. iii. 1). But while for himself and the success of his ministerial labours, he so earnestly desired and affectionately besought the prayers of his children in Christ, so far was he from being unmindful of their need of the same divinely appointed means of help in their spiritual estate and mutual usefulness, that he set them in this respect a noble example of zeal and devotedness, in the prayers which he daily offered up to the throne of mercy for the everlasting welfare of their immortal souls: "Wherefore," says he, "also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. i. 11, 12). Again, in the words of our text, he breathes a short but truly beautiful and comprehensive prayer for the blessing of Almighty God on those faithful believers in the everlasting gospel whom, with brotherly love and affectionate earnestness, he addresses in the epistle before us; "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Having endeavoured, in the foregoing prefatory remarks, to lay before you, and enforce by apostolic precept and example, the duty of reciprocal prayer, I will now, with God's blessing, proceed to consider, under two separate heads, the prayer itself, as embodied in the words of our text,

I. The blessing prayed for; and

II. The happy effects resulting therefrom.

And may the Holy Spirit, who can alone kindle the flame of true religion in the soul, pour his chiefest and choicest blessings on this congregation; and may the God of patience and consolation hear the prayer and supplications of his servant, and so cause his face to shine upon this sanctuary, that you may hear and believe to the saving of your souls!

I. First, then, let us consider, the blessing prayed for.

This blessing is two-fold, viz, *joy* and *peace*. "The God of hope fill you with all joy and peace in believing." As St. Paul in another place exhorts his converts to "covet earnestly the best gifts," so here he teaches them what those gifts are, and prays that they may receive them. "Joy and peace" are indeed the best and richest of the things which God hath prepared for them that love him; the best and richest of those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man" to conceive. They are blessings not temporal, but spiritual; not evanescent, but everlasting. They begin on earth, and are perfected in heaven; they grow with our spiritual growth and strengthen with our spiritual strength, and are an earnest and a foretaste of the kingdom of God, of which they form a great and considerable part: for, as the same apostle assures us, "the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost" (Rom. xiv. 17).

Compare this joy, which is "unspeakable and full of glory;" compare this peace, which is the "peace of God that passeth all understanding," with the false and delusive joy and peace of the world which the carnal mind is ever seeking, but never findeth. Thousands and tens of thousands in their mad career of wickedness and folly, turn from those ways that are the ways of pleasantness, and from those paths that are the paths of peace, to the gay and smiling, but treacherous and deceitful throng, who, in the giddy vortex of life's fleeting, transitory joys will please and amuse them for a time, that they may at length the more easily allure them on in the ways of sin to their everlasting ruin and destruction. There is, however, a time when even the gayest worldling will feel an inward conviction that the way he is travelling is not the way to happiness and peace. There is a time when those fascinations which enthralled and carried captive the affections of his young and ardent spirit, will fail any longer to amuse and deceive. There is a time when the world, with all its blandishments and smiles, with all its meretricious pageantry and pomp, will cease to afford him even one moment's gratification and delight. There is a time when the days he has wasted in the pursuit of pleasure and in the indulgence of his sins, will rise up in judgment against him, and strike terror into his trembling breast. There is a time when his soul will be disquieted within him, when the fear of death will fall upon him, and a horrible dread will overwhelm him. Yet man, heedless and reckless of the future, hastens onwards along the road that leads to death and eternal ruin; *he pauses not to inquire whither he is going;*

he laughs at and despises the warnings of those who have reaped, by sad experience, the bitter fruits of their sin and folly; he turns a deaf ear to exhortation, and the voice of exhortation and reproof; regardless of consequences, he still pants after the "joy and peace" of the world; he still pursues the fleeting pleasures of this life, as his chief and only good; nor will he believe, "though we speak with the tongues of men and of angels" (1 Cor. xiii. 1), that the object of his pursuit is nothing but an "unreal mockery," false, delusive, and deceitful; he catches at the empty shadow—the airy, unsubstantial phantom—but still it eludes his grasp, and he embraces nothing but the yielding air!

Thus ever following and never overtaking, he continues the "fantastic chase," until, when his "years are brought to an end as it were a tale that is told," he finds, when it is too late, that all is vanity and vexation of spirit. This is the only "joy and peace" with which the world can reward its senseless and infatuated votaries—joy that is misery, and peace that is despair! All this is rottenness to the bones, and death, and starvation to the soul. Not so the "joy and peace" for which the apostle prays; these are as marrow and a healing balm to the wounded and contrite spirit; and all that hunger and thirst after such precious and inestimable blessings "shall be abundantly satisfied with the fatness of thy house, O Lord; and thou shalt make them drink of the river of thy pleasures" (Psalm xxxvi. 8).

But how are these rich and costly blessings to be secured? Are we to depend on the prayers of others, and neglect the great and indispensable duty of prayer ourselves? Are we to leave our devout and pious neighbours to pray to "the God of hope" for us, that he will be graciously pleased to fill us with all spiritual "joy and peace," while we ourselves, regardless of our spiritual concerns, turn from the substance, and eagerly pursue the shadow—the "joy and peace" of a deceitful world? No, my beloved brethren, we must *strive together* in prayer; we must besiege hand in hand, as it were, the throne of grace; we must pray mutually for ourselves and others. It is the link that unites us in time and eternity—it is a tie which no earthly or Satanic power can dissolve—it is the bond of union which enables us to be present in the spirit, though we be far absent from one another in the body.

Joy and peace are the blessed fruits of a lively, justifying faith; for, "being justified by faith we have," as the apostle assures us, "peace with God, through our Lord Jesus Christ" (Rom. v. 1). May these rich and inestimable blessings ever be yours, as true

and faithful believers in the merits and mediation of a crucified Redeemer! May "the God of hope fill you with all joy and peace in believing," that you may "rejoice with joy unspeakable, and full of glory, receiving the end of your faith, even the salvation of your souls" (1 Pet. i. 8, 9).

But, I would ask you, my brethren (and though I have always felt deeply interested in your spiritual welfare, yet do I feel more especially so on the present occasion), I would ask you, if you have yet experienced this heavenly "joy and peace" which, in the rich mercy of God, is attainable by prayer and faith? Have the prayers which I have offered up, through Christ Jesus, on your behalf, and those which I sincerely hope and trust you have every morning and evening of your lives offered up for yourselves to the divine Majesty on high, been answered to the endless satisfaction, consolation, and delight of your longing and hungering souls? Alas! I fear that there may be many amongst us who have never hungered and thirsted after these spiritual blessings; I fear there may be many amongst us who have never felt even any anxiety concerning them. How, then, can such careless, indifferent, and lukewarm professors, pray with earnest sincerity for blessings whose value they neither appreciate nor regard? And how can they truly hope for the joys of Christ's heavenly kingdom, when they feel no desire to taste of those joys upon earth? If they ardently desired them, they would fervently pray for them; and if they fervently prayed for them, they would be sure, sooner or later, to receive them. "All things," saith our blessed Lord, "whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). In like manner, in our text, belief is the forerunner of "joy and peace;" without firm and steadfast belief, there can be neither joy nor peace for any guilty child of Adam: "The God of hope,"—thus prays the apostle—"fill you with all joy and peace IN BELIEVING."

That there is so little of this joy and peace among professing Christians, is owing entirely to the hardness of our hearts, and the weakness of our faith; so that in all our unworthy petitions and supplications, we have need continually to exclaim, "Lord, we believe, help thou our unbelief." Examine, then, yourselves strictly, I beseech you, on this point, and if "joy and peace" have not already soothed and tranquillized your troubled souls, and become your constant companions in the bosom of your family, in the private retirement of your chamber, and even in the turmoil of the world, pray to the "God of hope," for a believing heart, and you shall eventually be filled with these unspeakable

blessings, which the world with all its blandishments and smiles can never give, nor with all its hatred and scorn can ever take away; thus "shall the work of righteousness be peace, and the effect of righteousness, quietness and assurance for ever" (Isaiah xxxii. 17).

Having endeavoured to state, and explain to you, the blessing prayed for in our text, let us consider,

## II. The happy effects resulting therefrom.

When the apostle, in his epistle to the Romans, breathes this short, but fervent and earnest prayer, "Now the God of hope fill you with all joy and peace in believing," he points out to them the blessedness which they may confidently anticipate from that adorable Being to whom he prays, and likewise the purport and design of the supplications he offers in their behalf—"that they may abound in hope, through the power of the Holy Ghost." Hence faith in Christ is the groundwork and foundation of Christian holiness and Christian blessedness. From faith spring "joy and peace in believing;" and from joy and peace, the abounding of the soul in hope, not through the power of man, nor "by works of righteousness which we have done," but "through the power of the Holy Ghost."

The work of grace in the heart is begun, continued, and perfected by the regenerating and renewing influences, and divine afflatus of the spirit of God; and "it is God which worketh in us both to will and to do, of his good pleasure" (Phil. ii. 13); to him, then, be ascribed all the honour and glory: "my soul wait thou only upon God, for my expectation is from him." "The Lord is my portion, saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him." "He is my strong habitation, whereunto I may continually resort." This is that hope that maketh not ashamed; this is that blessed hope which is set before us in the gospel; this is that glorious hope which we have as an anchor of the soul, both sure and steadfast; this is that all-comforting hope, which sustains and supports us through our heaviest afflictions and bereavements, and will finally enable us to meet the king of terrors with holy fortitude, and defy his power to hurt and alarm us: "O death, where is now thy sting? O grave, where is now thy victory?"

The Christian who has put on Christ, and become "a new creature," shall *abound* in this hope, through the power of the Holy Ghost; he shall "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. iii. 18); he shall be more and more conformed to the image and likeness of his glorified Redeemer, and when his spirit,

released from its tenement of clay, "shall return unto God who gave it," his "joy and peace," his happiness and glory, which commenced on earth, shall be completed and perfected in heaven.

Behold, then, the blessed effects resulting from "joy and peace in believing." Behold the prize of the high calling of God in Christ Jesus our Lord. Behold the blessedness of those who are thus enabled to "go on their way rejoicing" through this "valley of darkness and shadow of death!" Can I, then, my beloved brethren, on the eve of my departure, offer up to the Triune Jehovah—to your Creator, your Redeemer, your Sanctifier—a more appropriate prayer for your present and eternal welfare than that which our text supplies? "Now the God of hope fill you with with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Nearly three years I have laboured amongst you, and earnestly endeavoured, as far as a gracious God has given me the ability, to preach unto you "the unsearchable riches of Christ." Young in years, and still younger in grace, I commenced my ministerial duties in this church, and almost every succeeding sabbath, as I have searched more and more those holy scriptures, which, by the blessing of Almighty God, are alone able to make us wise unto salvation, I have felt more deeply the vast importance and awful responsibility of the sacred office of a minister of the gospel, and my utter inability, without the teaching of the Holy Spirit, to direct you to the blessed Jesus, the Author and Finisher of your faith. Feeling as I do, how precious he is to the soul, had I ten thousand tongues, they should one and all speak to you of Jesus, "the same yesterday, to-day, and forever;" "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts, iv. 12).

If, during the time I have been with you, I have been the favoured instrument in the hands of my heavenly Master, of doing any good to one single soul, for whom the Lord Jesus shed his precious blood, I shall not have laboured in vain. If, by "the foolishness of my preaching," it has pleased that adorable Being "whose I am, and whom I serve," to convince one hardened and abandoned profligate, or to bring home one wandering sheep to the fold of Christ, I shall not have laboured in vain. If the word which I have sown in weakness and human infirmity, has been watered by the dew of God's holy spirit, and thus brought forth fruit unto holiness, I shall not have laboured in vain. If I have been the means, however unworthy, of bringing the balm and consolation of the

blessed gospel of peace into the wounded and contrite heart, and if I have in any way been instrumental in comforting the afflicted, and encouraging the timid and desponding, I shall not have laboured in vain. If, in fine, any blessing has attended my ministry, not to me, but to God be the glory, for to him alone is the glory due: all the weakness, and infirmity, and inefficiency are mine: the want of more abundant usefulness and success is attributable to the unworthiness and sinfulness of the instrument. May God in his infinite mercy pardon, through the merits of our great Intercessor and Advocate, the unprofitableness of his servant!

This, my brethren, is the last time that it will be my privilege to address you, and, if we should not meet again on this side the grave, the separation will be but for a moment: we shall meet again speedily, if it please God, not in time, but in eternity. Oh, how unspeakably happy will be our reunion in the mansions of Christ's glorious kingdom! how inconceivably great will be our blessedness in the realms of everlasting bliss—the realization of all our hopes, the fulfilment of all our desires! In the meantime, though I may see you no more in the flesh, shall the bond that unites us be severed? shall the link that has hitherto held us together be broken? shall the tie be for ever dissolved? No, my beloved brethren, let the spirit of prayer still unite us, for we are but ONE family in Christ Jesus, and God is the Father of us all; we are the sons and daughters of the Lord Almighty, and unto him we have all of us access, by one Spirit, through the merits and mediation of our crucified Saviour. May we still hold communion with each other in prayer; may we still pray for the spiritual health and eternal welfare of one another. The hope of an interest in your prayers will animate me to greater zeal in my Christian course; to more heartfelt devotedness in the service of my Maker and Redeemer; and to greater diligence and watchfulness in the discharge of my sacred duties. And now, solemnly assuring you, that my prayers for your happiness and the salvation of your souls shall daily be offered up at the throne of grace, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

THE SAVIOUR WEeping OVER JERUSALEM\*.

IF there is one inquiry which more than another must possess an interest in a Christian mind, it must be the inquiry as to the way in which he felt and acted upon earth, whom it is our joy and privilege to call Lord and Master. That the mind that was in Jesus should be in us, is the direction of the apostle; and, while we look to him, not merely as the Author and Finisher of our faith, but as the great example of godly life, it must be the study of the disciple to be as his Master, and to measure his own growth in grace by the standard which is thus set before him in the gospel. But beyond this direct benefit, and the duty that lies upon us to seek it, there is a desire too natural in itself, and too holy in its purpose to be condemned, which makes us long to know the mind of Christ in other respects; to know the feelings with which he contemplated the things that we behold, the way in which he moved and acted while sojourning on earth, in a word, the way in which he who spake as never man spake—who, while in all points tempted even as we are, proved his divinity by the works that he performed—felt as man towards the things of men, and expressed himself on the common occurrences of life.

But it is the province of history to record facts, not feelings. These are to be conjectured, inferred from the first, if they are to be known at all; and it is only occasionally, under peculiar and trying circumstances, that feelings rise above the surface and shew themselves in any distinct exhibition or form.

The text includes one of these rare and precious notices concerning our blessed Lord. It describes one of those moments, which occur in every situation and in every life, when some sudden event brings to light the secret feelings of the heart, and the stream of sentiment bursts forth, as the water of the fountain rushes from its source in the rock.

On this occasion, the sudden sight of Jerusalem, as beheld in all its splendour from the mount of Olives, drew from our Lord a declaration of the feelings with which he contemplated the scene before him; a declaration more solemn and more affecting than that which words could give, since it was accompanied by tears, the evidences which God has placed within us, to testify to the reality of our emotion—evidence which, though placed within us, is not at our disposal, and cannot be produced at our discretion—an evidence, which waits for facts to call it forth, but which, at the call of truth, does come forth, and does present a testimony, which the experience of man has agreed to consider as unquestionable.

Such, then, was the case before us. A sudden occurrence drew from our Lord a declaration of the feelings with which he contemplated Jerusalem. We might have conjectured what these feelings were from other circumstances. We might have inferred them with some degree of confidence from

all that we know of his character and office. But thus presented to our view and exhibited before us, they claim a more particular consideration; and it is to this circumstance that I now beg your attention, and implore the guidance and the teaching of the Spirit in order to improve it.

"When he was come near, he beheld the city, and wept over it." He wept over it! And yet Jerusalem was a sight, which we might have supposed would have awakened other and very different feelings.

He beheld the city spread over the opposite hill; palace rising above palace, streets teeming with population, abounding in all the outward signs of prosperity; a scene, which might have gladdened the heart of any one, and which to a Jewish mind involved recollections of past glory, and anticipations of better glories yet to come. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king."

This had been the language in which other beholders had expressed their feelings when viewing it from the same situation; nor can any one doubt, who has heard what Jerusalem was, that the language was appropriate and just.

But above all that he beheld, in character as well as in form, immeasurably superior, the temple raised its marble front, and glittered in the sun beams. The smoke of the incense, which was burnt there continually, might have been seen curling up towards heaven, an emblem of the prayers of the saints. The fire of the altar might have been beheld, where the type of the all-sufficient sacrifice which taketh away the sins of the world, was being consumed. The sound of prayer and praise, the alternate voices of the priests and the people, might have been heard; and, while the mind looked back on the authority under which these services were ordained, the promises made to them by God, and the promises fulfilled in them by God, they might have been considered as pledges of the divine presence, as tokens of good to the people, among whom they were preserved; and we might have thought, "Blessed are the people that are in such a case; yea, blessed are the people which have the Lord for their God." There were many who did thus rejoice, while they beheld this scene. There were some, we may hope, who beheld it likewise with gratitude as well as joy. But it was not so with Jesus. "He seeth not as man seeth!" and that sight, which might have filled another heart with joy, filled his eyes with tears.

But, if there were circumstances which marred the joy that seemed naturally to belong to the occasion, we might have supposed that indignation would have been the feeling excited in the mind of Jesus. That he was capable of such emotion we are assured. It was written of him, "The zeal of thine house hath eaten me up;" and he shewed, on more than one occasion, that the most perfect meekness does not preclude energy or warmth. Meek and lowly of heart as he was therefore, he never shrank from the office of reproof. He denounced the sin for which he was willing to die; and he proved his love for the sinner

\* From a sermon on Luke xix. 41. "And when he was come near, he beheld the city, and wept over it." By the Rev. Henry Ralke, M.A., chancellor of Chester. This small volume contains two sermons preached at ordinations by the bishop of Chester, and one at St. Bride's, Liverpool, London: Hatchards, Nisbet; Seacombe. Chester, 1840. 12mo, pp. 82.



by the severity with which he condemned his transgressions.

If, then, we may suppose, that he saw at that moment as God seeth; if he knew, as we are assured he did know, what was in man; if he knew that the religious worship of the people which he beheld was a mere profession, a shadow without substance, a name without reality; if he knew that they, who called themselves his people, were not his people; that the commandments of God were habitually broken, his will despised by those who professed themselves his servants; if he knew that of that multitude which was thronging the courts of the temple, the far greater part were careless inattentive dreamers, men who carried the thoughts of the world and the desires of the flesh into the very sanctuary of God, and hid their idols in their hearts, while they were appearing to approach him; if he knew this, and saw this—and we must be conscious that he did so—then, indeed, we cannot be surprised if his pure and holy mind saw no cause for joy and exultation in such a scene; and we might have apprehended an outburst of very different feelings. We might have apprehended, that he, who once, moved with indignation at the manner in which the temple was profaned, drove from it all who made it a house of merchandise, might have now pronounced over Jerusalem the woes which were to be accomplished upon it. The hypocrisy of the formal Pharisees, zealous for the form of religion while they felt nothing of its power, and resisted its spirit, the proud security of the Sadducees, who set up their own reason as the test of God's word, and denied every truth which they could not comprehend—the sensuality of the godless multitude, who said, "Let us eat and drink, for to-morrow we die"—all these were known to him, and all these might with justice have been denounced, as the objects of divine indignation.

But it was not so. He, whose pure and holy nature recoiled from sin with abhorrence, and detected sin where we cannot discern it, on this occasion suppressed the resentment which it provoked, and yielded to feelings of a different kind. Doubtless that it might be fulfilled which was spoken by Esaias the prophet, saying, "Behold my servant whom I have chosen—my beloved in whom my soul is well pleased. He shall not strive, nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."\*

He did not give way then on this occasion to the resentment which must of necessity have been felt; but he yielded to feelings of a softer kind. "He beheld the city and he wept." He wept, for he came not then to condemn the world, but that the world through him might be saved. He came to his own, and, though his own received him not, he wept to think how the mercy which he offered, and which was then neglected, would be followed by a judgment which could not be escaped.

He saw then Jerusalem, in apparent peace and prosperity; but he knew that the time was coming when not one stone should be left upon another.

He saw the temple in all its glory; the forms of sacrifice duly performed, the priesthood ministering, and the people waiting on their ministry; but he saw that the service offered was not an acceptable service, because it was a formal service; and he knew that God must be worshipped in spirit and in truth, in order to be worshipped as he wishes.

He saw the people at ease, but he knew that it was the case of self-righteousness and of ignorance; for the offers of the gospel had been made and had been rejected; and the security in which they rested was no better than the stupor which precedes death. He saw this; he saw the multitude thus living in defiance of God's will, deaf to his invitations, indifferent to his offers; filling up the measure of the iniquities of their fathers, and he wept (could he have done otherwise?) in beholding men thus blinded to their danger, and hurrying forwards to destruction.

Such then we infer must have been the feelings of our Lord on this occasion. I have endeavoured to infer them; not to assist our views of his character, for into the unsearchable riches of Christ, who can presume to penetrate; but to draw from this view of the mind that was in him, some idea of the mind that must be in those who are his disciples.

### The Cabinet.

CHURCH GOVERNMENT\*.—Their is neither scripture proof, nor reason, nor authority of the fathers to show that the form of church government established by the apostles ended with their lives. Neither is it anything to the purpose to assert that the apostles possessed extraordinary powers; for on the same ground it might be made appear that no one has in these days authority to baptize or to preach the gospel. Whatever gifts, possessed by the apostles, were extraordinary, could not, it is asserted, be left by them to their successors. The same reasoning would serve to prove that no power, either to preach the gospel or to baptize, could be bequeathed by them. I should wish some cause to be alleged why the form of ecclesiastical government, which existed under the apostles, should have now ceased, any more than the preaching of the gospel, and the administration of baptism and the Lord's supper. For the authority to do all these was equally extraordinary with the authority to rule the church.

GOD'S ORDINANCES.—Learn to look on the ordinances of God suitably to their nature, and inquire after the spiritual effect and working of them upon your consciences. We would willingly have all religion reduced to externals; this is our natural choice; and we would pay all in this coin, as cheaper and easier by far, and would compound for the spiritual part, rather to add and give more external performance and ceremony. Hence the natural complacency in popery, which is all for this service of the flesh and body-services; and to those prescribed by God will deal so liberally with him in that kind, as to add more, and frame new devices and rites—what you will in this kind, sprinklings and washings and anointings and incense. But whither tends all this? Is it not a

\* From "A Treatise on the Different Degrees of the Christian Priesthood, by Hadrian Saravia." Oxford: Parker. 18mo. 1840. This is a new translation of a valuable little work. Saravia himself published an English edition in 1591, which most unfortunately the present editor did not discover till he had sent his volume to the press. It is no depreciation of his labours to say that we would much rather have had the author's own words. To our readers it will be enough to observe that Dr. Saravia was the bosom friend of Hooker, and has honourable mention in Walton's Life.—ED.

\* Isaias xlii. 1, 2; Matt. xii. 28.

gross mistaking of God to think him thus pleased? Or is it not a direct affront (knowing that he is not pleased with these but desires another thing), to thrust that upon him which he cares not for, and refuse him what he calls for—that single, humble, heart-worship, and walking with him; that purity of spirit and conscience which only he prizes; no outward service being acceptable but for these, as they tend to this end and do attain it. “Give me,” saith he, “nothing, if you give me not this.” “O!” saith the carnal mind, “anything but this thou shalt have; as many washings and offerings as thou wilt, thousands of rams, and ten thousand rivers of oil; yea, rather than fail, let the fruit of my body go for the sin of my soul” (Mic. vi. 7). O that you would be warned! There are still multitudes running this same course, hastening to destruction through the midst of all the means of salvation; the saddest way of all to it to be walking hell-wards through word and sacraments and all heavenly ordinances! Know you not that many have made shipwreck upon the very rock of salvation? that many, who were baptized as well as you, and as constant attendants on all the worship and ordinances of God as you, have yet remained without Christ and died in their sins, and are now past recovery.—*Abp. Leighton*

STATE OF CHRISTENDOM.—To look at the low, unholy, and unhappy state of the church of Christ on the earth, is another source of deep lamentation and bitter pain to every thinking and faithful Christian. Mourners in Zion, who weep over the fallen and degraded state of the Christian church, deeply feel their need of the support and comfort of the Holy Ghost. It is indeed a most affecting view that we have before us. The church of God is one in Christ, and ought to be of one heart and one mind; but, instead of this, it is divided and subdivided, and always at war, trying to devour one another. Several whole denominations, at this very time, exert themselves with far greater zeal to destroy the church of England, than to build up the church of Christ. The Christian church is now like a house or kingdom divided against itself. And while the enemy is coming in like a flood, the harbingers of the man of sin are busy and zealous in sowing their seditious heresies within her walls, to prepare the way for antichrist to enter in. One thief or a murderer within the house is more to be dreaded than ten in the street. The Christian church is also full of errors and false doctrines, full of self-righteous formalists, and full of licentious and dead professors! If the men of God must weep bitterly over the heathen world, that go before the awful tribunal of the great and holy Jehovah, whose glory they have given to another, they have still more cause to mourn over them that perish under the gospel. “It will be more tolerable for Sodom and Gomorrah in the day of judgment than for them.” When these affecting scenes depress the spirits of true Christians, they need those consolations which none but the heavenly Comforter can administer.—*The Fountain of Life, by the Rev. T. Jones, of Creaton.*

RESIGNATION.—There would be no unhappiness in this world, if we could conform our wills entirely to the will of God; but such a feeling, in its utmost perfection, can never be attained while the soul continues imprisoned in a mortal body; yet men are happy in exact proportion as they advance in such implicit submission to the Almighty: and it is the greatest triumph of faith over nature, when we can see hope even illuminate the grave, and calmly acquiesce in the solemn decree, that the tomb shall speedily close between us, and all we have ever yet seen or known, confidently believing, that an admission has been obtained for us, undeserving as we are, into a brighter and better world, “a new heaven and a new earth, wherein dwelleth righteousness.”—*Miss Cath. Sinclair.*

## Poetry.

### THE IMMUTABILITY OF GOD'S LOVE.

(For the Church of England Magazine.)

“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee.”—ISAIAH xlix. 15.

WITH anxious eye the mother views

The object of her care,

And sighs so frail a thing the weight

Of manhood's grief should bear.

She fain would be its living shield

From the keen adverse blast,

And gently bear it in her arms

Till every storm were past.

Should sickness the fair infant seize,

And pain its temples rend,

I see a form of tender love

O'er the pale sufferer bend.

Thro' many a sleepless night it sits

A guardian angel near,

Till mercy spread her healing wing,

And calm the mother's fear.

In after years that child of prayer

May oft a recant prove,

Forgetful of its infant days,

Watched by maternal love.

I see a form on bended knee,

With forehead pale yet mild;

Forgive—O more! she prays, she pleads

For her rebellious child.

And yet the mother may become

To her own sex untrue,

To pity's tones insensible,

And dead to nature too.

The infant's tears may flow in vain,

Unheard its cry of woe;

Such scenes the records of the past

E'er and anon can show.

Yet is there one whose heavenly love

Can never know decay—

Whose ear from the repentant's cry,

Hath never turned away.

The mother may forget her child—

But this almighty Friend

His helpless sons and daughters loves,

And loves them to the end.

J. A. F.

### NAOMI AND RUTH.

(For the Church of England Magazine.)

LEAVE thee, my mother? never—no,

Altho' thou quit'st this spot,

Thy fate I share, come weal or woe,

Thou can'st not be forgot.

There is within thy speaking eye

A tear of love, that tremblingly

Says, “Leave, O leave me not;”

Although thy lips, compressed and pale,

Would seem to tell another tale.

I cannot, cannot leave thee now,

Thy hand is in mine own;

I see thy tears of anguish flow,

I heed thy widowed tone;

But lay thine head upon my breast,  
 I'll soothe thee once again to rest :  
 O cease that deep low moan,  
 And hear me say, in sorrow's pride,  
 I'll never, never quit thy side.

'Tis true that he I dearly loved  
 Is numbered with the dead ;  
 But thou hast been more deeply proved,  
 With friends and fortune fled :  
 And thinkest thou, mine early friend,  
 My spirit shrinks with thee to wend,  
 By thee still to be led ?  
 O no, my mother, cease to grieve,  
 Thy bosom I can never leave !

MARY ELIZABETH.

Li— Vicarage.

### Miscellaneous.

RELIGION IN SPAIN \*.—It is astonishing what a quantity of indulgences may be earned on a march in Spain. In the towns, in the villages, on the high roads, you find saints and virgins set up in niches. You read underneath, in large letters—"One thousand years"—two thousand years—ten thousand years' indulgences for every one who will say five paters and five aves before this holy image." In Spain the Christian religion has sunk to that point at which paganism had arrived among the Romans. With the major part of the Spanish people, a saint, a virgin, of gold and silver, is the object of adoration. The devotee kneels before the image, sees but that, and conceives no higher thought. Remove the statue, and all is gone ; if you set up another, it will have no efficacy. The old one wrought miracles, and, till its successor has performed at least a dozen, it will be thought nothing of. The Spaniards have confined Christianity to ceremonies ; they think that they have done all that can be done, when they have fasted, worn the scapulary, and read mechanically so many pages of a book. According to their notions, religion cannot exist without monks and processions ; they must have relics, and miracles, and ecclesiastics in grotesque dresses, and convents, where every one may find prayers and soup. In religion they are materialists, without being aware of it ; in love, they are immaterialists, and they acknowledge it. In regard to every thing else, they are happy after they have satisfied their material wants ; this is proved to demonstration.

BAYREUTH, SYRIA.—It stands on a gentle rising ground by the sea shore, and was originally called Berytus, enclosed with walls, and has a small port. It was taken from the Saracens by Baldwin the First, in 1111, and recaptured in 1187. Ten years after it fell into the hands of the Christians, and was frequently ravaged by the crusades, when it was a large fortified town, and a depot for the costly merchandise of Damascus, distinguished by an institution for the study of jurisprudence, and called into public life some of the most distinguished civilians. It came into possession of the Druses, from whom it was captured by the Turks, and now belongs to Mehmet Ali, the regenerator of Egypt. The Druses, an independent mountain tribe, are a most extraordinary class among the families of mankind. In the sixteenth century they attracted the attention of Europe, from a visit one of them made to Italy. Some are disposed to think they are the descendants of Christians engaged

in the crusades for recovery of the Holy Land, while others held their origin to be from Mohammed Ben Ismael, surnamed the Durzes. At one period their power was great. In the seventeenth century, when Emir Faccardine, the fourth prince of the tribe, was ruler, his dominions were not only in the mountains, but extended from this town to Acre, where he had a magnificent palace, the ruins of which may still be seen. He was seized by the Turks, and decapitated at Constantinople, in 1631. There are no troops under this government, but when war breaks out, every person is called upon to march against the enemy. The Druses are calculated at 100,000 ; their language pure Arabic, and they keep close together about mount Lebanon, in all probability after the manner of the Jews, who considered it unlawful to associate, or come unto one of another nation. No Mahomedan is permitted to reside in their district. Bayreuth is frequented by them for the supply of articles they have occasion to use, and I saw several walking about the streets. There is a peculiarity in the dress of females from their having a tantoura, or horn, placed in an upright position, and fixed to a cushion attached to the forehead, and covered with a scarf to veil their faces. This affords a striking commentary on many parts of scripture, among which may be mentioned Psalm lxxv. 4, 5 ; Exod. xxi. 20 ; Psalm xviii. 2 ; Dan. vi. 24 ; Id. viii. 20 ; Micah iv. 13 ; 1 Kings xxii. 11 ; 2 Chron. xviii. 10 ; Ezek. xxiv. 31 ; Zech. i. 21 ; Rev. vii. 11. This horn was symbolical of power, and allusions are made to it as an emblem of strength ; all accounts agree in pointing them out as an unenlightened people, involved in the grossest idolatry and error, and the variety of facts related to me of their tenets were absolutely incredible. Although it may appear extraordinary, that at this day, rational and immortal creatures should, in place of fearing the Almighty, be found to kneel down before inanimate objects or strange gods, and "in dead things have their hope," yet it is a notorious fact, the representation of a calf of wood covered with gilding, "the work of man's hands," is elevated in their temple, before which they prostrate themselves, and offer up acts of adoration, thus changing the glory of the incorruptible God into the image made like to four-footed beasts, and robbing him of that homage he is entitled to from his dependent creatures. One opinion they entertain is, that after death the souls of persons who have exercised a virtuous life pass into horses well fed, and kindly treated ; while on the other hand the vital principle of such as have a wicked or sinful course enter into those which are starved, lashed, and doomed to be treated with severity by their owners. No respect is paid to degrees of relationship in the nuptial bands, since they intermarry with their nearest kindred—a union permitted between brothers and sisters, sometimes the son marries his mother, and the father his daughter ; and they decline engaging in marriage with other families, and those resolved to lead a life of celibacy are distinguished by wearing white turbans. Never was there a country that opened up a more extensive field for the exertions of missionaries to turn these people from darkness to light, and teach them to worship that only name under heaven, by which they can be saved.—*From Travels Through the Holy Land, by W. Rue Wilson, F. A. S.*

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\* From "Lights and Shades of Military Life," edited by Maj. Gen. Sir C. Napier, K.C.B. London : Colburn.

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OF CLERGYMEN



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## REDEMPTION.\*

"Thus saith the Lord, ye have sold yourselves for nought, and ye shall be rendered without money."—ISAIAH LX. 3.

THE chapter from which this passage is selected is an animated prophecy of the glorious state of the church in the latter days. This state is typified by the deliverance of Jerusalem from the Babylonish captivity. Jerusalem is exhorted to awake from lethargic despondency, and encourage herself in hope of an excellent change in her condition—a change, which shall be nothing less than the transition from circumstances of thralldom and destitution to those of liberty and abundance. The prophet calls on her to look above and around her; to recollect the promises and providences of Jehovah; and to feel so powerfully the cheering influence of faith and trust and reliance on her God, as to rise superior to every event calculated to depress or to overwhelm. "Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem! loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them howl, saith the Lord, and my name continually every day is blasphemed. Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak: behold it is I! How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" How far this glorious language may foretell the return of the Jews to their native land; the repair of the dilapidated walls of their capital; their possession of temporal prosperity, without parallel in the history of mankind; their splendid triumphs over the Gog and Magog powers of superstition and infidelity; and the personal appearance of the Messiah, is a question in which divines are found to differ. It may, however, be observed, that the

Hebrew nation has never yet found itself in circumstances which can, by any stretch of interpretation, be considered as fully responding to the very high prospect held out to its view in this and similar portions of the prophecies. We are warranted, however, to regard the passage before us as a prediction of spiritual privileges, of evangelical mercies, whether as relating to Jew or Gentile. It refers to our condition under the gospel dispensation, and displays in appropriate colours the grand doctrine of redemption by Jesus Christ.

It may be divided into two parts, the first consisting of an humiliating charge, "Ye have sold yourselves for nought;" the second of an encouraging declaration, "Ye shall be redeemed without money."

There are few individuals who would not feel chagrined at being told, that "they had made a bad bargain," even in the common transactions of life. But the information would occasion much greater uneasiness if it concerned some mercantile speculation, or some engagement in the higher departments of trade or commerce. It would amount in that case to an accusation of extreme negligence, or utter unfitness for traffic, in the man of business who had made so disadvantageous a negotiation. But how much more serious still would be the charge, if this merchant or tradesman were accused of such dealing, as would ruin the house to which he belonged, and bring himself and partners into a state of irretrievable ruin and insolvency. We all know the consternation which ensues, when a large mercantile establishment is reduced to bankruptcy. But never was there a charge so appalling, so considerable, as that brought in our text against the Jews as a nation, or mankind in general.—Sinners have sold themselves for nought. Nothing can be gained in the service of Satan and of antichrist. Here all is loss, with sometimes, indeed, a semblance of profit; for Satan is a skilful negotiator, and well knows how to seduce men into false calculations, so that while they promise themselves some advantage, they are only practising self-deception, and will find in the end, when they come to reckon up their accounts, an everlasting deficit! Then, if cast into prison by the demands of God's justice, "verily I say unto you," saith one who is too wise to err, and too good to deceive, "verily I say unto you, they shall not come out hence, till they have paid the uttermost farthing:" which is as much as to say, that their imprisonment will be eternal, because they have nothing to pay! Look at the first fatal transaction which took place between Adam and

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Eve on the one part, and the arch enemy of God and man on the other. The progenitors of the human race "sold themselves for nought." The father of lies persuaded them that they should be as superior beings, "knowing good and evil." They listened to his offer—they yielded to his proposal—and what was the result? they knew good by its loss, and evil by its acquisition! When man disobeyed his Maker, he bartered treasure for penury, liberty for bondage, happiness for misery. Mark the conduct of his descendants, and see if they act not in the same spirit. Look at Esau, who "sold his birthright for a mess of pottage." Are we not told of the kings of Israel, that "they sold themselves to work wickedness?" Judas betrayed his Master for thirty pieces of silver; but in making that tremendous bargain, "he sold himself for nought." Deth not the apostle Paul declare of the unconverted and unregenerate, that they are "slaves to Satan, sold under sin?" So exactly doth the language of the epistolary and historical portions of Scripture correspond with the prophetic upon this important subject.

But let us descend still further into particulars. Is the covetous man enriched by the accumulation of his store? He finds it may be a certain pleasure, as was observed by the ancient Roman satirist, in adding to a heap. But if we would speak the truth, he sells himself for nought. "What is a man profited if he gain the whole world, and lose his own soul?" The apostrophe of the apostle James, in the fifth chapter of his general epistle, is exceedingly striking and awful: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Now, one can scarcely conceive a more terrific image than that the rust of the coin which has been hoarded together, shall be a caustic, a corrosive, to consume the person of the possessor in another state of existence! Turn to the pleasure-taking man. He is either wasting his goods in riotous living, or he is frittering away the abilities which God has given him on trifling and unworthy objects. And can he satisfy the desire of his immortal spirit? No! the eye cannot be satisfied with seeing, nor the ear with hearing. What is the testimony of Solomon in the second chapter of Ecclesiastes and the tenth verse; "Whatsoever mine eyes desired I kept not from them. I withheld not mine heart from any joy; for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works which my hands had wrought, and on the labour that I had laboured to do, and behold, all was vanity and vexation of spirit, and there was no profit under the sun." Or turn to the man who is aiming at popularity. He loves the praise of men, more than the praise of God. A desire of distinction is the reigning passion of his soul. He gains the suffrages of the people, and what is the breath of the multitude? The barbarous islanders, who declared of St. Paul one minute that he was a murderer, and the next he was a god; or rather, the inhabitants of Jerusalem, who one day cried "Hosanna to the Son of David," and on the morrow "Crucify him," will teach the votary of ambition what he has to expect from the ever-varying crowd, while he is seeking the honour which cometh from man, and forsaking that honour which cometh of God only. But let it be granted that he gains his object, what then? "All flesh is grass, and the glory of man as the flower of the field! The fashion of this world passeth away!" He has spent his energies in the pursuit of eminence in his particular line or profession, and he has neglected to seek after that glory which fadeth not away! "He hath sown the wind, and he shall reap

the whirlwind—it hath no stalk—the bud shall yield no meal!" But, without claiming attention further on this branch of our subject, it may be affirmed of all characters, who are living in a state of unconcern and indifference about the salvation of their souls, which the scriptures of God declare to be a state of sin and unbelief; who continue from day to day unimpressed by the sound of the divine word; who never seriously inquire whether they know what it is to have repentance towards God, and faith in our Lord Jesus Christ; that they are obnoxious to the charge, "Ye have sold yourselves for nought." "What profit," saith the apostle, using an unanswerable argument to those who had been led by divine grace to see the error of their former ways, "what profit had you in those things whereof ye are now ashamed? for the end of those things is death! But now ye have your fruit unto holiness, and the end everlasting life, being made free from sin, and become the servants of God."

The last quoted passage naturally leads us to notice the encouraging declaration "ye shall be redeemed without money;" a declaration which suggests at once ideas of resemblance, and of contrast to the humiliating charge in the former part—of resemblance, because being sold for nought we are redeemed without money—of contrast, because the image of redemption is opposed to that of sale.

It is by the free grace of God that his people recover their forfeited privileges and lost enjoyments. If man by the fall become the slave of Satan, serving divers lusts and pleasures, contrary to the original holiness and happiness of his nature, by the redemption of Christ, he is brought into the glorious liberty of the children of God, and introduced to all the blessed immunities of an inheritor of the kingdom of heaven. The free mercy displayed in this supernatural interference in man's behalf is so stupendous, of a character so infinitely removed above every possible calculation, that he could himself have made, that many of those who have sold themselves for nought do not believe the fact of their redemption in all its gloriously transcendent circumstances; while a majority of those who do admit the fact are yet in such a state of insensibility, as to spiritual matters, that the agency of the divine Spirit is necessary to renovate their intellectual powers, and sanctify their moral feelings, and mould their volitions, and influence their affections, before they can apprehend the truth in such a manner, as shall lead them to live to the glory of their Redeemer, and dedicate from motives of love and gratitude their bodies, souls, and spirits to his service. The freeness of our redemption is largely insisted on in the epistolary scriptures. The apostle Paul, writing to the Ephesian converts, attributes all our privileges as believers, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And it is worthy of remark, that the tendency of the divine writings, in general, is to impress us with the idea that in the grand concern of reconciliation between God and man, all that is done on the part of God is perfectly gratuitous. The prophet Isaiah, in the fifty-fifth chapter, has this animated invitation. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk (i.e., strengthening and comforting spiritual influence), without money and without price.—Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight in fatness. Incline your ear and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." The conduct

of Elisha in refusing to accept any recompence for the cure of Naaman the Syrian, and of Peter in reproving Simon, the magician, who would have bought with money the gift of the Holy Ghost, was emblematical of that freeness with which the moral malady of our nature is healed by the blood of Christ, and our persons made the subjects of divine influence by his Spirit.

But while we are said to be redeemed without money, we are said on the other hand to be bought with a price, and to be distinguished as a purchased possession. How are these two statements to be reconciled? St. Peter will solve the difficulty. "Forasmuch (saith he) as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Yes, it is this sacrifice of the innocent victim in lieu of the guilty offender, which excites the admiration of the church of the living God. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood; he entered in once to the holy place, having obtained eternal redemption for us: for, if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The mercy displayed in redemption is not only free, but abundant. It is mercy rejoicing against judgment. That God, whose justice is almighty and power infinite, sent his Son into the world, to atone for human transgression; and the value of this expiation is enhanced by the infinite dignity of the sufferer, who was equal in godhead to the Father, though assuming our manhood, that he might be capable of suffering, and in the same nature which had sinned, endure the penalty. This mercy flows from a spring of everlasting love in God the Father, who might have banished a rebellious race from his presence for ever, instead of opening wide the portals of reconciliation, and revealing that marvellous plan by which his creatures might be restored to favour. The man who is convinced of his sinfulness before God; not merely in a vague and general sense, but as examining himself by that law, which is holy, and just, and good, and which shews him his transgression in thought, word, and deed; and therefore flees to lay hold on that hope set before him in the gospel, embracing the offer of pardon, and seeking justification through the righteousness of a once crucified, but now exalted, Redeemer, feels himself bound by a double tie. He acknowledges that Jehovah hath a two-fold claim on his service, both as his Creator and Redeemer. "Ye are bought with a price," saith the apostle to the Corinthians, "therefore glorify God in your body and in your spirit, which are God's." If to glorify God be the distinguishing character of Christian obedience, a sense of redeeming mercy is its grand and powerful principle. Philosophers may speculate on the beauty of moral virtue; orators may declaim on the obligation of preserving the eternal fitness of things, but their theories will never reach the heart. 'Tis the light of a distant star, cold and cheerless; not the beam of the sun, that vivifies and actuates. The will of God, as revealed in his word, is the everlasting rule of right; and the love of God is the constraining principle, and influen-

tial motive, which inclines his redeemed creatures to a conformity to that will.

But does it not argue something radically wrong in our present constitution, some main defect in human ability, some grand perversion of human reason, when men of the highest intellectual powers, of the most distinguished attainment in science, in learning, in art, shall neglect that knowledge which is the most important—shall turn from that study which is the most sublime—shall condemn that object which is the most beautiful. Is it not most unphilosophical to make no serious inquiry into that system which professes not merely to furnish a remedy for all the ills of present life, but to bestow on man greater blessings than those he lost by the fall; to bring him to a higher sphere of happiness, and even to place him in a state of such security that no tempter shall any more deceive him, or persuade him to sell himself for nought? And is it not the most glaring of all solecisms, the most absurd of all contradictions, to see characters sagacious to perceive, and prompt to seize every occasion which can, by possibility, promote their temporal advancement, and yet remaining unaffected by that very discovery which promises to consult their highest interest, and in which every thing is gained, and nothing lost? And is it not the most lamentable of all phenomena, the most pitiable of all appearances, to behold a man, in the pride and madness of his heart, affecting independence of those creeds which he represents as made for fools and hypocrites, and yet himself the victim of the worst credulity; and believing himself free when he is the slave of Satan? "Promising themselves liberty," says the apostle, "they are the servants of corruption." Tied and bound with the chain of sin, they yet deny the galling of its fetters, and the thralldom of its manacles, and prefer to continue in captivity, to a reception of the liberty of the gospel! And yet the plan of redemption, the scheme of atonement, the mystery of expiation, is that marvellous discovery which astonishes the celestial hierarchy, "the principalities and powers in heavenly places;" and which will form the theme of adoration to all eternity, when the members of the church triumphant shall sing with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing! Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation!"

Turn we, then, to those who trust they have received the atonement. How encouraging is it to them to hear that they were redeemed without money! It is this freeness of salvation which forms the loveliest feature in the gospel, in their apprehension. Do they feel the remains of corruption? Do they lament their unfaithfulness? Thus saith the Lord, "I will heal their backsliding; I will love them freely! I have loved them with an everlasting love; therefore with loving-kindness will I succour thee! Return unto me, and I will return unto you!" Are they called to taste the cup of affliction? Do they suffer from losses in their property, from slander on their reputation, from weakness of constitution, from the removal of their nearest or dearest relatives? Whatever be their particular trial, or if it should be the will of their Heavenly Father, that they should experience an accumulation of sorrows, if they have a scriptural persuasion, a well-founded hope, that they are the subjects of divine grace, redeemed by the blood and sanctified by the Spirit of Christ, it is their privilege to know that all these trials are wisely and tenderly permitted to reveal still more clearly to their souls the abundance of his love, who in mercy and pity redeemed them, and delivered them out of the hands of their spiritual enemy. It is their blessedness to know and to believe that while "the earnest expectation of the creature waiteth for the manifestation of the sons of God;" while they "who have received the first-fruits

of the Spirit do groan within themselves, waiting for the adoption, to wit, the redemption of the body ;" in all their afflictions he is afflicted, and the angel of his presence saveth them !

Such is the declared and experimental difference, between the possessors of a lively faith and those who reject or neglect the gospel of truth. It is the glory of ministers to make known the offer of this gospel. Jehovah, speaking by them, saith, to the church at large—"O Israel, thou hast destroyed thyself; but in me is thine help." It is not for us to reconcile the doctrine of divine prescience with the liberty of the human will, but this we declare, that "condemnation is of man." If you are lost, your perdition will be at your own door. But "salvation is of grace," and God is rich in mercy to all that call upon him. What then, we say to one, we say to all—"Hear and believe, believe and love, love and obey, obey and be happy!" It is the gratuitous character of our forgiveness, our acceptance, and our everlasting salvation, which affects the truly penitent and contrite heart more than any other consideration. And this grace is so exceeding, this pardon is so free, this redemption is so complete, that there is a fulness of expression in holy writ concerning it, which to a merely natural man must ever remain, not only as to its character, but even as to its terms, incomprehensible. "I am come," saith the glorious Messiah, "not only that ye might have life, but that ye might have it more abundantly." My design is to make you greater than Adam was before the fall. He was made a little lower than the angels, but it would be a light thing for me to change Israel to an angel—I will make him a prince—a king and a priest for ever—an assessor with myself in judgment—a more than conqueror—a ruler over cities—a possessor of ineffable glory, transformed into my own image, reflecting my likeness on his equally happy brethren, and increasing in celestial radiance and purity for ever and ever. Well might the apostle contrast the abundance of grace exhibited in redemption, with the federal nature of Adam's transgression. "Not as the offence," saith he, "so also is the free gift. For if, through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not, as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification; for if by one man's offence death reigned by one, much more they who receive abundance of peace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. v. 15-17). And all these blessings are enhanced by the consideration that they are resolvable into the sovereign pleasure of Jehovah. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." J. W. M.

## THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

### No. IV.

#### CHARITY AND SELFISHNESS.

SELFISHNESS is the root of every sin; pride and covetousness, envy, and malice, and hatred, the whole black catalogue, whether of soul or sense, that stands recorded against man, spring from selfishness; we need not, therefore, wonder to find a disposition, so prolific of evil, and to which nature is so prone, constantly *instilled by the world*. The world, perhaps, does not

altogether approve the plain term selfishness, but it is so mixed up with all her maxims, that worldly wisdom means but the knowledge of self-interest: to be quite a man of the world, even amongst those who consider the name no reproach, signifies a complete understanding and adoption of the principles upon which the world acts, in other words an unremitting care for, and skill in, turning every circumstance to the advantage of self.

The selfishness of the world being thus proverbial, little need be said upon the subject. The world is selfish—we cannot but feel—we cannot but know it. The sorrow of those who have no earthly comforter, the wrongs of those who have no earthly protector, the destitution of countless numbers, who

"—homeless near a thousand homes have stood,  
And near a thousand tables wanted food!"—

and not these only, not only the unrelieved misery of man, the oppression grinding him down to the dust, but the misery and oppression of the helpless brute, bear witness, day by day, and hour after hour, sad unceasing witness to the selfishness of the world. Even our better feelings in the cases where kindness prompts the assistance which a fear of wounding makes us hesitate to offer, show the extent of our estrangement from each other, show how far we are removed from that affectionate sympathy which, in a holier state, would lead us to offer and accept all needful help with the same readiness, the same thanks, unmingled with a tinge of painful obligation, with which the minor courtesies of society are now offered and accepted. Blessed, though it may be faint shadowing of that holier, better state, may the latter ever be to us. In spite of the world's alloy, in spite of the quick-sightedness with which the world is ever ready to analyse these courtesies, let them for us be genuine; as such received, as such returned; not hereby imposed upon by mere counterfeits, but rather when we chance to meet with it, actually transmuting such counterfeit currency, as it passes through our hands, into real kindness.

But it is not merely in the outward world and in society that selfishness is found, it dwells in our own homes and in our own hearts. The man who, in his dealing with the world, is most anxious for the interest of his family will, when shut up with that family, be generally found most careless of their peculiar tastes and comfort, and most exacting in whatever is connected with his own; for in both cases the same selfishness is his ruling principle. Selfishness reigns in every unsanctified heart; it may show itself more undisguisedly in the conduct of some than of others, but in every heart that owns not God for its Lord, whatever may be its bent or favourite pursuit, we may be assured that self is the paramount idol; and, were all laid open to inspection, we cannot doubt but that some of the most thorough and unrelenting selfishness that ever darkened the earth would be found amongst those whom, because they seek not their gratification in the same manner as the more careful worldling, the world calls thoughtless of their own interest, and designates as social and generous spirits.

How refreshing it is to turn from this selfish world to the kindly shelter of the church. "O Lord, who

hast taught us," thus prays the church, "who has taught us, that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee." And we cannot enter into her tabernacles without feeling that upon the compilation of the liturgy that living principle was poured. The weary-hearted and the worn may find refuge there. There are no separate interests, no seeking our own benefit alone, no rivalry and strife; we appear there as brethren, as the brethren of childhood, having one community in all things. Every petition in accordance with our Lord's own prayer is addressed to the Almighty as *our Father*; each voice implores the forgiveness of *our sins*; his blessings are asked for *us*; *we* praise his holy name. There we are, indeed, taught to "rejoice with them that do rejoice, and weep with them that weep." One member is suffering, and the whole congregation commend him to the "fatherly goodness" of God; one desires to offer praise for some individual mercy, and the congregation give most humble and hearty thanks for that mercy in particular. An infant is brought to be baptized into the church, and the helpless babe, in one of the most affecting prayers ever put into the mouths of an assembly who have trodden the path of life and know its trials and temptations, is committed to the especial care of God during its passage over the waves of this troublesome world. The holy communion is administered, and, from the first invitation exhorting all who have any difference with their neighbours to seek reconciliation, to the last prayer that we may continue in "the holy fellowship" of "the blessed company of all faithful people," we are constantly reminded that only they who are in "perfect charity" can be "meet partakers of those holy mysteries."

It will illustrate our subject in a practical point of view to reflect, that it is this bond of brotherhood which forms the characterizing beauty of public charities. Private charity, like private prayer, cannot be too closely veiled. In one case the left hand is not to know what the right hand doeth, as in the other we are commanded to pray to our Father in secret, assured in both that our Father who seeth in secret will reward openly. To the two duties here classed together in their performance, we cannot but equally apply the gracious promise of our Lord in their public office, feeling that where two or three are gathered together in his name, whether to show their love by word or deed, whether by prayer, or seeking to relieve the wants, spiritual or temporal, of their brethren, there will he be in the midst of them. This consideration gives to every additional subscriber to a public charity a value independent of the money he may contribute.

Who has not felt the impulse devotion receives from worshipping in a crowded church, the vigour it imparts to the soul, the fervency to prayer, the fulness as it were to praise? and who cannot contrast this with the almost depression with which we stand in God's house, a few scattered here and there, amid empty pews silently witnessing of the absent? A feeling something akin to this is awakened by a connexion with public charities. A few large sums

may enable one to be carried on, but it is when these, the larger contributions of the rich, mingle with the smaller gifts of the less affluent, that it wears its true beauty; it is in the list of a subscription for the glory of God and good of man, where the thousands of one zealous donor stand side by side with the pence of another, that we behold an exemplification of real Christian union, each, according to his ability, bringing an offering unto the Lord. It is, indeed, a sacred bond; would that we could fully enter into its spirit, that we could realize something of that pure and self-forgetting principle, whose sanctifying influence is well inculcated by the church's prayer for every new member, that he may be "rooted in charity!" Does our connexion with a public institution bring us into immediate contact with the poor? we shall find that we have constant need of charity, of a charity that is not easily provoked, "but which suffereth long and is kind." We shall often meet with much to gratify, but we must not look for gratification alone.

In the performance of this, as of every other duty, the warning voice still sounds in our ears, "My son, if thou come to serve the Lord, prepare thy soul for temptation" (Eccles. ii. 1). Let us never forget that it is our own fault if these temptations are not made subservient to the improvement of that grace which they especially try. It is a trial for our charity when we hear of dissatisfaction amongst those for whose benefit we have been labouring, but it is a trial obviously tending to purify, as well as to increase, that charity. It will lead us to examine strictly into our own conduct to see whether we have not given cause for such dissatisfaction, whether there has not been some neglect and inattention on our part, some unnecessary trouble occasioned.

If we have no particular reason for self-reproach, though I believe we shall seldom so examine without finding some instances in which we might have shown more considerate kindness, we have still to search into our motives. Is popularity the object we have chiefly in view? are we over anxious to gain the esteem and good-will of those amongst whom we dwell? then every murmur that may reach our ears is but a salutary admonition to prove our ourselves; it will enable us to discern, by the effect it produces, how far we are indeed actuated by that disinterested love of our neighbour which is one of the fruits of the Spirit, and how far by seeking the gratification of our own individual vanity or feelings, which is in reality selfishness. It will bring us to see more clearly how the world mingles with and defiles the holiest dispositions inculcated by the church, thus constraining us, with heartfelt sincerity, to "acknowledge and bewail our manifold sins and wickedness," to confess that there is indeed "no health in us;" and teaching us, in the midst of outward exertion and inward striving for purity of motive, the necessity and consolation of "leaning only upon the hope of God's heavenly grace." Let us thus, on all points, examine ourselves, and then, with renewed diligence, persevere; not in a spirit in the slightest degree approaching that sort of proud defiance, sometimes expressed in the determination to do our duty, careless of what others may think or say—for the true Christian can never ex-



angry feelings in any, without real sorrow and an anxious wish to allay them—but in the strength of that charity which “never faileth,” in humility, and with a more lowly sense of our own judgment and efforts, persevering, saddened it may be in heart to find a work undertaken in the service of God giving rise to dispositions so contrary to those his word enjoins, yet still, according to the exhortation of the apostle, without weariness.

When we can thoroughly realize the belief that we are Christ's, his—without reserve—his, as bought with his own precious blood, then, and not till then, we may hope to regard ourselves no longer as isolated beings, whose chief object is to provide for self, but as members of one body in him: then, and not till then, can we feel the full beauty of the church prayers, or, what is the chief end of those prayers, carry forth their spirit into the world. In how different a light will this spirit lead us to regard the whole family of man. High and low, rich and poor, the prosperous and the afflicted, are bound to us by a stronger tie than that of earth, a tie formed of our communion with heaven—we have prayed for them. The outcasts of society, the inmates of a jail, claim our sympathy: we have prayed that the Lord would “shew his pity upon all prisoners and captives.” The aged pauper, the widow, the orphan, rise familiar to our imagination, as we pass the dreary fabric in which so many sorrows are enclosed; for have not our thoughts turned especially to them as we prayed for the “fatherless and widows, and all that are desolate and oppressed?” Infancy—from that born in affluence, and looking so innocent in its pure white robes, that something like reverence mingles with our love, down to the squalid offspring of want, already wearing evidence of the neglect too probably its portion in after life—awakens a deeper interest than its own helplessness might well call forth; we have prayed for all “young children.” If any have wronged or injured, or in any way evinced enmity towards us, how can we but freely pardon them, seeing we have prayed that God would “forgive our enemies, persecutors, and slanderers, and turn their hearts?” The most hardened and worthless are still brethren: we have prayed for all sorts and conditions of men. The first step towards carrying this spirit out into the world, is to bring it home to our private devotions. We not uncommonly meet with the church prayers, adapted, as it is considered, to that purpose, by changing the plural pronoun into the singular number; yet why should this change be made? In the Lord's prayer we speak in the plural, nay, the very first petition seems scarcely confined even to us; “Hallowed be thy name;”—to how many regions may not that extend? how many beings, of different orders and degrees, may not that involve? yet this is the prayer our tongues are first taught to lip, from childhood to old age this is our daily companion, as natural a part of our private as of our public worship, and why should it be thought necessary to alter the church prayers when used in the former? Are we so selfish as to feel more earnestly when asking the forgiveness only of our own sins, when asking blessings only for our own selves? if we are not, there can be no reason for the alteration; and

if we are, then let us, instead of narrowing the Catholic spirit of the church prayers to suit our narrow hearts, rather persist in using them as they are written, till our souls enlarged to comprehend them, we find new life and vigour in that very Catholicity. It was the fulness of this spirit, so far removed from selfishness, that made Moses, in his anxiety for the rebellious Israelites, exclaim, “Blot me, I pray thee, out of thy book which thou hast written” (Exodus, xxxii. 32); which made St. Paul declare, “I could wish that myself were accursed from Christ for my brethren” (Rom. ix. 3). They had learned to look upon themselves but as one of a multitude; they had imbibed a ray from the love of him, who “was wounded for our transgressions, bruised for our iniquities,” and they were willing to be blotted out of the book of life, to be separated from Christ, rather than so many of their brethren should perish. Surely, then, with such examples before us of what man, assisted by the Spirit of God, may attain unto, recorded of one of the most highly favoured characters in the Old Testament, and of him who was not a whit behind the very chief of the apostles in the New, joined to the many direct commands to “make supplication for all men,” surely we need not think it too much that they should be united with us, when we make use of the language of the church. Let us bring our selfishness unto Christ, beseeching him that it may be nailed to his cross, seeking henceforth to regard the whole race of Adam as they are regarded by him who died for all, and who has taught us to pray for all; not merely praying for them occasionally, as an act of intercession, but joining them constantly with ourselves, as a child that asks of its father some indulgence in which every brother is alike concerned. One other consideration yields perhaps the strongest reason why we should not change the pronoun in the church prayers. I have spoken as if we might be kneeling alone, but we cannot, for a moment, imagine this ever to be the case: apart we may be, but not alone. We see not our brethren, but in the sight of God all are beheld alike. Public prayer and private arise together as from one vast temple.

The course of prayer who knows?

It springs in silence where it will,  
Springs out of sight, and flows  
At first a lonely rill.

But streams shall meet it by and by  
From thousand sympathetic hearts;  
Together swelling high  
Their chant of many parts.\*

That chant, we would fain believe, so swells continually; imperfect, indeed, and mingled with sin and error, yet still a faint echo of the heavenly adoration, in that it ceases not day nor night. The merciful Lord avert from our guilty earth the hour when, from the midst of its crime and misery, no voice is crying for forgiveness!

Are we ready to think that so total a renunciation of self can never be required? Let us contemplate, before we leave the subject, the words first spoken by God to the Israelites (Levit. xix. 18), and repeated by God incarnate upon more than one occasion (Matt. xix. 19, and xxii. 39), which St. Paul, with like repe-

\* Christian year: Monday in Easter week.

tition, seeks to impress in his epistles, as summing up the whole duty of man to man (Rom. xiii. 9; Gal. v. 14), and which St. James introduces as the royal law according to the scripture (James, xi. 8); words which, however hard they may appear to our corrupt nature, and however contrary to the world, are too clear to be misunderstood, and offer a test too easy and ready at hand to admit of evasion, "Thou shalt love thy neighbour as thyself."

What self-condemnation, what innumerable duties, both active and of sufferance, what a thorough change of the affections, are crowded into that one short sentence, "Thou shalt love thy neighbour as thyself!"

### The Cabinet.

**NOMINAL CHRISTIANS.**—Such as, believing the Christian religion to be a divine one, and receiving the gospel as the rule of their behaviour, do yet lead their life unsuitably to their holy profession—these are condemned out of their own mouths, when they acknowledge that the scriptures are their rule, and at the same time suffer their practice to be a direct contradiction to what is commanded there. The New Testament, it is true, contains a promise of forgiveness to penitent sinners, when they look up for it through faith in Christ. But is this, which is an argument for their repenting, any excuse for their continuance in sin? What are all the promises recorded in scripture to a man who will go on in a habit of vice and profaneness? They can be of no use, of no comfort to him, till he secures to himself a title to them, and that can only be by his parting with his sins, and changing his whole life and conversation for the better. Though God be faithful and just to forgive sinners, yet one of this sad make, one habitually bad, is as wide of salvation as if no covenant had been made, as if there had been no Mediator between God and man. He has forfeited his share in the beneficial agreement: it is the same thing to him as if Christ had not died, or his precious blood not been shed in sacrifice for sin. Let the wicked consider this frequently and seriously. Let them not please themselves, that they are members of the church, and professors of the gospel; the gospel is their worst enemy, while they abide in enmity to the rules of it; the church has no honour or credit from such members, nor have they themselves any benefit and advantage in being of the church; and Christianity, though it speaks glad tidings, speaks nothing but vengeance to them that "hold the truth in unrighteousness."—*Bishop Pearce.*

**THE CHRISTIAN LIFE.**—The life of a Christian is a life of faith in the Son of God. He, undoubtedly, is the greatest Christian who most exemplifies, in his own practice; what is recorded in the gospel of the temper, converse, and actions of the holy, the harmless, and undefiled Jesus, and depends the most absolutely upon him for wisdom, righteousness, sanctification, and redemption. The means by which we advance in this life are self-denial, watchfulness, prayer, and a patient waiting upon the Lord in all divine appointments. Pride, unbelief, and self-will are the great avenues (if I may so speak) by which the devil plays the temptations of the world upon us. He is more cunning and active than we can conceive, and attacks different persons, and the same person at different times, in very different ways—sometimes by sly, sometimes by storm. We have need of the whole armour of God, and a continual eye to the Captain of our salvation. To him I recommend you, who is able to keep you from falling, and to present you blameless before his glorious presence with exceeding joy.—*Rev. John Newton.*

### Poetry.

\* The following lines were occasioned by reading the extract lately contained in "*The Church*," from the Lord Bishop of Calcutta's letter to the President of the Church Missionary Society, detailing the extraordinary conversion of three thousand Hindoos to Christianity, near Kishnagur, in Hindoostan.—"The kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever."—*Rev. xi. 15.*

O'er the fields of heathen darkness, where Jellinga rolls  
her flood,  
Where Brahma, Shiva, Vishnoo, once rioted in blood,  
Where Mecca's arch-deceiver his resting-place has  
made,  
E'en there is now the cross of Christ, salvation's cross  
display'd.

And where gloomy superstition performed its impious  
rite,  
Where once the people sat and mourned in darkness  
and in night,  
Has ris'n the sun of righteousness, with healing on  
his wings,  
And thy great name, Immanuel, the lisping infant  
sings.

Where Satan reigned as Prince of air, he from the  
throne is hurled,  
And o'er his dark dominion salvation's flag unfurled,  
And hundreds, thousands pant and sigh to hear the  
living word  
Of him who died their souls to save, and crown him  
Christ and Lord.

Yes, now that bright, that morning star, the day-  
spring from on high,  
Has risen, and before its rays the clouds of error fly;  
And they, who once owned Brahma's faith, now trem-  
ble and confess,  
That Jesus Christ is Prophet, King, Redeemer, Prince  
of Peace.

Yes, just as on the Pentecost, the Holy Spirit's breath  
Has roused the souls of those who groan'd in bondage  
and in death,  
And, Kishnagur, within thy walls is heard again the  
cry  
Of "what must I do to be saved" from death and  
misery?

Now hearts, which once were hard as stone, the pangs  
of conscience know,  
And pour the prayer to Him who bore each sorrow  
and each woe;  
Whilst some seek that Physician, who alone affords  
relief,  
And cry, "Lord we believe on thee, O help our un-  
belief!"

Say, Christian, say, didst ever thou pour forth an  
earnest prayer  
To God thy Lord, that he would make the heathen  
world his care?  
Say, didst thou ever longing wish that earth's vast  
bound should be  
Filled with the knowledge of the Lord, as waters  
cover sea?

Say, didst thou e'er for heathen mourn, and then devoutly pray,  
 That Jesu's kingdom soon might come—might rise that happy day,  
 When Jesus Christ, the Lamb of God, the Lamb for sinners slain,  
 Might come as King, Redeemer, on Zion's hill to reign?  
 Say, didst thou ever longing sigh for the shrill trumpet's voice,  
 A dying world to rouse to Christ, and bid all hearts rejoice  
 In him who died on Calvary, and triumphed o'er the grave,  
 And conquering rose, and ever lives, omnipotent to save?  
 Then let thy heart expand with joy, be valiant, be of cheer,  
 Redemption's day now draweth nigh, salvation cometh near;  
 For soon will come that happy day, the theme of prophet's lay  
 When born shall be a nation,—ten thousand in a day.  
 The glorious day approaches, by holy men foretold,  
 When there shall be one shepherd, and one encircling fold,  
 When the remotest ends of earth the faith of Christ shall own,  
 And there shall be one Lord and God, and his great name be one.  
 Then hasten, Lord, we pray thee, that bless'd, that glorious hour,  
 When high and low, and rich and poor, shall own Eminent's power;  
 When Jew and Gentile, bond and free, shall with one tongue confess,  
 That Jesus Christ is Lord and King,—“the Lord our Righteousness.”

### Miscellaneous.

REASONS FOR AN ESTABLISHED RELIGION.—If any nation, or large society of men, pretend to be unanimous about tenets, speculative in their nature, and remote from vulgar comprehension, those of religion itself not excepted, the whole almost of the judgments from which that unanimity springs must be indigested, if not inadequate; that is, they must be the judgments of teachers or leaders, adopted without examination. The greater part of the followers are incapable of forming opinions for themselves, on account either of the imbecility of their faculties, or the abstract nature of the topics; and, of course, their assent, founded on pretended judgment, is no better than acquiescence in the judgments of those they revere, concerning subjects which they do not fully understand. But though systems of established tenets, whether political, philosophical, or religious, are certain sources of many imperfect judgments, and should be embraced with caution; yet, in some cases, particularly those of religion, they are perhaps necessary, if not altogether harmless. They are, at least, negatively good; and if they do not keep men right, they often prevent them going farther wrong. The body of the people are unqualified to judge concerning the theoretical part of religion, and must be led by the opinions of men they account wiser than themselves. If they are not guided by wise and good men, interested and designing men will take the direction of them. If decency and propriety are not honoured

with the superintendence of their sentiments, extravagance, and violence, and enthusiasm, will assume that command. Nobody can doubt of the propriety of giving the preference to the former guides; nobody can hesitate that the peace and happiness of society require this preference to be maintained by every reasonable expedient. An established system of religious faith, then, is certainly the combined opinion of the men best qualified to judge; held forth in opposition to the private opinions of all weak, or wild, or wicked men, with the laudable view of keeping the people as near the truth as possible, and of preventing controversies, which are often more pernicious than even heresies, to the comfort, to the improvement, and to the virtue of society. If men could be induced to inquire with candour, and tolerate with patience and respect the opinions of one another, a system of any tenets, established by authority, might be deemed hostile to truth. But this is a pitch of refinement not to be expected. The next least inconvenience is therefore to be admitted, and the peace of society is to be preserved, though the understandings of men should be partially circumscribed.—*From Barron's Lectures on Logic.*

THE COURT OF FRANCE AT MASS IN 1781.—I was at the mass. The service was very short, though it was on a Sunday; for kings are so highly respected in that country that even religion appoints for them less tedious ceremonies than it imposes on the people. The moment his majesty appeared, the drums beat and shook the temple, as if it had been intended to announce the approach of a conqueror. During the whole time of saying mass, the choristers sang, sometimes single parts, sometimes in chorus. In the front seats of the galleries were ranged the ladies of the court, glowing with rouge, and gorgeously apparelled, to enjoy and form a part of the showy spectacle. The king laughed and spied at the ladies; every eye was fixed on the personages of the court, every ear was attentive to the notes of the singers, while the priest, who in the meantime went on in the exercise of his office, was unheeded by all present. Even when the host was lifted up, none observed it; and if the people knelt, it was because they were admonished by the ringing of a bell; and even in that attitude, all were endeavouring to get a glimpse of the king. How can a king of France ever be brought to regard his subjects as his equals, when even before the throne of heaven, he maintains so high a superiority over them? What an idea must he not conceive of his own importance, when he thus sees his God less honoured than himself.—*Memoirs of Sir Samuel Romilly.*

### TO CORRESPONDENTS.

The editors of the “Church of England Magazine” feel it due to their correspondents to thank them for their kind contributions, of which those that are approved will appear in due time. The contributors must recollect, however, that many months may elapse before their papers can be inserted, not from any neglect, but absolute want of space; and this especially refers to those to whom no application has been made. With respect to anonymous correspondents, the editors feel it absolutely necessary to repeat, that, whether their contributions are in prose or verse, no notice can henceforth be taken of them. This statement, they trust, will save the editors a great deal of trouble, and will sufficiently account for the non-appearance of many articles truly valuable in themselves, but which the editors, while the authors are unknown, cannot insert. They must again declare that they cannot undertake to return papers which do not suit their pages.

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE INEXTERMINABLE NATURE OF CHRIST'S CHURCH.

BY THE REV. JAMES WHYT, M.A.,

*Curate of St. James', Clerkenwell, London.*

GOD has always had, and will ever continue to have, a church in the world. We read in Psalm xxii. 30, "A seed shall serve him, it shall be accounted to the Lord for a generation." The true church of God has, indeed, sometimes dwindled down to a mere handful, but in no age of the world has it become extinct. Elijah once thought that he was the only one left of God's people. But what saith the answer of God unto him; "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." It was formerly the devil's policy to attempt the ruin of the church by persecution. It will be interesting to consider how God has defeated the malice of the devil and his emissaries by rescuing and preserving his church, even under circumstances so trying as these. Let us enumerate the different means which God has adopted.

And first when the martyrs of by-gone days were led to the stake, how often has the spectacle of their fortitude and constancy, and the words of prayer or exhortation they have uttered, so wrought on the minds of some of the spectators, that they have enlisted as soldiers under the banner of the cross, even in troublous times. There has, probably, seldom been a martyrdom, but one such instance has occurred.

Julius Palmer, a native of Coventry, who suffered martyrdom for the name of Christ in 1556, declared that the patience and constancy evinced by the protestant martyrs

made the first serious impressions on his mind. During the reign of king Edward he had been a bitter papist, disdaining and despising the preachers of the gospel.

Joyce Lewis, the wife of a gentleman of Mancetter, had been brought up with a fondness for the gaieties and follies of the world. But she was afterwards deeply affected by the burning of Saunders at Coventry. She was herself burnt at the stake for her attachment to the gospel, at Lichfield, in August, 1557.

These are but specimens of the way in which God adds to his church in the days of fiery trial, and shows the truth of that well-known saying, "The blood of the martyrs is the seed of the church." Thus has the policy of the devil and wicked men been frustrated by the overruling providence of God. They have built up the church, they have added to her numbers, lengthened her cords, and strengthened her stakes, by the very means by which they intended to subvert and destroy. The Almighty turned their axes and hammers, with which they would break down, into trowels and plumb-lines, with which they built up—; however unwittingly, they helped to rear the sacred edifice of the church. How beautiful and appropriate that sentiment in our *Te Deum*, "The noble army of martyrs praise thee."

But these bloody persecutions have also extended Christ's kingdom in another way. When Christ's people have been persecuted in one city, they have, according to his direction, fled into another. Martyrdoms have in all ages had the effect of scattering Christ's people in various directions. But when they went as exiles from their homes,

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and their relatives, they carried the love of Christ in their hearts, and wherever they came, it was as missionaries, as preachers of the gospel of the grace of God. They conferred an inestimable boon on their fosterland, and while they received from it those comforts which are necessary for the present life, they dealt out in exchange those spiritual blessings which are beyond all price. Highly favoured, indeed, was that land to which these exiles for Christ directed their footsteps. Now if we glance for a moment at the small number of missionaries, as compared with the wants of the heathen, which all Christendom sends forth, who does not see that the days of persecution necessarily produced more missionaries than the days of happy peace and tranquillity ever will? They went out then, not as they do now, one by one or two by two, but they went forth in tribes and companies. Without wishing the day of persecution again to dawn, we may, at any rate, admire the overruling providence of God, which turned the counsel of the wicked into foolishness. "He that sitteth in the heavens laughed them to scorn, the Lord had them in derision." From the plots of the devil and his emissaries, results uniformly followed, the very opposite of those on which they had so fondly reckoned. Witness the effects of the martyrdom of St. Stephen: we read that they who were "scattered abroad went everywhere preaching the word" (Acts viii. 4). But God has sometimes averted an impending persecution by the death of the persecutors. They have been called away to their reckoning, and a final pause has been put to their deeds of blood: "The Lord abhors the bloody and deceitful man," and it is his righteous sentence that such men "shall not live out half their days."

Thus Pharaoh was overthrown by God in the Red Sea, when he was madly pursuing the Israelites with his warlike chariots and horsemen. "As for Pharaoh and his host, he overthrew them in the Red Sea, for his mercy endureth for ever."

In more modern history we have also similar instances: Bernard Gilpin, who for his devotion to his ministry was styled the apostle of the north, was sent for by the council to London, for the purpose of being examined, and then condemned to the stake. It was so arranged by divine Providence, that by a fall from his horse he broke his leg, while journeying up to London. This detained him on the road, and before he was able to proceed, news was brought that queen Mary was no more; thus Bernard Gilpin's useful life was prolonged. Such facts as these should read a lesson to the enemies of Christ to beware how they persecute his

members: God's word runs thus: "Touch not mine anointed, and do my prophets no harm." Here then we see another method by which God is pleased to preserve his church, namely, when he opens the prison-doors and sets at liberty those who were appointed to die, by the sudden death of their persecutors. That man's life then is in jeopardy who can trifle with the liberty, or shed the blood of God's people; and sooner than such persons, expect, they may, like Haman, find that they "have fallen into the pit which they made for others, and that in the net which they hid is their own foot taken."

But I have still the most interesting method in reserve by which God has sometimes shielded his church from her unfeeling persecutors. There are instances on record where God has turned the persecutor into a Christian, changed the lion into the lamb, and subdued the heart by a miracle of grace. I bring forward St. Paul, as a beautiful instance of this kind of divine dealing; Paul was a man of amazing ardour and intrepidity of mind, and whatever he undertook, he despatched with vigour. Difficulties that would have damped a less ardent mind did but add tone to his enthusiasm; how fearful an enemy must he have been to the church of Christ, so soon as it became the object of his malice! how were believers alarmed at his very name! Other persecutors made havoc of the church in their immediate neighbourhood; but Paul, not satisfied with this, was a persecutor on a kind of missionary scale; he took long journeys, and encountered hardships to execute his schemes of blood. Having persecuted all he could find in Jerusalem, he went down to Damascus, that he might exterminate the infant church of Christ, which he had heard was planted there. Some of the Damascenes would probably hear he was on the road. But what took place? Do we see him riding back to Jerusalem, like a conqueror in a triumph, with a long retinue of trembling saints tied and manacled? No; we do not find this was the case. Had he then left his letters of authority from the chief priests behind him? It was not so! Had he then been stricken with some mortal disease, or like Pharaoh, when on a similar errand, had the hand of divine judgment laid the persecutor dead? It was not so; but O amazing love! unbounded grace! this bitter persecutor was suddenly changed into an apostle! God had transformed the lion into the lamb, and out of a very stone had raised up a spiritual child unto Abraham. Here then was love and protection shown to the church, and mercy to the bigoted Paul. How little cause had the church at Damascus to tremble at the arrival of Paul; his sword is sheathed, his letters

of authority unopened, and there is not a word about executing the cruel plot which brought him with such speed from Jerusalem. Nor is this instance altogether unique; but God has turned the hearts of other men likewise, equally hard, as the rivers in the south.

We see, then, from all these facts, that the church of Christ is inexterminable. Devils may rage, and man may lend himself as a tool to execute the plots of infernal malice, but no weapon which is formed against the church shall ever prosper. It may be observed that the dangers to which the church of Christ is now exposed are of a different kind. Thank God, the sword of persecution is sheathed, and the cry for blood has died away. But the love of luxury and ease, a desire for the mere reputation of godliness, and a gradual corruption of the leading doctrines of the gospel, by weighing them in the scales of human reason or early tradition, are perhaps the dangers to which we are more exposed in the present day. A careful study, however, of God's word, and a constant approach to the throne of grace, will avail to shield us from all dangers however great or insidious. We may also observe, as the basis of our confidence, that the same God who preserved his church in the dark days of adversity, still feels for her an unchanging love, and will provide for her safety according to the dangers to which she may be exposed.

#### FRUIT-TREES\*.

"Every good tree bringeth forth good fruit."—MATT. vii. 17.  
 "He that believeth shall not make haste."—ISA. xxviii. 16.

THERE is a simple majesty in the undeviating order which the God of nature observes in all his works, and the quiet decision with which, according to his sovereign will, he brings them on from step to step to their completion, which forms a striking contrast to the fickle and unsteady method of man, and the irregularity he would soon introduce into the system of the universe, were it placed beneath his sway. As it is, he must have fruits, and flowers, and vegetables forced into existence at any season but the natural one (and the farther from the natural the more valuable are they esteemed), thereby giving us a pretty fair intimation of what we might expect, were the management of the world entrusted to such hands. But this is not confined to the natural world; we find the very same disposition manifested in regard to spiritual things, and the same precipitation often displayed. Man's word is, "Let him make speed, and

hasten his work, that we may see it" (Isa. v. 19). God's word is, "He that believeth shall not make haste" (Isa. xxviii. 16). Hence, the apostle, "Ye have need of patience" (Heb. x. 36); and the commendation of Christ, "I know thy faith, and thy patience" (Rev. ii. 19). The patience of faith, which is a clearer mark of growth in grace than many imagine, will carry its possessor through difficulties and trials, where the impatient efforts of man will totally fail; and, the more of this grace a believer has, the more like he is to "the God of patience" (Rom. xv. 5).

Impressed with the truth that "to everything there is a season" (Eccl. iii. 1), let us look for a few moments at the subject before us; and may each of us say in our hearts, "O God, for Christ's sake, give me the Holy Spirit, that I may profit by whatever good is brought before me!"

The people of God are said in scripture to be "trees of righteousness, the planting of the Lord" (Isa. lxi. 3); and of such the psalmist tells us, that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3). From this we have a warrant to trace the analogy: and, for the sake of order and perspicuity, we will take the different aspects in which it may present itself to us, separately.

I. Let us behold the fruit-tree at a season when it shares in the desolation which reigns around o'er nature's vast domain. It displays neither leaves, nor flowers, nor fruit, and yet it is a fruit-tree, and a healthy one: it manifests no symptoms of life, and yet it is as really alive as the tree which in autumn bends beneath the weight of its clustering produce. What is, then, the difference between it and the other trees growing all round? It has a different nature. Let them put forth ever so many leaves and branches, they put forth no fruit. Now, who would not deem the man devoid of reason who, in walking through his garden in the depth of winter, would say, cut down that tree, it is good for nothing—it has no fruit, and it is, therefore, but a cumberer of the ground! And yet, there is a parallel.

Has not the follower of Christ his wintry seasons? Does not he, too, sometimes seem like a cumberer of the ground? Does not the storm of sorrow, or the blight of affliction—does not the sudden and paralyzing chill of terror, or the icy hand of tribulation or persecution, sometimes bow down his head like a bulrush? Yes: and many a time when in such circumstances he may thank God that his fellow-man is not his judge; who, perhaps, at the time, not suffering from the assaults of the enemy, would cast a scornful glance of pity, akin to contempt, on the bruised reed; and, were it left to his decision, would break it and cast it into the fire as only fit for the burning.

And yet, the desolate period of winter is not only necessary, but beneficial to the fruit tree. It compacts the tender fibres of the preceding year, and hardens the trunk and branches, so as to enable them to support the increase of fruit in the coming season.

We cannot now enter into the different uses of afflictions to the children of God, but let this be a subject of everlasting consolation to the afflicted, the mourning, the desolate, that all these are God's love-tokens to his children, "for whom the Lord loveth he

\* From the "Ulster Churchman and Gospel Magazine," J. S. Blackwood, Belfast. We are truly glad to introduce this work to the notice of our readers, and with this view insert the above paper. It is gratifying to perceive the vitality which is now spreading throughout the Irish portion of the united church. The publication before us appears well conducted.

chasteneth;" and although "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 6, 11).

II. But a different period is hastening. The frost and snow melt away before the breath of spring. The ice-bound streams are unlocked—the atmosphere grows more genial—a gradual change is stealing over the face of nature, and the fruit-tree manifests symptoms of life, by putting forth the tender buds which soon expand into leaves. The superficial examiner may here again say, "What use is this tree, it has nothing but leaves on it?" But pause, good friend, look a little deeper before drawing a rash conclusion. These leaves may be of no use to thee, but they are so useful to the tree that without them it cannot grow and bear fruit. They are its lungs to imbibe and transmit air. They are full of vessels; some for conveying the sap from the stem, to expose it to the action of air and light; and others, for conveying back to the tree the vegetable juices thus prepared for its support. If you wish to know whether they be a mere ornament, pluck the tree bare, and you may come back in autumn seeking fruit, but finding none.

Now, there are many Christians who, from mistaken zeal, would look for the fruit before the leaves. They lay more stress on the manifestation of Christianity than the possession of it, and brand, as unfaithful, those who appear to be useless, because not diffusing abroad what they may not yet have imbibed at home; because not giving what they may not yet have received. Such seems to have been the complaint of the Shulamite—"My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept" (Cant. i. 6). This is reversing God's order. The leaves must come first to imbibe the air. The Christian must imbibe the truth of God's Spirit before he brings forth the fruits of Christianity for the benefit of others, and any premature attempts must of necessity prove as abortive as if a child attempted to perform the task of a full-grown man.

III. But what will the impatient say to this? There is another period yet to intervene, and still no fruit. It is the season of flowers. The trees are hung with rich blossoms, and the eye is gladdened in the contemplation. But still it may be said, *cui bono?* of what use are they? We have still the same answer; without them there cannot be fruit. God has not created anything in vain, for within these flowers the fruit will be kernelled; and act but the part of the bee, and you will extract sweetness even from these. They are but ornamental—and has not the Christian his ornaments? Yes, Christians are to "adorn the doctrine of God our Saviour, in all things" (Tit. ii. 10). And many of the Christian ornaments, such as "a meek and quiet spirit" (1 Pet. iii. 4), sobermindedness, gravity, sincerity (Tit. ii. 6, 7), humility (1 Pet. v. 5), are often thought little of in comparison of those more highly-esteemed gifts, which may be possessed without vital Christianity at all. But mark! "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful

works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. vii. 22, 23).

IV. But at length we come to the time of fruit. The gay petals fade, and drop off, and the fruit appears; at first green, hard, and tasteless, but after being exposed to the rays of the sun, it gradually grows soft, and ripe, and good for food. There are many, doubtless, who through untempered zeal would prefer the seed which "forthwith sprung up" (Matt. xiii. 5), to that which for a time appeared dead, and afterwards grew up more slowly. But what was the result? That had no root, and withered away when the sun was up; this brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold (Matt. xiii. 6, 8): and, in addition, they brought forth fruit with patience (Luke viii. 5).

And here we may remark a great difference between what man calls fruit, and what is so called in the word of God: *i. e.*, between what is called fruit in the natural world, and what is so called in the spiritual. Man gives the appellation to the final produce of the tree—God, to every manifestation of life—the bud, the leaf, the blossom, as well as the fully developed and ripened production which heralds in the close of the season.

And this is too often the case in spiritual things. The fruits of Christianity are too often understood to be these external acts of benevolence and kindness, which are undoubtedly fruits of Christianity, but may also spring from pride, vain glory, hypocrisy, self-righteousness, and many other sources than Christian principle. But take the scripture view of the case, and you will find much internal fruit, which man would be apt to class amongst the useless. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). When the Spirit, which is life (Rom. viii. 10), quickens the soul of the sinner, before dead in trespasses and sins (Eph. ii. 1), every manifestation of spiritual life is a fruit of that Spirit; whether it be a bud, which merely shows the existence of life, or a leaf, which imbibes the breath and moisture of heaven, and scatters nutriment through the whole spiritual system, or a flower, which shows the ornamental graces of the Spirit, and promises more substantial fruit. But the outward act, unless it proceed from a living principle within, *i. e.*, the Spirit of the living God, is not a fruit of Christianity at all. Hear St. Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge—and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii. 1-3).

Let us never rest satisfied without possessing the Spirit of God (John iii. 3, 5, Luke xi. 9-13). But, once quickened by him, let us wait patiently on the Lord, who does not despise the day of small things, and let us not undervalue the smallest flower, especially if it be the flower of a fruit-tree. And when

we look around us, whether we see the fruit-tree tossed by the storm of winter, or invested with the green livery of spring, or covered with blossoms bright and beautiful, or laden with the clustering fruits of autumn, let us not pass heedlessly by; but, as we gaze on the slow but steady progress from bud to leaf, from leaf to flower, and from flower to fruit, let us not forget the spiritual growth that should be going on within our souls, and learn the efficacy and power of the patience of faith.

R. H.

*Moir.*

## THE BELIEVER'S FOES\*.

THE believer's enemies are of a varied character. They may, however, for the sake of needful brevity, be reduced to these three, the world, the flesh, and the devil.

The world. This is one of a Christian's great and often too successful enemies, and one against which he must constantly be on his guard, lest he be led away from his steadfastness, and it "pierce himself through with many sorrows." Conversant, as during the period of his pilgrimage below, a man must necessarily be with the things of time and sense, no wonder that Satan makes use of this very necessity as one of his strongest temptations to seduce a man from the true faith of the gospel. There is such a proneness too in the heart of man by nature to look at "things seen and temporal" in preference to, and in forgetfulness of, "things eternal," to let slip the things which belong to our peace and which are not seen, in the tenacious holding fast of those things which our hands are daily handling, that it requires the utmost watchfulness, even of the true believer himself, in order that he may be kept "unspotted from the world." And well therefore did the apostle exhort, "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 15.

Many of you, my brethren, whom I now address, are in the very prime of life and of mental and bodily vigour; in the full hey-day of earthly energy, and so much engaged from your circumstances in the bustle of life, that your danger from the world and the concerns thereof is imminent indeed. Some of you may be ready to think your mountain so strong that it shall never be moved, and, whilst the world smiles upon you, and God is prospering the labours of your hands and giving you all temporal good things richly to enjoy, you may be amongst that unhappy number, who are abusing the world to the purposes of sin and sensuality, who "sit down to eat and to drink, and rise up to play, and, whilst the harp and the viol and the tabret and pipe and wine are in your feasts, ye regard not the work of the Lord, neither consider the operations of his hand." You may "pull down your barns and build greater," and, feeling few or no symptoms within that whisper of mortality, you may be saying to your souls—"Soul, thou hast much goods laid up; eat, drink, and be merry;"

whilst God may be sealing "Ichabod" on your departing glory; the hand on the wall may be inscribing in letters of fire, "Thou art weighed in the balance and found wanting;" and God may be about to *peal* in thunders from on high, "Thou fool, this night shall thy soul be required of thee." O! then give not possession to the world, and let not the world gain the victory over you: but flee without delay to him who overcame the world for all his believing people, and hath promised to make them more than conquerors through himself that loved them and gave himself for them. Your own strength, remember, is perfect weakness, and the world is far too powerful for you to overcome except by being strong in the Lord Jesus and in the power of his might. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. vi. 13.)

A second grand enemy is the flesh. The apostle says, "We wrestle not against flesh and blood, but against principalities and powers."

By this, he does not mean to say, that we do not wrestle against flesh and blood at all, but that we have so many enemies and so powerful, that we do not wrestle against flesh and blood only or chiefly. True, we have enemies in some respects of greater spiritual influence directly so called, but not perhaps indirectly so strong as the flesh; for it is upon the flesh, upon our carnal, corrupt, and ruined nature, the selfish principle, that Satan and the principalities and powers of darkness exercise so terrible a sway. And what millions of souls have been brought to destruction through the flesh! "Beware of fleshly lusts," says the apostle, adding this solemn truism, "they war against the soul." And writing to the Galatians in the fifth chapter he tells them, "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, wrath, hatred, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" and he then adds this awful denunciation against them in proof of their fatal nature, "of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God." And such is the degrading and depraved influence that sins of the flesh have over the mind, that we generally find them connected in holy scripture with other vices of a more public nature with which, to a careless and unscriptural observer, they may seem to have nothing or little to do. For in the second epistle of Peter ii. 10, the apostle, there speaking in awful terms of the destruction awaiting the ungodly and unjust, who are reserved unto the day of judgment to be punished, expressly marks out for more than usual indignation, "them that walk after the flesh in the lust of uncleanness, and despise governments"—"Presumptuous are they, self-willed, they are not afraid to speak evil of dignities; and like natural beasts speak evil of the things they know not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness; having eyes full of adultery, and that cannot cease from sin." And I firmly believe this is but too faithful a picture of the state of the mind and heart of thousands in the present day. I firmly believe it is an exact description, true to the very letter, in every part and tittle thereof, of men of ungodly minds, of infidel principles, as respects their God, of disloyal practices as respects their sovereign, of malicious designs against the powers that be, whether temporal or spiritual; and that, with very few exceptions indeed, the infidel, and the traitor, and the disloyal man, and the evil speaker of dignities, and the uprooter, and the equalizer, and the destroyer, and the exciter of discontent among the poor, and thus unhinging the framework of society, by endeavouring to set them against the rich, amongst whom

\* From "Olney Lectures," delivered on particular occasions, to the congregation assembling in the parish church of Olney, Buckinghamshire. By the Rev. D. B. Langley, D.C.L., of St. John's College, Cambridge, and Vicar of Olney. London: Hamilton, Adams, and Co.; Simpkin and Marshall; Nisbet; W. Dearden, Nottingham, 1840, 8vo. pp. 237. The Lectures, in themselves good, plain and scriptural, are published in behalf of a very excellent institution, connected with the author's parish, a school for training female servants. It is much to be desired, that such schools should be opened in every parish of any considerable extent; for the temptations in the path of the class of persons referred to, are innumerable.



their very best friends are generally to be found, and in this neighbourhood unquestionably so:—I repeat, with the words of St. Peter for my rule of reasoning and judgment, that all such would-be agitators and disturbers of the peace of society will (with but few if any exceptions) be found, at the great day of account, to have connected but too closely this “evil speaking,” “presumption” and “self-will,” and “despising,” with “walking after the flesh in the lusts of uncleanness.” And is it not a matter of history and experience, that infidels and despisers, and seditionists, and traitors, and those who would neither “honour all men,” nor “love the brethren,” nor “fear God,” nor “honour the king,” have generally been found amongst the most vicious and abandoned of mankind? I believe there is a natural tendency in “walking after the flesh” to create and encourage these vices of a public nature, and, by a reflex operation, the same tendency in infidelity, disloyalty, and murmuring, and complaining, to beget this “walking after the flesh.” A man is set wandering after he knows not what, a prey to the noisy and tumultuous, and the devil is much too clever to leave him long without something to do. Beware, therefore, my dear brethren, of these sins of the flesh. The flesh is a hard taskmaster, and, if you will go on the ways of your heart and in the sight of your eyes, there is a fearful abyss before you, and you know not whither you may be speedily hurried. You may recline on the unhalloed couch of self-indulgence, or sink a melancholy spectacle, the pity of angels, on Delilah’s lap; but know ye “for all these things God will bring you into judgment.” O! rather take to yourselves the nervous language of the apostle in the 13th chap. of Romans, and pray to realise it through God’s mercy in Christ; “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

But our danger arises from a third enemy, and that is the devil. The apostle here observes, “that ye may be able to stand against the wiles of the devil.” Satan “goeth about as a roaring lion, seeking whom he may devour.” He is called the very “God of this world.” So great is his power, so extensive his dominion, that but for a greater and mightier than himself, long ere this, he would have robbed the Almighty of all his glory, and men of their immortal souls. How great his malice! how almost unbounded his means and powers of mischief, the history of poor Job too plainly declares; in the miseries brought upon himself, his children, his servants, his cattle, his house, his all. In malice, he bound the poor woman with infirmity thirty and eight years. In malice he taketh away the word out of the heart, lest men should believe and be saved. In malice he entered into Judas, and tempted him to betray; and in malice he all but ruined Peter by getting him to deny his Lord. In malice he desired to have him that he might sift him as wheat. “The thorn in the flesh” of St. Paul, was the “messenger of Satan to buffet him,” and he is transformed into an “angel of light,” the more effectually to deceive and betray. And when the world shall be ripe for destruction, then shall he reign uncontrolled over “the children of disobedience,” amid the horrors of an eternal hell. Well, therefore, may we pray, in the imploring language of that “astounding compendium of human wants,” our all but inspired litany, “That it may please thee to beat down Satan under our feet; we beseech thee to hear us good Lord.”

And are any of you, my brethren, still the subjects of this mighty being? still slaves to his wishes? May

it, must it be said of you, “ye are of your father the devil, and the lusts of your father ye do?” Satan is a hard master, and “the wages of sin is death”—death temporal, death spiritual, death eternal. O! seek deliverance, whilst deliverance is to be found. Betake yourselves by earnest and persevering prayer to the Father of mercies and God of all consolation, and, if your lips have seldom or never uttered the words of prayer, and you are such strangers to the language of entreaty before God, as hardly to know how even to stammer out your desires before him, then take the 51st psalm of David, that deeply penitential prayer, and ask, as he did, for a “clean heart,” and a “right spirit,” and a purging with hyssop, “that ye may be clean, and a washing in the fountain opened for sins and uncleanness,” that ye may “be whiter than snow.” Or, turn to the burial service in your prayer books, to that affecting, that feeling, that humbling, that soul-stirring prayer, which the oftener I repeat, the more suitable does it seem to a sinner’s condition: “Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.”

#### MARIENBOURG\*.

EARLY one spring, it was several years ago, I set out from Scotland to make, in company with an old school-fellow, a summer’s tour through the countries which border on the Baltic Sea.

Previous to our undertaking this excursion, we consulted, both together and separately, every book of travels we could hear of which was likely to guide us in our rambles; and I remember very well that we both agreed that, though we were likely to meet with much that was interesting, and even with something that was ornamental, yet there was small chance of our finding out any thing so romantic as to compensate us for visiting those hyperborean regions instead of turning our steps to the south.

Lounging, however, one day in a drawing-room in St. Petersburg, I happened to take up a volume of Baron Reisbeck’s Travels in Germany, and, turning to that part of it which describes what is usually called Polish Prussia, I then found that many interesting remains of antiquity were still to be found at Marienbourg, a town near the Vistula, which was formerly the principal fortress and chief palace of the Teutonic knights. These valiant worthies composed a body of fighting monks, which was formed in Palestine during the crusades, and much about the same time as the associations of their brethren of the Temple and of Malta. When the arms of Saladin put an end to the vocation of these gowned warriors in the Holy Land, the Teutonic knights, thinking that they could perform the next best service to Christianity by attempting to convert, after the manner of Charlemagne, the rude and wandering tribes of Northern Russia, Livonia, and Courland, established themselves at Marienbourg, and, by virtue of their own prowess and the Pope’s Bulls, soon conquered for themselves a goodly territory.

After the lapse of many years, Albert, Margrave of Brandenburg, and ancestor of the present royal family of Prussia, being elected grand master, succeeded in making the title hereditary in his family, in virtually abolishing the order, and in annexing their dominions to his own. Still, however, the celebrity of these gallant knights was familiarized to us; we were still impressed with the *prestige* of their bold and manly bearing; and, finding that their ancient seat

\* By a correspondent of “The Church,” from which it is extracted.

and head-quarters was still in existence, we delighted ourselves with the idea that here, in the north of Europe, we might find relics of chivalry quite as important and interesting as if we were stalking through the ruins of Rhodes, or wandering among the Gothic pinnacles and orange groves of Valetta.

It was nearly sunset on rather a fine evening in September when we drove into Marienbourg. It is now but a small town; there is no suburb to it; and even within the fortifications there is many a garden and more than one field where we may readily suppose that a busy population once had their homes. It is situated upon the Nogat, a branch of the Vistula, and but a short distance below the place where this separates from the main stream of the river. The country around is not bold but undulating; the banks are beautifully wooded; and from several parts of the ramparts and watch towers you can see the undivided waters of the Vistula, and their separation. There as I looked in the bright moonlight, both the magnificent parent river and its offspring glittered with silver radiance: all was still, serene and lovely; and I could not help thinking of the departure from his father's house of a youth blessed in his innocence and glorying in his strength.

Early in the morning I sallied forth to view the town. It has been very strongly fortified according to the ancient plan—with a high wall encircled completely by double ditches, broad and deep, and which could be easily filled from the river. At short intervals, the walls are strengthened by projecting towers, while at some of the corners and near the principal gates these towers are built of so much greater strength, and are reared so high, that they seem to have been intended not only for defence, but also as look-out places for watchmen, whence they could spy danger at a distance, and, by exchanging signals, alarm the whole city. Upon one of these high towers, and at a considerable elevation, is fixed a plate of iron, with an inscription, detailing that on the 26th March, 1717, in the "administration" of John Cassimir, the waters of the Nogat, during an inundation, rose so high. The inundation must have been a fearful one, and have laid nearly all Marienbourg under water.

The whole town seems as if it must have been built in a florid Gothic style, and have had at one time the appearance almost of a city of palaces. In several places considerable ranges of houses still remain, with a broad footway in front covered with arcades, very much like the celebrated "Rows" at Chester. It is probable that both may have been built about the same time. The streets seem to me to have been laid out with a kind of radiation from the chief palace and halls of justice of the knights as being the place of eminence—the sun of their lives was to call forth not only food and necessities for their existence, but to warm and protect them, and to guide them in each and all of their higher aspirations. There is a good deal of antique carving on many of these arcades, and, mingled as they are among cottages of a more modern date, and more mean appearance, they proclaim more distinctly of grander days than do even the remains of the chief palace itself.

This chief palace was built in the form of a very large quadrangle. Entering it from the side next to our inn, and opposite to the small chapels, the principal buildings appear to have been on the right hand; and these, I still think, must have contained the halls of audience and of justice. Two of these were so perfectly entire, and one of such size and loftiness, that during the wars with France at the beginning of the French revolution, the king of Prussia converted them into magazines, where could be collected the grain which came down the Vistula, and whence it might be doled out afterwards for the supply of his armies. They were in progress of removing this desecration

when I visited Marienbourg. I call it desecration, and well do I think was Prussia ripe for its punishment under the iron sway of Napoleon, when it could coolly so deface and so demean the monuments of that chivalrous government, which drove Olin and Thor from their groves on the Vistula, and reared temples to a beneficent and crucified Redeemer.

One of these halls is particularly striking. The ceiling is so lofty that there was height enough to make four stories of warehouses under it. It runs in beautiful arches, all of which spring from three slender granite pillars. The other hall is smaller, but of nearly equal height: and the beautiful and complicated arching of the roof springs from one slender pillar by which it is supported in a surprising manner. In one of these halls, but I forget which, a low stone bench or divan runs round three sides in the oriental fashion.

But the chapels formed to me the chief points of interest. The lower one is very small and highly ornamented, and, being immediately above the vaults, may well be supposed to have been used solely as a place for performing the last duties to departed valour. These vaults seem to have attracted, in an especial manner, the curiosity or cupidity of the French; for a great many bodies of the knights and their priests have been removed, and were lying strewn about among their broken coffins in an adjoining vaulted room. They were a disgusting spectacle: they had undergone a process of embalming, but the skin and flesh which had thus been dried and tanned, had now, by exposure to the air, begun to moulder from the bones. Many of these are of great size.

The upper chapel is nearly in the same state as in the "olden time." The stained glass has indeed given way in many places, and been replaced by common window glass, but the ornaments and paintings in the interior are still much as we may suppose them to have been three or four hundred years ago. There are the benches at which sat the knights, and many is the notch and many the initial, which, after the laudable practice of their school-boy days, they have cut upon them. At one side near the end, and very near also to the entrance from the lower chapel, there is a small altar, upon which there are still laid some pieces of pasteboard or parchment, with sentences from the bible written upon them in black letter. Here the knights received the communion and took their vows of chivalry. Above this altar is a large crucifix of wood,—the body as large as the natural size. This crucifix is encircled by a heart upon which it rests. Above our Saviour's head is "INRI;" and above this again, in the hollow of the heart, is a chauffer, with bright flame issuing from it. Under the whole is a scroll with this inscription, "Amor crucifixus."

I had long been fond of studying the history of the middle ages; to read descriptions of jousts and tournaments was to me a most delightful occupation, and many a time have I pored over the beautiful chapters of Gibbon which narrate the perils and conquests of the crusaders. I thought I knew something of the nature of chivalry; I thought I could enter into the spirit and feelings of its knights. But when I saw this crucifix I absolutely started back; I felt as if I had been all along in utter ignorance, and that only now had I acquired any idea of that extraordinary mixture of gallantry and devotion—of that fealty to God and the ladies—of that mixed feeling of opinion and sentiment. "It is this which has given its character to modern Europe. It was this, which, without confounding ranks, had produced a noble equality, and handed it down through all the gradations of social life. It was this opinion which mitigated kings into companions, and raised private men to be fellows with kings. Without force, or opposition, it subdued the fierceness of pride and power: it obliged more

reigns to submit to the soft collar of social esteem, compelled stern authority to submit to eloquence, and gave a domination vanquisher of laws to be subdued by manners."

THE CHRISTIAN'S HOPE THROUGH PATIENCE  
AND COMFORT OF THE SCRIPTURES :

A Sermon,

By THE REV. J. S. HODGSON, M.A.

Rector of Brinklow, Warwickshire.

ROM. xv. 4.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

WHEN St. Paul wrote these words, the only scriptures which were in existence, were those of the Old Testament. The books which compose the New Testament had not all been composed, and were not collected into one volume, till some time after the date of the epistle from which the text is taken. We cannot therefore suppose that the apostle had these last books in his mind when he wrote the words before us. He referred to the Old Testament, and intended that his hearers should constantly betake themselves to those scriptures for direction, reproof, and exhortation.

We are not, however, on this account to conclude that the scriptures of the New Testament were not written for our learning. At the time when St. Paul was inspired by the Holy Ghost to compose his epistle to the Romans, he perhaps had merely the intention of preserving them from the errors into which they were likely to fall, and building them up into a holy temple of the Lord. Very likely, the instruction of the church in after ages formed no part of his plan. His mind might be simply bent upon giving the Roman converts such instructions as were best fitted to their situation. The spirit of God, however, intended his writings to serve a far higher and more extensive purpose. The Holy Ghost designed his epistles to be a store-house from which the church of God, in all ages, might deduce lessons of holiness and of wisdom. And that they might be, without their author having been at all aware that they were to be reservoirs of truth, from which streams of comfort were to flow into the green pastures of the Lord, even to the end of all things. His mind was set upon instructing the men to whom he wrote, just as the prophets of the Old Testament uttered their predictions for the instruction and reproof of the people of Israel, among whom they lived and ministered. When these servants of God spake in parables, and uttered dark sayings, they knew not that their words were to contribute to the information of a late posterity.

They merely intended to tell the Hebrews of the things which would happen to them, of the judgments which their rebellious sins would bring upon them; of the mercies which their God intended to grant to them.

Nevertheless, St. Paul says, that whatsoever things were written aforetime, were written for the learning of himself and his contemporaries; and in a similar way, those wonderful compositions which he produced, under the express inspiration of the Most High, were designed to be treasured up and preserved, through ages of darkness, in order that they might contribute to the admonition of us, upon whom the ends of the world are come. They were written for our learning, that we through patience and comfort of the scriptures might have hope. We are naturally blind, and ignorant, and dark. The light that is in us is obscured by reason of our sins. These prevent us from discovering the truth by our own wisdom, and they likewise hinder us from receiving it when it is presented to us. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

The light, my brethren, which is to guide our feet into the way of righteousness, is contained in the word of God; if, therefore, we would know what is our real situation and condition, we must give our days and our nights to its study. It does not contain information fitted to one description of persons, or to one class of society, but is equally adapted to the wants and necessities of all. The learned must resort to its pages for spiritual wisdom, as well as the ignorant. The wise of this world must consent to become as little children, and sit at the feet of Jesus, Moses, and the prophets, if they would gain admittance into the kingdom of heaven.

We must not indeed resort to it rashly and unadvisedly; we must not seize on the things which belong unto the Lord our God with unhallowed and profane hands; but must always remember that when we come to its perusal, we are on holy ground, and must therefore move with caution and submission. We must not try to make its declarations subservient to our own preconceived notions; but must learn to compare spiritual things with spiritual, that we may be instructed in the whole analogy of faith.

Very often men have certain opinions which have either sprung up in their own brain, or been derived from fallible men like themselves, and resort to the bible in order to have their sentiments confirmed by its authority. And very likely they may find some detached passage which, taken apart from its context, may serve the end they have in view.

They consequently go away with the notion that their particular opinions are those which the word of God teaches, and shut their ears to the words of those who would tell them of the contrary. We may see an instance of the awful errors into which this dangerous mode of interpreting the bible may lead men, in the mistakes into which the Jews fell concerning the person and offices of the Messiah. When Christ came upon earth, they were a subdued and suffering people. They were subject to the power of the Romans, and were experiencing all the evils of conquest and degradation. They eagerly desired to be delivered from this evil condition, and fondly hoped that the expected Messiah would be a great temporal captain who should lead them forth to victory and freedom. These preconceived notions they applied to the interpretation of the prophecies which foretold the coming of the expected deliverer. They turned to such predictions as, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, meekness, and righteousness; and thy right hand shall teach thee terrible things." This prophecy, when compared with others which foretel that Jesus was to be a man of sorrows and acquainted with grief, that by his stripes we were to be healed, clearly is only to be interpreted in a spiritual sense. The triumphs which he was to effect, were those of truth, meekness, and righteousness; and were to be stained with no blood but his own, as of a lamb without blemish and without spot. The conquests he made, were over the prince of this world, and spiritual wickedness in high places. The weapons of his warfare were not carnal, but spiritual: the sword which he girded upon his thigh, was the word of God, which is so sharp as to cleave to the very joints and marrow. These truths the prejudices of the Jews prevented them from attending to, and when he that made the world came to his own, his own received him not, but treated him spitefully, and slew him.

It is not, my brethren, likely that we shall fall into so grievous an error as this, but still those things which were written for our example, should teach us modesty, forbearance, and caution. We must remember, that it is one thing to wish to be on the side of the bible, and another to wish to have the bible on our side. The first temper of mind is that which all must adopt, who desire to receive benefit from study of the word of God. And whoever comes to the perusal of the scriptures in such a spirit, will practically experience, that whatsoever things were written aforetime, were written for our learning,

that we through patience and comfort of the scriptures might have hope.

The scriptures are a ground of hope to us in apparently the most desperate circumstances. They abound in promises of relief to the weary and heavy laden, and they give us numerous examples of individuals who have been delivered by the God in whom they trusted, from the most difficult circumstances. This world is emphatically one of sorrow and suffering. In it we have no right to hope for enjoyment; for all are alike subject to the visitations of affliction. From these trials no men are free; the wicked and the righteous are alike liable to them. They do not bring, however, the same degree of grief to all. The wicked has no hope in his sufferings; he knows not why they come upon him: he sees no end to them, and he is borne down by their intensity. But with the righteous the case is far different. He betakes himself to the scriptures which were written for his instruction, and in them he finds a light which is able to guide him through the severest storms of adversity. He learns from them that it is not without a cause that God afflicts his beloved in whom his soul delighteth. He turns to the pages of sacred history, and sees in the treatment of God's chosen people a specimen of the way which he follows towards all whom he receives. "The Lord thy God," says Moses, "led thee these forty years, to humble thee, and prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." And is the nature of the modern Christian better than was that of the ancient people of God? He himself knows that the truth is far otherwise. He feels, by bitter experience, how liable his evil heart is to be puffed up with pride: how ready he is to ascribe all the advances he has made in the knowledge of divine things, to his own wisdom and skill. He is ready also to acknowledge, that he feels a continual temptation to make this world the home of his affections. When he experiences inward comfort and outward prosperity, he is ready to say with the rich fool in the parable, soul, take thine ease, eat, drink, and be merry, for there are much goods laid up for thee for many years. He is, therefore, thankful when he is reminded, by afflictions, of the transitory and unsatisfactory nature of all things here below. He is taught by such visitations, that he is merely a pilgrim, travelling on to another and a better country. His bible tells him to raise the eyes of his mind to that unseen and heavenly inheritance; and he rejoices when afflictions enable him to do so with a stronger faith and a more realising hope. He glories in tribulations also: know-

ing, that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. In the inward enjoyment of such holy joys, he can stand unmoved by afflictions, which utterly overwhelm those who have not derived hope from the scriptures. The anchor of his soul he feels is fastened to a rock, and though others may be tossed to and fro by the billows, he is confident he shall at length be safe and peaceful in the harbour of his hopes.

And it is not only to the experienced Christian that the scriptures administer hope; they also shed abroad this comfort over the hearts of those who are distressed with a feeling of their infirmities. It may be, that a man has been suddenly roused to think seriously about his situation and prospects. He has lately been made aware of the evils of sin, and feels how corrupt and wicked his own nature is. He is sensible of the strength of the evil principle within him; and is ready to cry out with St. Paul, O wretched man that I am, who shall deliver me from the body of this death! He feels for the first time how great a sinner he has been, and cannot for a while believe that any power shall be able to deliver him from the pit of destruction which is yawning before him. He is almost in despair, and thinks that he has sinned in such a way, that it is impossible for even the merciful God to forgive him.

Now, to this man, the scriptures administer hope, by directing his attention to the crucified Saviour, who is able to save to the uttermost all that come unto God by him. The bible tells him that Jesus has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It reminds him that no exceptions are made; that if a man's sins have been as scarlet, they shall be white as snow; if they have been red like crimson, they shall become like wool. He need not be afraid that he shall be rejected, because every one is invited to come, who is desirous of drinking the waters of salvation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It is not required that you bring money in your hand: it is not asked that you should do some good works, in order that you may purchase salvation. If such were the condition of obtaining these living waters, all mankind would be excluded from them. No man can, by his own merits, purchase them: he must come as a suppliant for them. He must extend the hand of faith, *in order that he may receive them from the*

free grace of God. And if he comes to God in this spirit, he shall most surely receive forgiveness and peace.

While, however, the scripture thus comforts the stricken deer with hopes of relief, it must never be forgotten, that there is one condition essential to our at all participating in the offered hope. That condition is, a firm and decided detestation of every sin. No compromise must be thought of: no secret paction must be made in favour of some darling gratification. If our sin be profitable to us as our right hand, we must cut it off: if it be dear to us as a right eye, we must pluck it out, or, otherwise, we can have neither part nor lot in the matter. If, however, we are ready to do this, then we may derive hope from the scriptures: we may appropriate to ourselves the promises they make of pardon and forgiveness, and live in an humble and assured confidence, that our hope will not make us ashamed. Do you, my brethren, wish to know, what proof you can have, that you are really partakers of this hope? No other evidence is to be trusted to, but your pure and holy lives. Every man, says St. John, that hath this hope, purifieth himself even as he is pure. Here then is the evidence to which you are to look. Trust not to your feelings in this matter; but continually be asking yourselves, if you are bringing forth fruits proper to a renewed tree. If you are not doing so, if you are not continually aiming at higher degrees of purity and holiness, suffer not yourselves to be buoyed up with any delusive expectations. Humble yourselves before the throne of God, and ask him to forgive you your sins, and enable you by his Spirit to mortify the deeds of the body. It is said of a certain animal, that so nice is its sense of cleanliness that, if its fur has been defiled, it pines away and dies. I do not say that it thus fares with the hopes of the Christian every time he sins—for if it were so, no man living could be saved; but whoever wishes to approve himself a child of God, will be continually endeavouring to remain unspotted from the world. He has been clothed with the precious garments of Christ's righteousness, and will always be aiming to keep them free from every defilement. This spirit will be the charter of his hopes—while he has it, he will feel that his privilege has not been forfeited; and will therefore go on his way rejoicing.

Still, my brethren, this charter may be forfeited. The scriptures were given us in order that we might derive hope from them, not certainty. If the latter were our portion in this world, hope would be swallowed up, it would no longer exist. But we know that

it is the hope of obtaining a crown of glory, that has been the support and consolation of the saints of old. This world is represented to us as a field of warfare, a scene of temptations, and it is the thought of our hope that enables us to support the one, and resist the other. If we were always certain of overcoming temptation, this world would be no longer an arena of trial, but a scene of triumph. And it was not thus that Paul, and Moses, and David regarded it. They looked upon this life as one continued exercise of faith, and they uniformly regarded themselves as sinners. It was their conviction of this truth that made them with such readiness lay hold of the hope set before them. They felt that without it they should be unable to support the conflict, and therefore were so glad to avail themselves of its assistance.

This hope, we are told in the text, springs from patience and comfort of the scriptures. Let us, in conclusion, consider how these are the causes of it.

Patience implies a state of trial and affliction. While we are in prosperity, we have no opportunity of exercising it. When, therefore, we are informed that through patience we obtain hope, the phrase may confidently lead us to expect that we shall have occasion for calling it forth. When, moreover, we are in a state of happiness, we do not feel hope. It arises in our breast when we are in a condition of suffering, and a well grounded hope, a hope that maketh not ashamed, is only to be obtained by him who exercises patience under all the trials and temptations to which he is exposed. When a man is discontented with his lot, when he murmurs and complains under the chastening hand of God, he excludes himself from all share in the rewards of those who endure to the end.

And how many examples of the exercise of this virtue of patience may we find in those things which have been written for our learning! We may see in them how patience worketh experience, and experience hope: we may learn from them what strong grounds we have for patience, in the goodness and mercy of God. He afflicteth not willingly, and he only casts us into the furnace of tribulation, that he may try our patience, and give us grounds for hoping to be rewarded. We cannot hope that he will in the end, take us to himself, unless we are willing patiently to submit ourselves to all his dispensations. Often, while in this world, the saints of God are tempted to long to be removed from it, on account of the wickedness they are compelled to witness, and the sins by which their holy souls are grieved. But in this matter also they are to exercise patience. They are in

the situation of soldiers, placed at some dangerous and difficult post: and as these men ought to do their duty manfully, while they occupy the station, and wait patiently for a removal; so ought the servants of God patiently and readily to do all that he wishes them; and then they may hope, that ere long he will relieve them, and remove them to that place, where sorrow and sighing shall be no more. If a person is really actuated by the spirit of Jesus, he will find abundant opportunities of so letting his light shine before men, that they may see his good works, and glorify his Father which is in heaven. He may think that he is long in being removed, he may find his station irksome and unpleasant to his feelings; but still he has opportunities of doing good, and he is to exercise patience. "He that shall come, will come, and will not tarry;" and if we are doing the will of our Father patiently, we have the more reason to hope that he will come quickly.

This hope also comes through comfort of the scriptures. All other comforts are delusory and unsatisfying; but the comfort which arises from this source is a ground of hope and confidence. The word of God is the record of the Spirit, and the Spirit is called the Comforter, because he will guide us into all truth. By building our hopes upon this only sure foundation, we shall avoid all risk of being disappointed. "This" says David, "is my comfort in my affliction: for thy word hath quickened me." He felt consolation from the vivifying promises of the word of God. He derived comfort from the disclosures it made of the divine love. He did not seek for comfort in the assistance of men; he did not place his hopes of happiness in his exalted rank, or in his great power, but he rested himself on the sure promises of God. And what, indeed, can be so well calculated to afford comfort to the wounded soul, as the assurance that God is watching over us with a father's care? What can be so great a consolation to the wearied and perplexed spirit, as the conviction that in his bible, he has a chart which shall guide him surely through the most devious paths? He is fully convinced that the comforts it discloses are not delusory, for they are founded on the word of him who cannot lie. He is also sure, that, however distant the period may seem, yet the time will come when all his promises shall be fulfilled. He therefore hopes. He trusts in the tender mercies of God; he puts reliance on his faithfulness; and in all the changes of this wretched life, raises his expectations to that place where he shall experience the fulness of joy for evermore, in the immediate presence of his God.

## THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. V.

## COVETOUSNESS, AS OPPOSED TO THE LOVE OF GOD.

COVETOUSNESS is a term of reproach, even in the world; but in this, as in other instances, the name only is condemned, the principle on every side excited and encouraged. Wealth is the world's most worshipped idol—for what does the world offer that wealth cannot buy?—never, perhaps, more exalted than, as has been often observed, in our own land and our own day. With us, indeed, poverty is in universal disrepute; the kindhearted regard it as a misfortune, the unfeeling as if partaking of the nature of a crime: the former commiserate it as pitiable, the others seem to consider no measure too harsh—not to cure, for the history and experience of ages must have taught the world, what the bible teaches the Christian, that "the poor shall never cease out of the land,"—but to keep it down, to keep it from being clamorous and troublesome to those who possess that land.

We take our ideas from the world, so thoroughly are our opinions imbued with hers, that, when we open our bibles, and find wealth decried and poverty pronounced blessed we are tempted to qualify and soften, and explain away the sacred word, which is so strongly opposed to all our notions of good and evil. Soften, however, and qualify as we will, it must be obvious to all, that the bible speaks a very different language with regard to poverty and riches, to that held by the world. In the Old Testament, indeed, we find the chosen of heaven amongst the rich and great of the earth; but in the New, under that better covenant, where the gifts of God to his children are spiritual gifts, poverty is constantly and distinctly represented as most favourable to the culture of those graces which Christianity requires.

Do we look for example? Our divine Master was poor; from his cradling in the manger to the hour when he bequeathed his mother to the care of the beloved disciple, we meet with continual instances of his poverty. His apostles were poor, for they left all and followed him. Amongst the earliest converts, many of those who had lands sold them, and brought the price to the common treasury; thus showing their contempt of the world, and their love for Christ, and voluntarily choosing the state which he had ennobled by making it his own.

Do we ask for precept? What our Saviour required of the young man who wished to know what he must do to inherit eternal life, is no isolated example, but agrees with the whole tenour of the gospel; while the sorrowful going away of one whose amiable qualities had won the love of Jesus, shows why the requisition was made, shows why it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God; because "covetousness is idolatry"—it is serving Mammon with the devotion that of right belongs to God, paying to the prince of this world that homage which we owe to our Redeemer Christ.

*The world has many disguises for covetousness, one*

of the most insidious is that of changing the meaning of the term. Covetousness in the world's vocabulary is restricted, in great measure, to those miserly habits which the world can afford to despise. Thus, to be over-careful in trifles, to be saving of pence, is branded as covetousness; while the same over carefulness, upon a larger scale, the same saving principle when its object is pounds, or thousands of pounds, is "amassing a fortune," and rather a commendation than a reproach; yet it is this grasping disposition, this very amassing upon a large scale, that is more particularly reprehended in the bible. "Woe unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth." And, if covetousness be idolatry, if the word in its true signification means the making wealth an idol, and bowing the soul to it instead of God, it is not the living in a style in some degree proportioned to our means, nor even an occasional act of generosity, that will keep us free from the sin of covetousness. We may not appear covetous in the eyes of man, yet in the sight of God, who reads every wish of the heart, and knows where our affections turn, we may stand condemned.

It would, I trust, be going too far to imagine that the accumulation of wealth is totally incompatible with true Christianity. There may be instances in which God, for his own wise purpose, so orders the affairs of an individual, that his earthly estate increases even as his soul prospers; but the general tendency of the gospel leads us to regard this rather as the exception than the rule: and we are constrained to believe that the care and anxiety, the devotion to business, which usually accompany the acquisition of wealth, are incompatible with that watchful striving, that hunger and thirst after righteousness, which is required of all. Many scripture texts are, in this instance, perverted to the service of Mammon. St. Paul has said, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8); and, in various passages, has exhorted his followers to industry in their several callings. Now we can easily imagine the new converts to a religion, opening to them so glorious, and, as it were, near a view of heaven, liable to the extreme of neglecting, in their first ardour, those earthly duties, which, although taking a second place, are still duties, and as such to be performed. But to regard these passages as giving any countenance to the accumulation of unnecessary wealth, to the plunging into so much business as to distract the thoughts from a higher pursuit, is to fall into an error equally, if not still further removed from the sober medium of Christianity. Not to speak of those who merely make a family an excuse for indulging man's natural propensity to covetousness, can they who are laying up more than a needful provision for their children be said to act in conformity with their solemn dedication of those children to God in baptism? They brought them in infancy to the holy font, provided surties to renounce the world in their behalf; yet the general tenour of their lives is



such as to impress their opening minds with a most undue value for whatever the world offers. The motives set before them to encourage industry and application in their own studies, all they see and hear, the daily care and recreation, the conversation going on around, all tend to bind them to the world before they are old enough to know good from evil. Occasional instruction at stated periods is thought sufficient to teach them "what a solemn vow, promise, and profession" was made for them when they were admitted into the church.

When we ask, what effect we have a right to expect from this instruction, however excellent in itself, while contradicted by living example, we cannot but feel that its obvious result must be, to inure the young to that complete opposition between acknowledged duty and actual performance, between profession and practice, which is in fact hypocrisy; to enable them to pass year after year in the service of the world, yet still, by an outward conformity, avow their obligation to strive against the world as members of the church. What a training for eternity!

Milton's description of the lost angel before his fall, portrays but too faithfully the character of the worldly churchman,—

"E'en in heav'n his looks and thoughts  
Were always downward bent, admiring more  
The riches of heaven's pavement, trodden gold,  
Than aught divine and holy else enjoy'd  
In vision beatific."

He is within the church, but he finds no delight in "aught divine or holy" taught and offered there; his thoughts are "downward bent," he admires more "trodden gold," and he testifies his admiration by choosing, as far as he has power of choice, that earthly portion for his children. How far worthier is his love, who, instead of tolling or saving to acquire a fortune for his family, strives to fix in their young hearts that desire of a better inheritance which will secure to them, even during their earthly pilgrimage, a happier lot than any outward prosperity can bestow—who, instead of leaving them great possessions, bequeaths to them the rich legacy of a holy example. Such a parent receives no commendation from the world, for he acts in direct opposition to the world's principles; but amid his own household he is loved in life, and revered in death; yea, "his children arise up and call him blessed." Then again it is not unusual to infer, from the promises that are made to the righteous in the "life that now is," that Christians may expect worldly prosperity, and consequently that there can be no harm in seeking it; but I believe we shall find that these promises do not extend beyond a necessary provision. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi. 31—33). The labouring Christian, whose whole property is derived from the work of his own hands, may trust in this; he may feel assured that God will raise up for him help in the time of need; but language cannot convey a stronger

proof than this promise conveys to them who think little of possessing the necessities of life, but adding to necessities comforts, and to comforts luxuries, still crave riches to satisfy imaginary wants, shown to be imaginary in that they never are satisfied but grow larger and more numerous upon every fresh gratification. In the artificial state of society in which we live, it is indeed somewhat difficult to define what are the necessities of life. We are accustomed to think and say, that "habit is a second nature," and that what may be quite superfluous for one man is necessary for another. This may be true in some situations and offices, though the extent to which it is so only proves how complete is the dominion of the world; but we are unwilling to admit for private Christians a bondage so abject. Is it meet that an immortal soul should be so enslaved to the things that perish as to be at their mercy for its equanimity, that one for whom an inheritance has been purchased in heaven should think it a hardship, during part of his sojourn on earth, to live in a smaller house, to be waited upon by fewer servants, and to have all things plainer about him than what he might be born to? yet how natural does it seem to pity those who have experienced a change of this sort.

It would be well, perhaps, occasionally to consider how we, according to our several stations, should meet such a change; not in a spirit of anxiety, for better than that is it to take each day's bounty as it is bestowed without a thought beyond, but merely to accustom ourselves to feel that we could live and be happy, serving God with cheerfulness and thanksgiving, whatever alteration we may undergo in our earthly circumstances; to loosen the shackles of the world, and to uproot covetousness, by learning to look upon riches and poverty as alike indifferent, regarding the latter no more as a misfortune than we do the former as a blessing, but only anxious—whether our condition be either of these, or whether it be that middle state which wise men have considered most desirable, as offering the peculiar temptations of neither (see Prov. xxx. 8, 9), and which may yet be said in some measure to call into exercise the graces of both—only anxious to fulfil the duties proper to that condition, assured that in the performance of them our souls are receiving the discipline they most want. What meaning can we attach to such texts as, "Lay not up for yourselves treasures upon earth" (Matt. vi. 19), "Set your affections on things above, not on things on the earth" (Col. iii. 2), "Love not the world, neither the things that are in the world" (1 John ii. 15), if they do not require of us an actual relinquishment of our care for and desire of what are thus forbidden, if Christians are to regard it not merely as allowable, but praiseworthy, for a man to scrape together as much as he possibly can, without dishonesty, of this world's goods for himself and family? It is not unusual to apply passages like these to the times and circumstances of those to whom they were more immediately addressed, imagining that although something of the spirit they inculcate may be necessary, they cannot extend in their full force to us. Do we, then, think that the first Christians, they who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprison-



ment; who were stoned, were sawn asunder, were tempted, were slain with the sword; who wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented" (Heb. xi. 36, 37)—do we think that they were in so much more danger of loving too well a world thus treating them, than we are, whom the world now tries to overcome, rather by guile than force, that we need these exhortations less than they did? We feel that it cannot be so: conscience tells us, that, if ever such warnings were necessary for Christians, they are especially necessary for Christians living in a state of society like our own. Were we commanded not to love the world, without any other object being proposed to fill the void in our hearts; were we commanded not to seek the good things of this world, without any other pursuit being placed before us, we might, perchance, consider it a "hard saying;" but the same sentence, that bids us not set our affections on things on the earth, exhorts us to set them on things above; the command not to lay up treasure on earth, is joined to an invitation to lay them up in heaven; the love of the Father is placed in opposition to the love of the world: for it is expressly added, "if any man love the world, the love of the Father is not in him." We cannot, therefore, it appears, love both—which do we love? If the world, then whether in a laborious station we "rise up early, and so late take rest, and eat the bread of carefulness" (Psalm cxxvii. 3), striving with anxiety and watchfulness to increase our earthly pittance; whether upon a more extensive scale with the same carefulness and anxiety we are constantly adding to thousands, or are only in our hearts desiring the wealth we have not energy enough to acquire, or opportunity or self-restraint enough to save, we are—let the world lavish what praise she may upon industry and frugality, and success in her service, or upon the appearance of liberality which living to the amount of an income may give, even when it is wholly, or in most undue proportion, spent upon ourselves—we are guilty of that covetousness which is, in the sight of God, idolatry. If the love of the Father do indeed dwell in us, the desire of wealth, and all that wealth can buy, will gradually die away in our thoughts; we shall want no excuse for its accumulation, for it will have lost its beauty in our eyes; the desire of earthly riches will give place to a longing for that heavenly treasure which faileth not; our endeavours to increase the former, to an earnest and ceaseless striving to lay up larger stores of the latter.

The church, at our first entrance into her community, requires a further renunciation of "all covetous desires of the same" "vain pomp and glory of the world," just before mentioned; she instructs every member that his duty towards God is to love him with all the heart, with all the mind, with all the soul, and with all the strength." How full and complete is the reiteration "with all," as though words were not strong enough to express the entireness of devotion with which it is our duty to love God, the utter exclusion of every affection that in any degree interferes with that love. The prayers, provided for those who have made this renunciation, and been taught to acknowledge this duty, agree with both. "Grant us grace to forsake all covetous desires and inordinate

love of riches:"\* while the Prayer Book itself is but a continued aspiration after that love of God which passeth knowledge; in every confession of sin and thanksgiving for mercy, in every petition for ourselves and others, in every separate office, reminding us that "among the sundry and manifold changes of the world, our hearts must surely there be fixed, where true joys are to be found†." The love of God is a love of adoration and of obedience. The heart that truly loves God will be constantly lifted up to him, not merely at stated periods, or when actually engaged in worship, but "at all times and in all places." In every occurrence that may befall, every intelligence received in the slightest degree affecting the happiness or comfort, it will immediately rise in thankfulness, in resignation, or in silent appeal for forgiveness to him. Corresponding with this adoration is the obedience of one who truly loves God; and here lies the great difference between the obedience of love and the obedience of fear. The latter is occasional, principally confined to a performance of those explicit duties, and an abstinence from those decided sins, the neglect or commission of which alarms the conscience and compels attention. The obedience of love is a "freewill offering" poured forth unto God continually. The most trifling action, the words of our lips and our daily imaginations will more and more, as the love of God grows deeper in our souls, be brought into subjection to his holy law. We know that we cannot love God as we ought, we know that consequently the adoration and obedience of that love will be tainted by sin, broken and interrupted in proportion as we are weak and erring, but we shall never cease earnestly to strive for this love, never rest satisfied with lesser degrees of it, and, trusting in the redeeming blood of our Saviour and in the sanctifying influence of the Holy Spirit, shall humbly look for its attainment; joining with lowly hope and faith unwearied in the fervent prayer of our church, "O God, who hast prepared for them that love thee, such good things as pass man's understanding; pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord‡."

\* Collect for St. Matthew the Apostle.

† Collect for fourth Sunday after Easter.

‡ Collect for sixth Sunday after Trinity.

### The Cabinet.

THE RULE OF CHARITY.—Let but a man imagine himself in the condition of that poor person who craves relief of him; and then set himself to consider what relief he should (as he thinks in reason) expect from those who were able to give it: and at the same time he will see what relief he ought in reason to afford to the person who craves it of him. For reason obliges all men alike; and, being in the same circumstances, it obliges them to the same things: so that what I should judge another man obliged to do, who was in such circumstances as I am, that same thing I must judge myself (being indeed in those very circumstances) obliged to do. Let but a man, therefore, I say, reflect what judgment he himself, if he was a poor man, should pass upon another who was in good circumstances, who, seeing him almost ready to perish

with hunger, or thirst, or cold, should deny him a morsel of bread or a cup of drink, or a cast-off garment; let him but consider how cruel and cold-hearted he should think that person who should refuse to preserve his life, when he might do it without any sensible loss, or diminution of his own estate; and then he must judge himself to be like the cruel and hard-hearted man, if he denies such a cheap and easy succour to another, when he is well able to give it, and the other does greatly want it. Thus, I say, his imaginary supposal of himself in the condition of the poor man who begs his charity, will at the same time both direct him in the nature and measure of his bounty; and also convince him of the obligation he is under, to extend it to his indigent or distressed neighbour.—*Bishop Blackhall.*

**POVERTY.**—We always say, "You need not be ashamed of poverty—it is no disgrace; and most truly have we spoken—poverty is no disgrace; but why do we, who preach, treat it as if it were a pestilence? shrink from it—proclaim it—insult it—chastise it—betray it—loath it—abandon it? We shame to greet that "shabby-looking" man, or bow to that "ill-dressed woman," because we have not industry to separate the chaff from the wheat—because we are too prone to honour the garments woven by men's hands, rather than the creature stamp in God's own image—because we want moral courage to walk erect in the right path, unless it be the chosen highway of the great and powerful. The grave is the poor man's only sanctuary; he can lay him down there, and neither feel nor fear the chillness of the world—the earth-worm gnaws the heart that poverty destroyed; but it only takes its portion. Earth has returned to earth—the spirit is far beyond the reach of poverty.—*From the "Spirit of the Britannia."*

**SUFFICIENCY OF GRACE.**—The good man is well assured, that God will never refuse the protection of his providence, or the aid of his Spirit. And what can be too difficult for such a one? Providence can prevent a temptation, or remove it; the Spirit can support him under it, and enable him to vanquish it; nay, it can enable him to extract new strength and vigour from it. "My grace is sufficient for thee" (2 Cor. xii. 9), the truth of which assertion has been illustratively proved by the victories of martyrs and confessors, who have triumphed over the united force of men and devils. Though then the consciousness of human frailty may awaken in the best of men fear and caution, the assurance of divine assistance cannot but begot in them an holy confidence. The snares and temptations of the world, the subtlety and vigilance of the devil, may justly create a solicitude in the best of men; but when they consider themselves encompassed with the divine favour, they can have no reason to despond.—*Ret. Dr. Lucas.*

### Poetry.

#### THE CROSS.\*

\* God forbid that I should glory, save in the cross of our Lord Jesus Christ.—*Gal. vi. 14.*

"I GLORY in the cross of Christ," the Christian's honest pride,  
Though fools the sacred symbol spurn, and scoffing  
tongues deride:  
For there my blest Redeemer hung in direful agony,  
In cruel pains "endured the cross" for mankind and  
for me.

\* From the "New York Churchman."

"I glory in the cross of Christ," the Church's sacred sign,

By which she consecrates to God each offering at her shrine,

Her sealing pledge to hallow them, and make them pure and clean,

Invoking in Christ's name that power which works in us unseen.

And who, that on his infant brow hath had that token set,

And felt the cooling stream of life, can to "life's end" forget

The "solemn vow and promise made," full manfully to fight,

Under the banner of the cross, in "armour of the light?"

Ay! as around the sacred font the lambs of Christ are seen

Gazing with silent wonder there, and solemn awe, I ween,—

How stirs the heart with holy thought, that once to us was given,

That healing tide, and sealing pledge, which mark'd us out for heaven.

Deep on each never-dying soul be graved that sacred sign,

Illumined by that hallowed ray, the Spirit's light divine;

And fast as Time's swift pinions sweep all earthly joys away,

Be this still there, and waxing bright to everlasting day.

"I glory in the cross of Christ," our fathers loved it well,

And bore it in their daily paths, a sin-averting spell;  
In peril's fiercest, darkest hour, to it they firmly clung,

The symbol of that faith in him who on its arms once hung.

And let us not esteem them fools whose every holy thought

Found language in the sacred cross on which our souls were bought;

For they by its mute eloquence their grateful hopes expressed;

Perchance as fervent as desires in living language drest.

It nerv'd the hearts of martyr'd saints, when rack'd with torments dire,

When plunged in persecution's font they were "baptized with fire"—

And, as the gnawing flames roll'd on, it met their dying eye;

As they who trode the furnace and the Son of God was nigh.

And when, in some cathedral old, whose silent cloisters spread

A holy atmosphere around the mansions of the dead,

They laid them to repose awhile, the sculptured cross confessed,

How glorious was the hope by which they "entered into rest!"

And let my slumber in the grave be watched by that  
blest sign,

Which, with an angel's eloquence, will tell my hope  
divine;

That "on the resurrection morn—to everlasting day  
This sleeping dust shall rise in Christ," "the Life, the  
Truth, the Way"

"I glory in the cross of Christ" and fain would I be-  
hold,

Stretched o'er each sacred roof, its arms framed of the  
solid gold,

And pointing out each hour to men—clear drawn  
upon the sky,

That truth the living fall to teach—"Christ for thy  
soul did die."

God grant that youth and age may yield all reverence  
to the cross,

And for its glorious doctrines count all "earthly  
things but loss:

In joy, in woe, in life, in death, hold fast the sacred  
sign,

Symbol of that great sacrifice, our Saviour Christ  
divine.

### Miscellaneous.

**JEWISH IGNORANCE OF THE NATURE OF CHRISTIANITY.**—Prof. Alexander, of King's College, London, himself a converted Jew, addressed the meeting. After referring to the prejudices and ignorance which existed in the minds of many with regard to the state of the Jews—a prejudice often fostered by people meeting with two or three individuals who were no fair specimens of their nation—to show that the Jews were in a condition to need the efforts of Christians, he proceeded to recite several extracts from their prayer-book and religious services, breathing the most pathetic strains of distress and desertion and conscious ignorance of God. He also gave a deeply interesting specimen of the manner in which the Lamentations of Jeremiah are chaunted by them on the anniversary of the destruction of Jerusalem. With regard to the means of exertion, he stated that the best way was to give the Jews the sacred volume. The Old Testament they possessed only in Hebrew, which few of them could read—the New Testament was scarcely known among them—many were ignorant of its existence. For years after the Jewish society was formed, he did not know that there was such a book as the New Testament: and, if the meeting would permit him, he would tell the remarkable way in which he became acquainted with it. He did not like to speak of himself in general, but he was the more readily induced to do so, because that when he left Germany, twenty years ago, he came over to England with a view to take the place of Rabbi, in the congregation of Jews in this city. It pleased God, however, that he never came here. He went to another place; and he had not been a fortnight from home, when his attention was arrested by seeing large placards on the streets of the town where he resided, announcing a meeting on behalf of the Jews. At that time he knew so little of English that he could only make out the word "Jews" on the placard; and he asked a Jewish friend what was the meaning of it. His friend told him that it was a meeting of a society which had for its object to make the Jews Gentiles (that was his mode of viewing the question), and that

they had translated the New Testament into the Hebrew language—an idea which he scorned, for he said that the more they read that book the more they would be convinced of the truth of their own religion. He had often since thought that his friend was in the right, though not in the sense he intended; for, when the Jews believed the New Testament, then they became real Jews—the true circumcision, who worshipped God in the spirit. This was the first time he had ever heard of the New Testament, and, as he was curious to read it, he procured a copy in German, and the impression it made on him was altogether startling. He had no idea before that Christianity professed to be founded on Judaism; or that Jesus of Nazareth claimed to be the Messiah promised to their fathers. It was not, however, till after a painful struggle between light and darkness for five years, that God enabled him to come out from among his Jewish brethren, and to be baptized at Plymouth, where he had been residing as a Rabbi for two years. He mentioned these things in order to induce Christians to send the New Testament to the Jews. His was not a peculiar case—it was the case of the nation at large; and the meeting ought to remember that the idea which the Jews obtained of Christianity from the conduct of the people in most countries where they resided, was that of idolatry. He had himself seen in his native town an image set up in the market place, to which hundreds bowed down every day; and this the Jews were taught to consider Christianity. The learned professor then related some instances of conversion that had occurred among the Jews through the reading of the scriptures alone, particularly of a Polish Jew, who obtained a New Testament in the country town where he resided, and became convinced of the truth of Christianity. As there were none but Roman Catholic clergymen near him, whom he looked upon as idolaters, and as the idea of baptism is not altogether unknown to the Jews, the man baptized himself in the name of the true God. He afterwards heard that there were "friends of Israel" in Warsaw; he set out on a journey to see them, and was so delighted with the conversation of the Jewish missionaries there, that he returned to his native village, sold off his little property, and came to live and die with the missionaries in Warsaw. He mentioned another case of a Rabbi in London, who was acting as judge in the synagogue in the case of a converted Israelite. He afterwards went and sat down beside the convert, and said, "So you have become a Gentile?" "No," said the man, "I am as much a Jew as ever I was." He then asked him if he had ever read the New Testament; the Rabbi said he had not, but he had no objection to read it. In the course of six or eight months, that man became convinced of the truth as it is in Jesus. His leaving the Jews caused quite a sensation among them. The chief rabbi, Herschell, sent a message to him, offering to send him to Jerusalem. His reply was, "I hope to go there, indeed, but in a different capacity; I hope to go to preach to my countrymen the gospel of Jesus." After some other anecdotes of equal interest, the learned professor concluded his address.—*From Speech delivered at a late Meeting in Edinburgh in aid of the London Society for the Conversion of the Jews, as reported in the Edinburgh Advertiser.*

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OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## SELF-EXAMINATION.

BY THE REV. CHAS. RAWLINGS, B. A.

*Curate of St. Stephen's, and St. Dennis, Cornwall.*

THE great duty of self-examination cannot be too frequently or too zealously enforced; a diligent and an impartial discharge of this duty, would operate much to the prevention of error on subjects of the last importance, and the confirmation and establishment of truth. "Let a man examine himself:" "Examine yourselves whether ye be in the faith; prove your own selves." Here is the direct exhortation of an apostle addressed to professing Christians. In the whole class of religious duties, the duty of self-examination is perhaps the least attractive, but yet one of the most essential. The distinguished among the saints of God approach the task of self-inquiry with a degree of reluctance, which rises perhaps in proportion to its necessity: against this reluctance and unwillingness to enter upon a work of such deep importance we should vigorously strive, and, at the same time, earnestly pray that we may see more clearly and feel more strongly the duty itself.

And now let us consider the objects to which self-examination is to be directed: the remarks we have to make are designed for those who, whilst they profess the Christian name, go beyond the mere profession of principles, however scriptural and good. As Christians we are to examine whether our faith in Christ, as the only Saviour, is as strong and influential now as in the earlier period of our conversion; whether we have the same holy trust and reliance on his blood and righteousness now as we had at first; whether the ardours of our newly-awakened love are in some measure cooled, or burn with a steady and enduring flame. Again, we should

examine into the state of our dispositions and tempers, whether they are heavenly in their tone, and breathe the spirit of gospel purity: thence we should examine into the tenor of our lives, whether they are in conformity to the precepts of God's word, regulated by the law of duty, and directed to the advancement of the divine glory. These are some of the important objects which self-examination will include, and if necessary, it would be easy to go into further detail. But whilst we enforce generally the duty of self-examination, we would earnestly recommend the habitual and diligent use of the prayer of David, in the 139th psalm, "Search me, O God, and know my heart; try me, and know my thoughts." That we may be effectually searched, God must search us; that we may be thoroughly sifted, God must sift us. There is an awful truth in the declaration, "the heart is deceitful above all things, and desperately wicked." In an examination of ourselves, we are very prone to delusion; we are apt to take a partial view of ourselves, to over-rate our virtues on the one hand, and under-rate our failings on the other, but it is not so with God; he cannot be deceived in his estimate of us, for "his judgment is according to truth." There is no one corner of the heart which the eye of Omniscience cannot penetrate: "all things lie naked and open unto the eyes of him with whom we have to do;" when the Lord searches us by his Spirit, he enlightens us to understand our errors, to see the extent of our short-comings and deviations from the path of duty; he makes our consciences more tenderly sensible of sin, and our hearts more painfully affected by it; he enables us to perceive the grace, and mercy, and love which we have not so highly valued as we should have done, the languor of our affec-

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tions in spiritual things, the coldness of our prayers, and the deficiency of our love to the brethren, and anxious concern for their eternal welfare. David had, without doubt, often examined his thoughts and ways, but this did not satisfy the royal psalmist, and it should not satisfy us; we may be living in the practice of some latent sin or evil habit, and yet at the same time feel utterly unconscious of it; there may be things in our character and conduct at variance with the spirit of scripture, if not the letter, as well as prejudicial to our growth in grace and knowledge, so that we have abundant reason at all periods of our Christian course to implore the great Searcher to "see if there be any way of wickedness in us, and lead us in the way everlasting."

#### VILLAGE SKETCHES.

##### No. III.

RACHAEL BROWN.

RACHAEL BROWN was born of poor but respectable parents, in the county of B——, and married early in life an honest industrious labourer, who worked for one of our neighbouring farmers; and, at the time I first became acquainted with the family, they lived in a comfortable cottage adjoining to their master's farm yard, in the parish of W——, and about a mile distant from our residence. The interior of the cottage was quite a pattern of neatness and homely thriftiness, while the well polished furniture looked ample and appropriate. The large old clock in its oaken case, the bright burnished cooking utensils, the neat delf ware, and the well-filled bacon rack, all told of humble competence and industrious habits, whilst Rachael herself, the brightest ornament of the dwelling, was an interesting gentle creature, of very superior address, only looking too fair and fragile for the active duties of her homely station.

They were blessed with two pretty little fair-haired blue-eyed boys, the elder of the two was decidedly the father's darling—a preference which I much regretted to see so openly displayed, as it was a partiality which evidently gave the poor mother pain, and was apparently the only thorn in her happiness of married life. The younger one was her treasure, perhaps the feeling that she was everything to him made her cling more fondly to this last pledge of affection, and her health, which had never been robust, had failed a good deal since the birth of little Tommy who was about two years old, but still she bustled about the house always looking the picture of neatness, and spoke cheerfully of herself. Months rolled on, winter came, cold succeeded cold, followed by a dry hard cough, which gave poor Rachael but little rest at night, but still she was uncomplaining, and looked forward to the warm weather as a cure for every ill. It grieved me to see her slender frame slowly wasting away, and evidently getting weaker each time I saw her, but she hoped on, and certainly taxed her diminished strength to the utmost in her constant endeavour to keep her husband's home as it always had been kept. At last the month of April came—that fickle month of showers and sunshine, of alternate smiles and tears, the harbinger of spring, with its many bright expectations—expectations too often doomed to be blighted when its blossoms look the fairest, an emblem of human life cut off before its

prime, teaching us the uncertainty of this world's promise, kindling hopes which are never realized, yet constantly bringing to our recollection the fact, that the brightest flowers must fade. The first blush of spring is too brilliant, too radiant with freshness to endure for any length of time the cold chill, the blighting blast, and the scorching rays of this earth's influence; as in the moral, so in the natural world, one is but a type of the other; nature herself is one continued series of intellectual knowledge and admonitory warnings, a book that all may read and all may learn with advantage. It was in this month of early bloom, that poor little Tommy, the youngest boy, and the mother's treasure, was taken very dangerously ill, and, from the first time I saw the poor babe laying insensible on his tiny couch, I feared it was a hopeless case, and so the poor fond parent thought, but she said little; and everything that medical skill could do, or kindness and good nursing effect, was tried and done for the unconscious sufferer; but day after day passed by, and the little fellow still remained in the same afflicting state; the disease was water on the brain, and he never rallied, never recognized his much-loved mother from the first seizure. His bed was brought down stairs and placed in a corner of the hitherto cheerful kitchen, and poor Rachael never left the side of her dying child; but alas! no care, no affection could avert the awful decree which was gone forth; the poor little boy lingered on for more than a fortnight in a continued heavy stupor, and then it pleased the Lord to take him to himself.

I went to the cottage the morning that he had breathed his last, though I only then inferred it was so, by seeing that the corner was unoccupied. The child's couch had been removed since my last visit of the preceding day, and Rachael herself was endeavouring to set the place a little in order—she looked calm and composed; I asked no questions, but as soon as she saw me she exclaimed, "I am so glad you are come, ma'am, perhaps you will be so good as to read to me, I need some comfort." I gladly acceded to this request, and was pleased to see before I had concluded, that the inmates of the neighbouring cottage had quietly stolen in to listen to the words I was reading. When we had ended with a prayer suitable to the melancholy occasion, Rachael Brown said to me, "He is gone, ma'am! the Lord has taken him! my only care is removed! I felt as long as that child lived it would be very hard to die; but the Lord, in mercy to my weakness, has taken him away, and I feel now that I can say with humble trust and submission, 'Thy will be done.'" This was the first time that she had spoken thus openly of her own feelings, but I found that for many months past the conviction that her days were already numbered had pressed heavily on her mind, and from this time poor Rachael decidedly drooped, getting gradually weaker and weaker, and it was but too apparent that her forebodings of an early summons were indeed likely to be realized. She seldom alluded to her loss, but when she did it was always with feelings of thankfulness. "I loved him too well; it was sinful to set my heart on that boy, he was my idol; and God has been pleased to take him, that I may have more thought for my eternal welfare." Once, and only once, she alluded to the father's partiality for Willy, the eldest boy, adding, how much reason she had to be grateful that he had been spared, for she felt she could resign her own darling to the Lord with cheerfulness, and the other she prayed might live to be a solace and a comfort to her husband when she was removed; but I know it brought many a pang to the poor mother's heart that she should be the only real mourner at her baby's grave—she who was so soon to follow!

Rachael suffered dreadfully with an incessant cough and constant pain in her side, but she lingered on many months. She prayed earnestly for a change,

but there was much resignation and patient endurance throughout the whole of her distressing illness. She made all her arrangements as calmly and quietly as though it were indeed but an earthly, not a heavenly journey, she was undertaking to perform. She felt sure that Willy would be well cared for by his doating father, and she was most anxious every thing should be comfortably settled, that there might be no difficulties after her death; even the money to pay funeral expenses was thought of and provided for. I asked Rachael one day if there was any last wish, any last request that I could attend to, or if I could be of any service to her or hers; she said, if I would sometimes look after the little orphan boy, and see that he was well taught his duty both to God and man, and if I would be so kind as to give him some mourning that he might wear on week days. "His father," she told me, "will provide him with decent black on Sundays, but I should like Willy to mourn for me on week days as well." Poor soul! it is needless to say this request was faithfully complied with, and pretty little Willy always looked neat and properly attired, but there was something painful in receiving the necessary instructions from the dying mother of the number of yards of mourning print to make the little frocks and pinafores to be worn, when she alas! could no longer see her child; but the bright smile of satisfaction which hovered around poor Rachael's sweet pallid countenance told how much the kindness was valued. The last earthly boon she required on this side the grave was for her child—what can equal a mother's love?—constant to the last moment of time, true even in death. As Rachael got weaker, we hired a girl to come and assist in the house, for she was wholly unable to do anything for many weeks, and the latter part of her illness she was entirely confined to her bed. We likewise sent for her mother who lived in the lower part of the county of B—, a nice respectable old woman, whose presence was a great comfort to her dying daughter, and everything was procured for the poor sufferer that her sickly appetite fancied, or that could in any way alleviate the pangs of the few last hours of her stay on earth. Fruit was the greatest luxury we could take her, as she complained of an incessant thirst; she often said, that until her illness she was quite ignorant of how much real kindness and affectionate sympathy there was amongst her fellow Christians in this world. "God has been very good to me, he has given me comforts and blessings that I am sure I never could have expected, and yet there were times, in the earlier stage of my illness, that I felt sometimes as if I could repine at the prospect of suffering which lay before me, but God knew what was best for me, and he has, I trust, purified my faith through much trouble and tribulation."

She was very fond of hearing the New Testament read; St. John was her favourite gospel, and the 14th chapter and three following ones were those she most frequently wished repeated. Nothing could exceed the kindness of the excellent farmer and his kind-hearted wife to their humble dependants. They had known affliction in their own family, they had been visited by severe trials, and their hearts were ever open to the woes of those around them, they could feel for the sorrow-stricken, and sympathize with the mourner. They were a good specimen of the old school, faithful pious Christians, living and walking humbly under God's mercy, contented with their station in life, unspoilt by the over-drawn refinement of the present day. But they had not been exempt from the calamities of the human race—how few are spared!—it seems the common lot of all—we come into life sorrowing, and we depart in sorrow, for who is there that does not grieve at the remembrance that death came into the world by sin! This beautiful world and all the inhabitants thereof are all tainted with the

bitter curse that descended on our first parents, though, thanks be to our blessed Saviour, we are finally redeemed from misery; yet must we all pay the price until this mortality shall have put on immortality. "For as in Adam all die, so in Christ shall all be made alive. The first man is of the earth, earthy, the second man is the Lord from heaven."

Rachael Brown never expressed the least fear of death, she looked forward to the enjoyment of pure unalloyed happiness, solely through the merit of her Saviour; and, though she often expressed great regret at her own sinfulness and very great unworthiness, yet she felt that the sacrifice and righteousness of Jesus Christ was greater, being sufficient for the sins of the whole world, and that the day of death is better than the day of birth. She liked to talk of the last change, and used sometimes to say, she wondered how many hours would elapse before her spirit finally fled from its earthly tenement, and behold the Lord in all his glory; and, when she thought of her much loved boy who was gone before, fancy, ever busy, pictured his bright spirit hovering around his mother's humble pallet, waiting till the last summons should reunite the parted ones.

It was on a bright-tinted autumnal day that I paid my last visit to the once happy cottage; for, though I could not grieve that the release from suffering, so long hoped for, was come, yet I felt I had lost a humble friend and gentle monitor, from whose steadfast faith and patient resignation through affliction I had learnt much; for, though we all of us know what is right and becoming in the Christian character, yet how often do we act through life as though we did not. It was on a Saturday afternoon that this my last earthly visit to poor Rachael was paid; I found her sinking fast; but, seeing a bunch of grapes which I had brought with me, she could only whisper, "Bless you, bless you, for all your kindness to the living and the dying, I am happy, quite happy, the change is o'er me." Poor Rachael breathed her last a very few hours afterwards; she had a hard struggle, but her end was peace, and her Saviour's name the last word uttered! She died young in years, but fully matured in faith. It was harvest time, being a late season, and, as I watched the golden sheaves rapidly disappearing from the fields, I thought of my lowly sainted friend, who was gathered to her last home, a bright blossom early ripened, removed in due season from an earthly to a heavenly home. "That which thou sowest is not quickened except it die."

I called at the cottage on the following Monday afternoon, wishing to see the poor bereaved mother, but in this I was disappointed, as she was gone to the market town to purchase a few necessary articles, and the poor widowed husband was likewise out, and had taken little Willy with him, as he could scarcely bear the child to be out of his sight. I found the rosy-looking, sturdy, country girl, whom we had engaged to do the household work, very busy tying a black ribbon on an old straw bonnet; she desisted from her employment as I crossed the threshold, and jumping up with great alacrity she exclaimed, "I have been wishing you to call so much, ma'am; pray come up stairs, it is such a pretty corpse, do pray come up and see it, ma'am." Poor girl! death had no terrors for her youthful mind; she was just fourteen, a fresh, healthy-looking creature, the very personification of rude health; but who can trust to outward appearances? how often do they prove deceitful! and in this case, but a few, a very few years elapsed, and that active blooming girl was no more; carried off by a similar illness to poor Rachael Brown's—a lingering decline of nearly equal suffering. She was so earnest in her entreaties, and looked so disappointed at my hesitation, that I was induced to follow her up to the chamber of death,

and, whilst I was meditating on the calm placid features, and on the awful stillness which reigned around, telling of peace and rest to the mortal agonies of her I had so lately seen in pain and sorrow, Jane was vainly endeavouring to call my attention, my approval to the neatly lined coffin, and the pretty grave clothes which she asserted to be quite lovely like, and her only regret was that my visit had not been deferred a few hours later, that I might have seen the corpse when attired and lying in its last earthly receptacle preparatory to the grave. I tried to recal her thoughts to a more serious strain, more in accordance with the melancholy scene, but the only impression my words appeared to make on her young feelings was comprised in her parting observation, "Ah! ma'am, missus was lucky to have such a friend, I wish I may have such another, if I should ever need it; a real lady to be so fond of my poor missus!" This wish, though so lightly uttered at the time on her part, I never wholly forgot; and during the illness of the poor girl I was enabled occasionally to give her a little assistance, but she was blessed with the spiritual aid of a most excellent and faithful minister of the gospel, who attended her to the last, and I believe her end was peace. She belonged to a neighbouring parish, and the distance was too great for me to be often able personally to inquire after her, but she was fortunate in belonging to a parish where she lived under the ministry of faithful and zealous followers of the disciples of the cross.

Not many months after poor Rachael's remains were consigned to the silent grave, little Willy was seized with a similar attack to the one which had proved so fatal to his young brother, and we feared for many weeks that the widowed father would indeed be bereft of all he loved on earth; but it pleased God that Willy should struggle through his illness for a time, but he never fully regained his strength, though he was a little uncomplaining fellow; and he never afterwards was as quick with his book at school as other boys of his age; but he had many kind friends, and the wants of the motherless boy were amply provided for, as far as attention, good diet, and instruction could avail. Years passed away, and Willy had just numbered eight summers, when he began to show decided symptoms of his mother's malady; the same dry hard cough, and gradual fading away; there was, alas! no remedy; the flower was nipped in the bud, blighted by the taint of this life's mortality. The little fellow had no fear of dying, he said "he was going to heaven to be quite happy, for Jesus Christ loved little children, and died to save sinners;" he said "he used to dream of the brightness of heaven, and every thing looked light and sparkling;" he told his father not to grieve, for it was better he should go. It was about eight o'clock in the evening when we had the latest tidings of him; lying in his little cot, with his young bright thoughts raised to his heavenly home, and rejoicing in the prospect of beholding his Saviour, he said "Come again very soon, for I have not much more time;" and those last words were indeed prophetic, for he breathed his last at twelve o'clock that same night; peacefully and joyfully his sweet spirit winged its flight to those regions of bliss "where the wicked cease from troubling and the weary are at rest." He was laid by the side of those already departed; and his poor father—how my heart ached to see his bitter agony! But he got over his trials with more pious resignation and with far less bitterness of spirit than perhaps many better educated, more highly estimated ones, might have done; but the loss of this dear boy was, I believe, the severest stroke of all; he had so loved, so watched, so nursed that child, and now he was gone; his care was over; the memory of the past was all that was left to him on earth. Poor man, he left his cottage, the reminiscences were too painful, and he now works

for another master in another parish; he had learned by heart-felt experience to appreciate poor Rachael's love and affection for her youngest born; he has had sorrow upon sorrow, for consumption has carried off his gentle wife's successor—but she was a stranger to me; I could not bear to see another in the place of one I had so highly valued whilst in life. How inscrutable are the ways of God to our blinded vision, and past finding out. We see sorrow, sickness, and misery invading the humble dwelling of the cotter, and the princely palace of the noble; all are alike visited by the chastening rod, and well would it be for us if we would lay each passing lesson to heart, and let this truth be deeply graven on our memories, that we know not how soon our turn may come; we know not how long the goodness, mercy, and long suffering, of the Lord have been tried in each individual case. We are all sinners, every one of us, and have come short of the glory of God, and perhaps we each and all of us need to be reminded that the happiness and comforts of our earthly homes are but evanescent, and hourly liable to change. We none of us know in what form or manner such change may overtake us, or how our spirits may bear the chastening hand when it falls upon us or ours; such knowledge is, without doubt, withheld in infinite mercy to our manifold and great weakness; but thanks be to God we know in whom we trust; "For we are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

How often, in the first burst of grief and anguish, does the fainting soul forget this blessed hope, this evidence of things not seen; but let us earnestly strive always to bear in mind through each and every trial of our faith wherewith our strength is tried, that God is a God of mercy and of truth, and that he will not suffer us to be tempted above that we are able, but will with the temptation make a way for us to escape, if we do but pray aright, and remember the blessed saying that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation."

H. S.

#### EVANGELICAL EMBLEMS.

BY THE REV. W. STONE,

*Whitmore, Staffordshire.*

NO. III.

#### THE TRUE VINE.

THE high value attached by the Israelites to the indigenous vine of Palestine, and its noble and wholesome fruit, may be gathered from many passages of the Old Testament. In the patriarchal blessing, pronounced by Jacob on his sons Judah and Joseph, the emblem of the vine is particularly employed to prefigure the richness and fertility of their land, the increase and greatness of their posterity. Of Judah it was said, "binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes;" and of Joseph, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. xlix. 11, 22). Noah is the first person recorded as having planted the vine, and drank of the fermented juice of the grape (Gen. ix. 20, 21). Moses declaring the law of the Nazarites' vow (Num. vi. 1-4), distinguishes the true vine from which wine was made, from the common species, calling it the vine o

the wine, or the wine-vine. Other kinds there were, of a wild quality, the fruit of which was even poisonous, as we learn from 2 Kings, iv. 39, 41.

The land of Canaan, when taken possession of by the Israelites, was remarkable for the fineness and abundance of its grapes. The spies brought "a branch with one cluster of grapes, and bare it between two upon a staff" (Numb. xiii. 23), as an evidence of the fruitfulness of their promised inheritance.

This emblem, therefore, like others, was not chosen by our Saviour, for doctrinal illustration, without a particular adaptation to the immediate comprehension of his hearers. Our divine Lord and Master might have been seated, on the occasion of delivering this latest and parting address of consolation to his disciples (John xv.), in some part of the garden of Gethsemane, whither "he oftentimes resorted with his disciples," or some other spot, which commanded a close view of the hanging clusters of the vine. It might have been on some tranquil and cool evening, when reclining beneath a shady arbour, naturally formed by the intertwining branches of the vine, that the Instructor of mankind took occasion to direct the minds of the apostles to this significant emblem, whereby the relation in which he stands to his church, and the intimate union and saving connection of each true member with him, are pleasingly and profitably suggested.

"I am the true Vine," says he, "and my Father is the husbandman." Again, "I am the vine, ye are the branches" (John xv. 1, 5).

"This allusion is one of those beautiful references to nature, which, while they are most familiar, are most pleasing and comprehensive." The luxuriance and fruitfulness of the vine may aptly illustrate the infinite abundance of every good which resides in Christ, and the exhaustless supplies of grace which flow through him as the root and stock to all the connected living branches and shoots. Christ is the true Vine, the genuine, fruitful, salutary, flourishing vine, in contradistinction to the false, spurious, fruitless, and poisonous. To him alone it is given to have "life in himself" (John v. 26). In him is the fountain of spiritual life; "even as the Father hath life in himself," from which, as from the root and trunk of the vine, must be communicated all the fructifying spirit of grace and love, which constitutes the disposition and character of sound believers. The fruits of the Spirit in Christ were all the graces of perfect "goodness, righteousness, and truth" (Isaiah ii. 2, 5, Ephes. v. 9); "in him dwelt all the fulness of the Godhead bodily" (Col. ii. 9); and, as derived and reflected from him, believers manifest the same fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

When we reflect that Christ was "in the Father and the Father in him" (John xiv. 10), we may form some conception of the inherent goodness and glory which are united in the God-man, Christ Jesus. "In him was life; and the life was the light of men." "And this is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God hath not life" (John i. 4. 1 John v. 11, 12).

\* Goode's Book of Nature.

This true Vine planted on earth was a "planting of the Lord, that he might be glorified." The object of his taking the human nature into the divine was this: to impart, out of his fulness, the riches of grace, mercy, and peace, to bring nigh unto God them that were afar off, to unite in the bonds of an everlasting covenant of love "a people prepared for the Lord," a seed that should serve him, and declare his glory, for perpetual generations.

The body of the church, which he has purchased by his blood, is viewed in Christ, and spoken of in holy scripture, as Jehovah's vineyard. Under the dispensation of the law, God's church was "the house of Israel." "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes" (Is. v. 2, 7). This was the church of which the psalmist sang,

"Thou hast brought a vine out of Egypt.  
Thou hast cast out the heathen, and planted it;  
Thou preparedst room before it,  
And didst cause it to take deep root,  
And it filled the land.  
The hills were covered with the shadow of it,  
And the boughs thereof were like the goodly cedar.  
She sent out her boughs unto the sea,  
And her branches unto the river."

(Ps. lxxx. 8-11.)

Of this church, redeemed with the same blood of Christ, the inspired prophet complained—

"Their vine is of the vine of Sodom,  
And of the fields of Gomorrah:  
Their grapes are grapes of gall,  
Their clusters are bitter:  
Their wine is the poison of dragons,  
And the cruel venom of asps."

(DEUT. xxxii. 32, 33.)

"The ox knoweth his owner,  
And the ass his master's crib;  
But Israel doth not know,  
My people doth not consider."

ISA. i. 13.

"Yet I had planted thee a noble vine,  
Wholly a right seed:  
How then art thou turned into the degenerate plant  
Of a strange vine unto me?"

(JER. ii. 21.)

O that this may never be said of that holy plant, the church, newly grafted into the ancient vine which "in these last days" is opened and revealed unto us by the incarnation, atonement, and resurrection of Jesus Christ from the dead!—by whom "all that believe are justified from all things, from which they could not be justified by the law of Moses" (Acts. xiii. 39). And are we not all "the children of God, by faith in Christ Jesus? for as many of us as have been baptized into Christ have put on Christ" (Gal. iii. 26, 27); and "our life is hid with Christ in God" (Col. iii. 3). In the Lord's first vineyard "the husbandmen took his servants, and beat one, and killed another, and stoned another;" and last of all, when the King sent unto them his Son, "they caught him, and cast him out of the vineyard, and slew him;" wherefore, "he let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons" (Matt. xxiii. 41).



What watchfulness of prayer, and earnestness of striving, the church, as a body, and each member grafted into her communion, require that this encouraging prophecy of our gracious Lord may be fulfilled! Pray we, strive we, each in his several vocation and ministry, to carry out this fitting and desirable consummation—to “render him the fruits in their seasons.”

Let this solemn and affecting address of our blessed and compassionate Saviour to his disciples, where he shews the close and endearing connection and relation under which each member of his church stands to him, be deeply impressed on our hearts. Are we truly united to him, the only true Vine? Are we living, fruitful branches, drinking into his Spirit, and showing forth the fruits of faith? Or, having a name to live, are we dead before him? If we are in him, we are indissolubly joined; we taste and feel his love, we grow in grace (John xv. 5). But if we “abide not, we are cast forth as a branch;” we cannot bring forth fruit, however outwardly we appear attached; there can be no verdure of life, no leaf, no fruit, where no sap is drawn from the trunk or root. The dead branches, though seemingly connected, shall be cut off, and “cast into the fire.”

Let us seek a vital union to Christ; bearing the external marks of his disciples, let us strive to obtain the inward principle and characteristics. Let us spiritually feed on him, that we may dwell in him, and he in us; be one with him, and he with us! To be true branches, we must have the Spirit in our hearts, and produce the fruits of faith in our lives. Such branches “the Husbandman” will not “take away,” but nurture continually, with the dew of his blessing. He may, in his wisdom, see fit to prune and “purge them” with a “chastening” hand, to make them “bring forth more fruit;” but such chastening, though “for the present grievous, nevertheless afterward shall yield the peaceable fruit of righteousness unto them which are exercised thereby;” and “herein” also shall our heavenly Father “be glorified” (John xv. 2, 8, Heb. xii. 11).

#### NAIN.\*

THIS city, which was of the tribe of Issachar, and so called from its pleasant situation, is now a poor village, consisting merely of a few houses, and, although no monument of antiquity I could find in it, still, from the ruins scattered around, it must have been formerly of considerable extent. It is finely situated, having the vast plain of Esdraelon, with Tabor, and the mountains of Nazareth in front of it, and two miles distant is Endor, where Saul asked counsel of one who had a familiar spirit. Here a youth cut down as a flower at an early age, and the only son of a fond parent and disconsolate widow, was restored to life, by the mere word and touch of him who is the resurrection and the life. This leads to reflections of a solemn nature. Every one of our Lord’s miracles, wrought in confirmation of his divine mission,

\* From “Travels in the Holy Land,” by W. Rae Wilson.

† In the East there were many kinds of practices by which an insight into futurity was attempted to be obtained by those who used them (Jer. xxvii. 6, Isaiah xlvii. 9, Nahum iii. 4). Moses and others allude to these, (Exod. vii. 11, Id. viii. 7, Levit. xix. 26, Wisd. of Solomon xvii. 7). In the gospel history also we find allusion made to those “who used curious arts” (Acts viii. 9-11, Id. xiii. 6, Id. xix. 19, Rev. xxi. 8).

was obvious to sense, and open to scrutiny, unlike the lying wonders that have been palmed on human credulity; and farther, inasmuch as every one of them was a perfect, and manifestly superhuman work in itself, not less different would it appear from the gifts of healing, of which some individuals, while I am now writing, claim to be possessed. Moreover, in every instance of Christ putting forth this divine power, which lodged in him as its fountain head, there was an exercise of the very tenderest compassion, and willing benevolence, as it were, a two-fold exhibition of the Deity, in his dreadful attribute of omnipotence, softened by the loveliest features of his glorious character, blending with it unutterable love, which is the divine essence, and infinite mercies, whereof God is the Father. His entire life was indeed, without intermission, devoted to going about doing good to the bodies and souls of sinful creatures; for he before all the sons of men was immeasurably endowed the most richly with every best and noblest talent, and was also equally distinguished before all others, by his diligent use and improvement of them. Great, exclaims an inspired apostle, is the mystery of godliness—God manifest in the flesh! And it is even so; nor is there one subject within the whole compass of revelation itself which, to meditate aright, more impressively demands the cherishing of that frame of mind, so distinguished in those who, believing, have been taught Christ Jesus, even as babes sitting at his feet, by humble prayer, and patient searching of the scriptures respecting him. While thus only can they escape the danger of eating the forbidden fruit of a vain and presumptuous knowledge, beyond what is revealed—a sin which identifies itself with that so fearfully denounced, of adding to, or taking from, the words of the book of life!

#### MELCHISEDEK.\*

THE mysterious mention made in scripture of this remarkable personage, has given rise to long and learned controversy, as to what or who, precisely, he was. The majority of critics hold, that, although a very mysterious personage, he was, nevertheless, a mere man (perhaps the last priest of the patriarchal order), concerning whom every circumstance was providentially, and, by design, suppressed, except those which so wonderfully combine to constitute him a perfect type of Christ, a royal priest consecrated by the oath of Jehovah (Ps. cx. 4).

Other divines have considered Melchisedek to have been a manifestation of the second Person in the Godhead, vouchsafed to Abram for sufficiently important purposes; and, in his character of priest and king, receiving the homage of that patriarch, and authoritatively blessing him, perhaps to remind the Jewish nation thereafter continually of the living head both of their commonwealth and church.

The critical arguments connected with these respective views are somewhat elaborate, and do not appear to be very edifying; nor is it our present purpose to enter at large into them. We rather incline to the latter interpretation, though by no means decidedly; and we shall briefly state the leading inducements for coming to that conclusion, before we proceed to the immediate objects of this paper.

In the 14th chapter of Genesis (v. 18, 19, 20), we find the following brief narrative:—“And Melchisedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thine hand. And he gave him tithes of all.”

\* From the “Ulster Churchman.”

The only other mention of Melchisedek in the Old Testament is (Ps. cx. 4), "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek."

In the New Testament, no reference is made to this personage, except by the apostle Paul in his epistle to the Hebrews, where he supplies a long and very remarkable commentary upon the above concise statements (See Heb. v. 6, 10, 11; vi. 20; vii., *passim*).

Now, our chief ground, from the foregoing passages, for inclining to consider Melchisedek a pre-manifestation of Christ is, that, supposing this proved—taking it for granted—we find no difficulty of moment in reading the seventh chapter of Hebrews according to the plain meaning of the words; while supposing Melchisedek a mere human type, we seem driven to several very forced constructions of passages, and even alterations of the genuine text, in order to maintain the hypothesis.

He is described (Heb. vii. 3) as "without father, without mother, without descent, (marg. pedigree), having neither beginning of days nor end of life, but, made like unto the Son of God, abideth a priest continually."

Here it is said that all this statement merely means that he was not a priest of the Levitical order!—that, being a Canaanite, his name is not recorded in the Jewish genealogies, and that his history, as well as pedigree, are entirely lost. Surely this seems, at first sight, a forced way of telling the Jews those circumstances, if the apostle's object were merely to show that the priesthood of Christ need not be derived from Levi!

But, supposing this construction established, which, we confess, is most ingeniously, perhaps successfully, argued by the critics, we cannot consent that the word "abideth" be changed into the preterite "remained," and "continually" into "for his life." Whatever critical arguments may be adduced for such construction of the latter word (*ἡμετέρας*), there is no valid pretext for changing the present tense of the verb into the past, as Macknight does to sustain the common hypothesis.

But the 8th verse of this chapter, compared with the 24th, seem to place this matter in a still more difficult light. The 8th verse, without controversy, applies to Melchisedek—the 24th seems to apply to Christ; but, even if we refer it also to Melchisedek, the argument is not altered.

"And here men that die (*ἀποθνήσκοντες*) received tithe, but there he, [that is Melchisedek], (receiveth them), of whom it is witnessed that he liveth."—(v. 8; comp. Rev. i. 18; Job, xix. 25). But this (man, person), because he continueth ever, hath an unchangeable priesthood," (*ἀπαράβατον*, that does not pass away by succession, v. 24).

Now, if the first of these verses apply to Melchisedek, and the second to Christ, we seem to have a perfect identity of person established, rather than type and antitype. And, if both apply to Melchisedek, that seems a peculiar construction which would make him a mere mortal man, who is antithetically opposed to "men that die," (v. 8), "of whom it is witnessed that he liveth"—who "continueth ever"—who hath an unchangeable priesthood" (that passeth not away by succession).

We confess, however, that the weight of authority is in favour of Melchisedek's being merely a type, although the other view is not without the support of some good and great names. As the question is one rather curious than edifying, we shall not further discuss it; but in either case, abundant spiritual edification might be drawn from the names, offices, and character of this extraordinary type. His name, "King of Righteousness" and "King of Peace," is remarkable; and we may add, that the rabbins, who by no means allow him to be a pre-manifestation of Jesus of Nazareth, make

this name, "Melchisedek," to mean "the justifier of those that dwell in him." His bringing forth bread and wine (Gen. v. 18) for Abram's refreshment merely, as some suppose, seems rather a devotional or sacrificial act, and hints intelligibly at that of Christ (Matt. xxvi. 26-7). His blessing authoritatively such a man as Abram, is a plain proof of his divine commission, and of his consequent superiority over the patriarch of Israel (Heb. vii. 7). His executing, also, the office of king and priest (incompatible under the law of Moses), is remarkable. The kingdom seems to have been taken from Saul for attempting this union (1 Sam. xiii. 14); and Uzziah was awfully punished for a similar attempt (2 Chron. xxvi. 16, 21). But waving interpretations more fanciful, perhaps, than sound; and with the current of authorities, as is most safe, assuming that Melchisedek was a patriarchal priest, and king of Salem, intended strikingly to typify the Redeemer in these glorious offices, the narrative, short as it is, supplies one or two points of no little importance, historically and ecclesiastically. We allude principally to the existence, before the Mosaic dispensation, of an ordained priesthood, the necessity of a personal commission to the legitimate exercise of the office of a priest, and the allocation of tithes to the priesthood as a divine right, and not merely as a provision of any municipal law. It is observable, that Melchisedek is introduced as the "priest of the Most High God" (Gen. xiv. 18, 19), and blesses Abram, receives "tithes of all," quite as matters of course. There is no hint whatsoever at anything being done out of the usual way; and, according to the common mode of criticising such incidental notices of history, we may fairly assume, that the payment of tithes to the priesthood was a regular and established thing; as were also probably the precedent devotional acts of the bringing forth the bread and wine, and the blessing pronounced by Melchisedek. So the occasional notice (Gen. xxiii. 16) of Abram's paying "current money," is taken as a proof, that in that early age there was a currency established, and, as has been well argued, is no more the original of money, merchants, and merchandising, though it is the first allusion to those matters on record, than this transaction of Abram with Melchisedek is the origination of tithes or of priests. So Jacob (Gen. xxiii. 22) vows a tenth to God. But, in the 7th chapter of the epistle to the Hebrews, the apostle's argument will be found to connect very remarkably this matter of tithe-paying with the dignity of the priesthood; so much so as to make the receipt of tithes synonymous with being a priest. And the payment of tithes to Christ in the person of Melchisedek, by Abram the progenitor of Levi, he makes to be a badge, not only of the superiority of the Melchisedekal over the Levitical priesthood, but also of the authority of Christ himself (Comp. v. 8, 23, 24). Neither can it be said, that Abram's offering was a mere donation or gratuity, because the apostle here argues the greatness of Melchisedek above Abram, from the very fact of his tithe-paying (v. 4); and, if it had been a mere boon from Abram, the greatness would have been quite the other way; for the giver is greater than the receiver, unless the thing be given as a rent or tribute due. We may add, that the word translated (v. 6), "received tithes," is active (*δέδεκαρῶκε*), and means that Melchisedek exacted tithe as his due, or tithed Abram, who most probably offered it devotionally, as part of the thanksgiving to God for his victory. It is further to be observed, that Abram gave a tenth "of all" (Gen. xiv. 20; Heb. vii. 2); and therefore the argument, that he only gave a tenth of the "spoils of war" (v. 4), and that this proves nothing for tithe in general, is at once answered. It has been well replied, that so far from this logic being in any wise an objection against tithe, it only proves, that the spoils of war were titheable, as well as the goods of peace; besides, the word

(ἀροθίνας) means not merely "spoils," but first-fruits, or "tops of the heaps," thereby inferring that the best offerings were due to God of right.

This ascription of tithes to Christ, in his type Melchisedek, the apostle adds as no mean proof of the Redeemer's priesthood; although he also appeals to the prophecy admitted by the Jews themselves to apply to the Messiah. The two together he assumes as proof of his priesthood, asserting emphatically the necessity of a special commission from God, inasmuch as the regular succession was departed from. (See Heb. v. 4, 6, 10, and compare vii. 6, 7, 21, 24). How the intrusive exercisers of this office in our dissenting days will be enabled to prove such extraordinary commission, seeing they have it not by ordinary succession, it is for them to consider; and the consideration is awful, seeing that Christ himself took it not upon him, but was appointed priest, after the order of Melchisedek, by the oath of Jehovah; and began not to exercise his ministry until his appointment was ratified at his baptism (Matt. iii. 17).

With respect to tithes, we do not hope that the downward genius of an ungodly age will take wisdom to itself upon this point, and keep clear their title to their property, by paying the quit-rent of heaven. Those who love Christ, however, will perhaps presently be induced to consider their position, and the demands of the gospel, more conscientiously (See Malachi iii. 8, 9, 10). If God be the author and owner of all property, if he gave it out to man on lease, reserving a tenth of all as his own right, and that too for man's benefit, what "wrath against the day of wrath" has not this generation been treasuring up? Let it be observed, also, that so far from abolishing tithes, Christ actually sanctions it (Matt. xxiii. 23). And if the primitive Christians did not pay tithes, it was because the cause of Christ demanded the whole of their property—and they gave it. But afterwards, as soon as they ceased bringing their entire property into the common treasury, the tenth was devoted as due to God, and tithes were every where established again.

#### CHRIST THE SHELTER AND STRENGTH OF HIS PEOPLE:

##### A Sermon,

BY THE REV. G. C. ROLFE, M.A.

*Perpetual Curate of Hailey, Oxfordshire.*

ISAIAH xxxii. 2.

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

It was the apostle Paul's sentiment, as it is the sentiment of every faithful ambassador of Christ, that all the success of his ministrations must be solely attributed to the agency of an Almighty Power, working mightily in him and by him; and, when there dropped from his lips something which appeared like the confidence of boasting, that he had laboured more abundantly than the rest of the apostles, he immediately recalls the words, and acknowledges that all his sufficiency was of God; "yet not I, but the grace of God which was with me." It was the same apostle's wish, as it is the wish of every true minister of the gospel, "to preach not himself, but Christ Jesus the Lord," warning

every man, and teaching every man, both publicly and privately, that he might present every man perfect in Christ Jesus at the day of his appearing: it was his first and chief desire for himself, as it is the leading desire of every Christian, who knows his need of a better righteousness than his own wherewith to stand accepted before God, "to win Christ and be found in him:" it was too his humble determination, as it is the determination of every broken-hearted penitent, yet joy-inspired believer, sensible of the freeness and fulness of the salvation wrought out by his compassionate Redeemer, "to glory in nothing save in the cross of the Lord Jesus Christ." Now, the more we imbibe the apostle's spirit, walk in his steps, and aim at attaining his high attainments, the easier will be our pilgrimage through this weary wilderness, and the more triumphant our entrance into the heavenly and eternal land of promise.

The Lord Jesus Christ, then, in his person, his character, and his offices; in his life, his death, and his propitiatory sufferings; in his holy doctrines, his self-denying precepts, and his incomparable example, was the grand theme of the apostle's preached and written discourses; he had the pen of a ready writer, if not the tongue of the eloquent, to show forth the praises of him, who had miraculously called him out of Jewish darkness into the marvellous light of the gospel. In all the apostle's epistles, which form the main, and most doctrinal part, of the New Testament, every verse is, as it were, a hand-post, pointing out Christ as the way to heaven, both by example and suffering; his chief object seems to be to build up the believer on the only sure foundation, and to raise a goodly superstructure. In reading the Old Testament—a part of the holy scriptures too much neglected by some, because they can see therein little or nothing of the adorable Immanuel—the apostle was guided by the Spirit of truth to see how abundantly it testified of Christ. In the history of God's chosen people, in the lives of those eminent saints who obtained a good report through faith, and in all the ceremonies and sacrifices of the Mosaic law, he could perceive types and shadows of the nature and blessedness of the gospel; and, what was still more conducive to his spiritual edification, he was taught to understand how copiously, how clearly, and how powerfully "holy men of old," the inspired prophets and the sweet psalmist of Israel, spake of the sufferings and glory of the Messiah, of the humiliation of his first, and the triumph of his second, coming; of the commencement, the enlargement, and the perpetuity of his kingdom. For instance, we may imagine with what delight and thankfulness the apostle would

have read the passage from Isaiah that has been selected as the text; a passage, whose true force, and beauty, and application, may not generally be known to those who read, but do not mark, learn, and inwardly digest the holy scriptures. May that same Spirit, who guided the apostle in his interpretation of the types and prophecies, guide us also to a right and full understanding of the meaning of the text, and enable us to draw from it, in our present meditations, and throughout our future experience, the abundant consolation and the strong encouragement which it holds forth to the believer!

There is something which, at first sight, seems remarkable, in the wording of the text; it is said, "a man shall be as an hiding-place from the wind," &c.: now, had the prophet told us that the Lord God of Israel should be such a security, and such a refreshment to his people, the truth and propriety of the sentiment would at once be admitted by all; but, does it not sound strange in our ears, that poor, fallible, perishing man should be proclaimed as so powerful a stay and support to his fellow-man? Are we not therein directed to lean on a bruised reed? Does not this language seem to warrant our placing entire dependence, and building all our expectations on a fellow-mortal? How is it to be reconciled with other passages of scripture, which speak of man as nothing, and of God as everything? How, for instance, with the psalmist's advice and caution, "it is better to trust in the Lord, than to put any confidence even in princes?" How, with the prophet's exhortation, which speaks of the folly of deriving our hopes and our happiness from the promises of an ever-dying, and an ever-changing mortal, "cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" How, too, is it to be reconciled with another prophet's most terrible denunciation against such a confidence, "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart, in consequence, departeth from the Lord?" Surely, then, some being far more exalted than ourselves, far differently constituted from ourselves, must be the individual alluded to in the text. Who, then, is meant? Who is the man that is as a hiding-place from the wind, &c.? He is none other than the Man, Christ Jesus, God manifested in the flesh; he, who was with God from the beginning, and was God, but left the bright regions of the heavenly glory on an errand of mercy and love, to tabernacle in this vale of tears; he, who in his divine character was without body, parts, or passions, and yet a miracle of grace, and love, and humility; became bone of our bone, and flesh of

our flesh, to purchase for us an everlasting redemption from the penalties and the tyranny of sin. And here, be it observed, what a force and propriety there is in the language of the text: the mind and heart of the Christian are more powerfully affected on hearing that the Man, Christ Jesus, is such a stay and refreshment, than they would have been had it been simply stated that the Lord Jehovah should be a source of security and comfort. I mean, the Christian delights to contemplate Christ in his human nature. His becoming man, his dying as man, his ascending as man into heaven, are the circumstances which shew his astonishing love and compassion to our fallen race. He most strikingly commendeth his love to us, in that he remembered us in our low estate, took not upon him the nature of angels, but the nature of the children of Adam; and in that nature suffered as our surety and representative. As the great Captain of our salvation, then, was made like unto us, sin only excepted, we seem united to him by a tie of brotherhood, and approach the throne of grace with more confidence, feeling assured that our faithful and merciful High Priest can sympathize with us in our sufferings, can compassionate our infirmities, can succour us in our temptations, can extricate us from our difficulties, and can relieve our most pressing wants and necessities, both for the body and the soul.

But let us now, asking for the divine help, without which nothing is holy, nothing is effectual, proceed to consider what is said of the Man, Christ Jesus; or, rather, what are the great privileges of the believer, through the exercise of faith in the Redeemer. They are stated in the text as two-fold: first, his confidence, his deliverance, his safety, as pointed out in the words, "a man shall be as a hiding-place from the wind, and a covert from the tempest;" secondly, his peace, his repose, his refreshment from weariness, as pointed out in the words, "a man shall be as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Let us briefly consider the first privilege, the Christian's present and eternal safety through his interest in Christ. But here, let it be remembered, that the observations made are applicable only to the situation of the true Christian, who has been duly humbled under a sense of his sinfulness, and in the season of anxious inquiry has fled to Christ to lay hold on the hope of eternal life through him: let none, then, who are living in ignorance of Christ, and in neglect of his commandments, be saying to themselves, peace, peace, when there is no peace, no safety, no good hope; and cannot possibly be, till they repent, believe, and obey.

The Christian can look back to the time when it was far otherwise with him than at present; his views, his feelings, his hopes and desires, are now different from what they once were: not that his conversion was instantaneous and remarkable, but, as in the case of thousands, it might have been quietly wrought, and almost imperceptibly progressive. He, like every son and daughter of Adam, was born in sin, and grew up in sin; every day only added to the number of his transgressions: in this state of alienation from God he was not, perhaps, wholly regardless of moral and religious duties; he might have paid some attention to the observance of the Sabbath, but he did not find the services of that holy day to be a delight and refreshment to his soul; he might have endeavoured to walk in the path of the divine commandments, but his obedience was not hearty and uniform, springing from a principle of love; he might have read the scriptures at seasons, but the divine food was not as manna to a hungry soul; he might occasionally, or even regularly, kneel down to prayer, round the family altar, but his petitions were not offered up in faith, and fervour, and sincerity—they were the language of the lips, but not of the heart. The individual we have been supposing, may be chastened by a merciful Providence, with a loss of health, or of property, or of some near and dear friends; or he may be thrown into the society of some truly religious companions; or the divine blessing may more powerfully accompany the preached and written word. What follows? He becomes more and more sensible of the exceeding sinfulness of sin, of the greatness of his own offences, and of his constant need of an intercessor; he comes, with deep self-loathing, in the spirit of the conscience-smitten publican, to God by Christ, seeks to the Saviour, and finds the Saviour, as a hiding-place from the wind, and a covert from the tempest of the wrath of his offended Father.

In this new and happy state, the Christian enjoys great and various privileges; he is justified and accounted righteous through the Lord his righteousness, and sanctified by the Spirit of our God; he is delivered, and delivered for ever from the condemnation and curse of a broken law; the thick clouds of divine wrath are dispersed by the Sun of righteousness, and succeeded by a calm and heavenly sunshine; the gathering tempests of offended justice, so terrible, so overwhelming to the ungodly, have no thunderbolts, no terror for him; he is safe, for ever safe in the sure and only covert, the ark of Christ's church. In that asylum he has discovered a Goshen where no darkness or hail can

come, a mountain which the world can never move.

But not only is the Christian, through his knowledge of Christ, delivered from the penal consequences of sin—that is a mercy, an unspeakable mercy, for most assuredly he who has felt the intolerable burden of sin, and found that burden taken away, will cry out of the fulness of his heart, “blessed is he whose transgression is forgiven, whose sin is covered, blessed is the man unto whom the Lord imputeth not iniquity”—not only has the believer experienced this greatest of all deliverances, but he will find Christ to be a hiding-place and a covert from many temporal and unforeseen calamities; he will be as a wall of fire round about their earthly tabernacles; yea, their “walls are continually before him;” he will cover them in the shadow of his hand; yea, he will keep them as the apple of the eye:—angels too, who fulfil the divine will, and are appointed to be ministering spirits to the heirs of salvation, form the believer's body-guard by day and by night, and bear him up in their hands lest at any time he should dash his foot against the stones.

Not only, however, is the believer protected from unforeseen and unknown dangers, but what is a far greater mercy, he is delivered, through a firm trust in Christ, the sure hiding-place, the safe covert, even from the apprehension of evil. He may say with the psalmist, “I sought the Lord, and he heard me, and delivered me from all my fears.” In troublous times, when the judgments of the Almighty are abroad, when the winds of his just indignation are sweeping away the false refuges of the sinner, and the clouds of his hidden face are lowering and threatening to overwhelm them with a fearful desolation; at such gloomy seasons, as well as at all times, the believer's heart standeth sure, and he is not afraid of any evil tidings; come what may, his persuasion is, the Lord is on his side, and will in mercy grant, or in mercy withhold, the expected deliverance. It is not, thank God! an uncommon occurrence to see grace triumphing over constitutional timidity, on ordinary as well as extraordinary occasions, by a constant as well as an occasional operation; and this more especially in that sex, where we may usually see less natural fortitude, but more loveliness of piety.

Again, when we read that Christ is “as a hiding-place from the wind, and a covert from the tempest,” we are reminded of this comfortable truth, that the believer, through Christ, is sustained in hope, and patience, and resignation, in the trying season of personal affliction, when the pestilential winds are let loose from the divine treasury, com-

missioned to execute the divine purposes of grace, and the lowering tempest menaces to shatter to pieces the frail and corruptible tabernacle of the flesh.

Let this truth, too, never be forgotten, though last to be mentioned yet first to be regarded, Christ is as a hiding-place from the wind, and a covert from the tempest of the assaults of Satanic malignity. The enemy is sometimes permitted to come in like a flood, his evil suggestions rush with a torrent's force into the soul, and with one mighty sweep bear down the barriers of hope and confidence, his chilling blasts freeze to numbness the heart of flesh; he thunders in the ear the threatenings of the Mosaic law, and deafens to the sound of the still small voice of the gospel; yea, his fiery darts flash like lightning into the beclouded mind, and strike terror through the whole inner man. At such a crisis, what is the believer's resource? How can he recover himself? He looks up to Christ, who nobly vanquished in the desert, and looks not up in vain; he arms himself from the divine armoury, and goes forth successfully in the strength of the Lord of Hosts; he betakes himself to the ranks of the great Captain of his salvation, and so manfully lifts up a standard against the rulers of the darkness of this world: the Lord is nigh at hand to deliver him, the enemy is routed and driven off the field, and the exhausted, but victorious combatant finds, by experience, that Christ is a sure covert from every tempest, but especially from the desolating tempests of Satanic power, and malice, and subtlety.

But let us now pass on to a brief consideration of the second part of our subject, viz., the believer's peace, and repose, and refreshment from weariness, as intimated in the latter words of the text, "a man shall be as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

And O! what an important, what an encouraging, what a consolatory declaration is contained in these few words! may we be able henceforth to acknowledge their truth, by the testimony of our own experience! Remember, however, the full force of these heart-stirring words can with difficulty be appreciated by us, who, in this our highly-favoured land, live in a temperate climate, and are, happily, strangers to the extremes of either heat or cold. To catch the liveliness of the prophet's description, we must transfer ourselves, in imagination at least, to the scenes and the perils of the oriental traveller. The imagery is taken from the nature of the seasons and the character of the scenery in hot eastern countries, which were familiar to the prophet's observation; there, I need not remind you, there are large tracts of sandy pathless

deserts, where the weary traveller may walk mile after mile, and day after day, unsheltered from the burning rays of a vertical sun, the aching eyes unrefreshed by the sight of the lively and verdant green, and the parching thirst unquenched from the waters of the pure and bubbling fountain; there, again, the hurricanes are more fearful in their ravages than in our comparatively tranquil atmosphere, uprooting trees, unroofing houses, and spreading desolation far and near; there, the winds to be dreaded are not like ours, cold, and bleak, and freezing, but, what is much more to be dreaded, burning with a consuming and pestilential heat, and impregnated with the seeds of death; there, the tempests are, indeed, the soul-thrilling voice of an angry God, terrible in their aspect, and overwhelming in their effects. Remember, then, that the prophet spoke in reference to the winds and the tempests, and the soil of his own and surrounding countries. Remember, too, how appalling, how desolating those winds and tempests are, and the language of the first part of the text will then most powerfully remind us that Jehovah is indeed a consuming fire to his rebellious enemies, whilst at the same time he is a never-failing strength and security to his willing and obedient people.

In order, too, I would add, to conceive the full force of the latter words of the text, picture to your mind's eye the traveller bending his weary steps over such a weary land as has been faintly described; behold him almost ready to sink from the combined oppression of heat, fatigue, and exhaustion of spirits, his valuable stock of provisions, and his still more valuable flask of water, almost exhausted too; imagine, if it be possible, with what thankfulness of heart, with what an ecstasy of joy, when reduced to such a pitiable plight, the traveller would hail the sight of the distant river of water in such a dry and thirsty wilderness, or an approach to the cooling shade of the lofty over-hanging rock, in such a barren and sun-smitten desert. The shade of a tree, or a wall, and more especially the cooling shade of a rock, is always agreeable and reviving to the wearied traveller or labourer; and in a tenfold degree must it be so in the hot eastern countries: he reposes beneath its shadow, and feels himself a new man; he breathes, as it were, a different atmosphere, and finds himself in a different element; he drinks, too, at the passing stream, immediately his strength and his spirits revive, and he prosecutes his journey with renewed hope and alacrity.

Now as with the eastern traveller, so with the Christian pilgrim, as with the wearied labourer, so with the Christian husbandman;

he is, perhaps, distracted with the din of the noise, the tumult, and the bustle of the world, or too much captivated with the pleasures and vanities of life, and his thoughts are thereby taken off from the far more important concerns of the soul and of eternity, and a languor and deadness creep over and benumb the whole spiritual frame; or the mind may be oppressed with a weight of afflictions, bereavements, and trials; or he may be, for a time, overwhelmed with the pressure of the cares and uncertainties of business, and give way to unnecessary apprehensions of future embarrassment, and so suffer unbelief to usurp the dominion of faith; or he may be grievously assaulted for a season with the burning heat of sin and sorrow, which, with their pernicious influence, drink up all spiritual warmth and animation; or the fiery darts of Satan may infuse their deadly venom into the soul, and so destroy all that is healthy and vigorous within; or the warfare against the world, the flesh, and the devil, may appear, at the present, too arduous, and the Christian combatant is almost tempted to desert the standard of his general, and to throw away the divine armour as useless and cumbersome. At this critical juncture, how is the sinking Christian raised out of the waves of trouble and darkness? how is he strengthened with divine strength, and enabled to throw off the world's trammels? How can he gird up the loins of his mind, so as to persevere with increased diligence in the Christian pilgrimage? Prayer is his resource, the throne of grace is his refuge, the blood-stained mercy-seat is his hiding-place, the atoning sacrifice of Christ is his plea, his only plea, his all-prevailing plea, the promises of a covenant-keeping God, which are all yea and amen in Christ, are his strong encouragement; his hands, his eyes, his heart, are towards the merciful and faithful High Priest in the heavens; his thirst-soul is crying out and gasping for the living God, and he rushes to the fountain opened in Mount Calvary, more healing than Bethesda's pool, or famed Siloam's flood. What is the result? He is privileged to taste the fountain of living waters, and to find the shadow of the Rock of ages; he drinks, and drinks deeply of the inexhaustible river of life; he reposes, and reposes with renewed peace and hope beneath that refreshing and never-failing shadow; the barren soil is made fruitful, the wilderness blossoms as the Eden of the Lord, the dew of heaven descending, the soul emits the fragrance of a well-watered and richly planted garden; the Christian principle is impregnated with a fresh stimulus, his drooping *graces* revive, his spiritual health is re-es-

tablished, his humility is deepened, his love and zeal burn with a purer flame, his faith is strengthened, his hopes are animated, his affections are spiritualized; a calmness of confidence, a liveliness of joy, and a holiness of peace are diffused through the whole inner man.

In one respect, however, there is a dissimilarity in the situation of the eastern traveller and the Christian pilgrim. Thus far we have traced an analogy, but there is one circumstance which will not admit of comparison. The traveller's expectations are sometimes raised, only to be disappointed: not so the Christian's. Through an optical illusion, peculiar to those countries, the traveller imagines that he can see in the far-distant horizon the long-wished for sight of a lake or a fountain of water; immediately his hopes revive, his heart is cheered, and his pace is quickened only to discover at last that his hope was a mockery, and his imagination a dream. Not so the Christian pilgrim in his search for "the well of water springing up into eternal life," or the rock of his salvation: he never seeks the fountain or the shadow in vain; he is never deceived, never disappointed; yea, he may have more than he expects, desires, or deserves: there is a fullness of blessing, a riches of consolation, an abundance of peace to the anxious, the patient, the believing, the thirsty soul. The faithful and true witness hath said, "Ho, every one that thirsteth, come ye to the waters," and "Whosoever will, let him take the water of life freely;" and again, "I will pour water upon him that is thirsty, and floods upon the dry ground:" yea, he has not only promised, but invited and entreated; for, on the great day of the feast of tabernacles, he cried out and said, "If any man thirst, let him come unto me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water:" in other words, he shall be abundantly and inwardly watered himself, and shall abundantly and inwardly water others.

#### THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

NO. VI.

#### THE DREAM OF PILATE'S WIFE.

Numerous instances of singular dreams and extraordinary visions are to be met with in holy writ, and oftentimes particularly is our attention directed to those instances in the pages of the Old Testament scriptures. They partake of equal interest, while they possess great diversity in their character; for now we find a wicked and haughty Babylonish monarch tormented and troubled by the visions of his night season, and then a sainted apostle caught up into the third heaven, amid the seraphic harpings and lovely odours of the celestial state. In ancient times it pleased the



Almighty to suffer dreams and visions to subserve his high and holy purposes, and many and mighty results have been effected through this singular instrumentality. When he is desirous of showing to the household of the Egyptian king his omnipotent power in the decision of the fates of men, he causes a prisoner in his dungeon to dream a dream, and, as we behold the chief baker executed, and the butler released, we are amazed at the fulfilment of the dream, convincing us of the immutability of his will, "who putteth down one and setteth up another."

Hath he decreed that his beloved Son should commence and complete the mighty work of man's salvation, while at the outset a circumstance might occur to hinder the progress of the glorious scheme? He causes Joseph to dream, and he is warned to take the young child and his mother from the tyrannous purposes of Herod.

Are the heathen perishing for lack of divine knowledge, and an acquaintance with the means of salvation? A man of Macedonia stands at the bedside of an apostle, and cries "Come over and help us," and he obeys the summons, and good is effected thereby.

Hath he determined to shew mankind that it is impossible to attach inherent holiness to their character? Then Eliphaz the Temanite is terrified by a fearful vision, and we are impressed with the sublime and overpowering statement: "When deep sleep falleth upon men, fear came upon me and trembling, which made all my bones to shake, then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof, an image was before mine eyes, there was silence, and I heard a voice saying, 'Shall mortal man be more just than God, behold his angels he charged with folly.'"

I said that there was a great variety in the dreams recorded in the bible, and verily it is surprising to trace their diversity; some are of a most pleasing character, as for instance the dream of Jacob, when he saw the ladder whose top reached to heaven, and on which the angels of God ascended and descended; so also was the dream of Solomon in Gibeon, when Jehovah appeared to him, saying "Ask what I shall give thee," and great and deep must have been the wise and favoured king's delight, when he awoke and went forth to the ark of the covenant to offer peace-offerings, and afterwards to make a feast for all his servants.

The subject of the present paper is a dream, but we cannot rank it amongst those of a pleasing nature, on which I have just touched—it is the dream of Pilate's wife.

We hear nothing further of this woman than what is mentioned by St. Matthew, who is the only evangelist that alludes to the circumstance now under our notice. In the 19th verse, 27th chapter of the said evangelist's gospel, we are informed that when Pilate was set down on the judgment seat, his wife sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

The meek and persecuted Saviour was now arraigned at the bar of the governor. I have often paused as I have read the 11th verse of this chapter: "And Jesus stood before the governor;" the eternal Son of God standing before a creature of dust, a sinful creature, a being whom he could have in a moment destroyed, but he suffered it—he came to finish his work, and therefore "he humbled himself even to the death of the cross." Having been accused of the chief priests and elders, Pontius Pilate asked the infuriated multitude whom they would have released unto them at the feast, Jesus Christ, or a murderer, in the person of Barabbas. About this time it would appear the message came to Pilate from his wife, and it would seem that it was not altogether unaccompanied by some effect on the mind of this singular but wicked man, who grieved to reason with the Jews, saying, "What evil hath

he done? and who taking a basin of water washed his hands, and professed himself to be innocent of the blood of this just person;" thus using the very same expression adopted by his wife.

There is much truth as well as much poetry in the language,

"Conscience doth make cowards of us all."

In a most terrible degree does it act upon the wicked, accusing them of sin in faint whispers at first, which they succeed in stifling, till at length it thunders forth awfully in their ears the black catalogue of their infamy and shame. Pilate was a bad man, and therefore, though the subject of many a sting of conscience, and many a suggestion from this mysterious monitor, yet took no heed thereto, but suffered himself to do the deed which has handed his name down to mankind as the condemner and judge of the innocent Redeemer. His character is indeed held up to detestation in the page of scripture, and also Josephus and Philo Judeus represent him as a hard-hearted man. The bible furnishes us with no account of this individual's subsequent career, but Josephus informs us that having treated the Samaritans with great barbarity, he was compelled to appear before the Emperor of Rome, by Vitellius, governor of Syria: before he arrived, however, Tiberius was dead. Here Josephus stops, but we learn from Eusebius that he was banished to Vienne in Gaul, and that, unable to endure his degradation, he killed himself with his own hands: this took place about the 38th year of the Christian era.

We contemplate the dream of Pilate's wife to be a proof of God's determination to punish evil-doers, by compelling them to hear the voice of conscience, declaring unto them their iniquity; not that we have any reason to believe that this female had any personal share in the condemnation of the Saviour, but we look upon her communication of it to her husband, hastily (for she sent while he was on the judgment seat, on the very same day that she dreamt the dream), as a proof of the effect it had upon her own mind, for, says she, "I have suffered many things in a dream of him this night." Would that it had led her to a due conviction of sin, and to a faith in that blessed Saviour, whom her husband was about shortly to deliver up, saying, "Take ye him, and crucify him."

"Have thou nothing to do with that just man." It would have been well had Pilate taken her advice in one respect, but it would have been better if he had had somewhat to do with him, even as much as the dying thief, who, when stretched by the side of the crucified Jesus, received pardon, and a promise of Paradise.

And truly we must have every thing to do "with this just man;" we have sinned—we have crucified our Lord, yet by him alone can we be saved—by his wounds only can we be healed—by his death alone can we live.

"Rock of ages, cleft for me,  
Let me hide myself in thee."

## RECOLLECTIONS OF A TOWN PASTOR.

### NO. VI.

#### THE LORD'S DAY, No. 3.

SOME fifteen years ago, I was quietly seated in the office of the Society for the Suppression of Mendicity, in one of our universities, having been invited there to attend by one of the benevolent members of the committee, who had long given his attention to the best mode to be employed for the amelioration of the state of the lower ranks, and whose life may be spoken of as one entirely dedicated to the furtherance of the welfare of his fellow creatures.

Among the applicants for relief was a wretched



sickly-looking woman, leading a child, almost sinking to the ground from want of food; after some nourishment had been afforded, the poor woman was examined most kindly as to the exigencies of her state. She confessed that her husband was not far distant, with the other children; and that hearing of the Mendicity Society she had ventured to apply for relief. She did not heed her own debility, she said, but she could not bear to see her children famishing; and there was something about her which interested us much. I do not think I ever beheld, more beautifully illustrated, the strength of maternal affection. She was obviously no common pauper. She declared, in fact, she had never asked alms before, and I fully believe she never had. Her husband was a Spitalfields' weaver, and had been to Coventry in search of work, owing to the stagnation of trade in London; his application for employment had been fruitless; for there were many hands idle, and they were now returning to their parish, in hopes of being taken into the workhouse. We were led to understand, that, previous to her marriage, she had been an upper servant in a family moving in the highest ranks, where she had conducted herself with the greatest propriety, but had rarely an opportunity of attending public worship.

The sad tale of their present penury remains to be told. The husband, for many years, had held an important situation, at very high wages, in a silk manufactory, and, with his wife's earnings, might have realised a sum far exceeding that which could have been allowed to remain in a savings bank, and which might have set them up in a respectable business. They were generally frugal, and sober, and honest; but the temptation of Sunday excursions was too great for them; and in this way they spent nearly the whole earnings of the week. The chaise-hire, and the money spent at some tea-gardens or other place of Sunday amusement, often amounted to eight-ninths of their weekly earnings; and with shame—and I have no reason to suppose it was counterfeited—the acknowledgment was made, that for months not a member of the family had ever entered a place of worship, or a child received religious, or even any other instruction. The district in which they resided, indeed, was lamentably deficient in affording the means of grace; and it is a ground of much satisfaction to know that the most strenuous efforts, and likely to be crowned with success, are now making to supply this deficiency.

To the sabbath desecration alluded to the poor woman entirely referred her own present wretched condition, while she gave it as her solemn opinion, that much, nay by far the greater part of the misery of the locality in which she had lived, might be referred to the same unhallowed source. The officer of the society was sent to bring the husband and the remainder of the family; and the man bore ample testimony to the truth of the woman's statements.

My own experience leads me to the conviction that very much of the wretchedness to be found among the lower orders of the metropolis, and, in fact, of all great towns, may be referred to sabbath desecration, and it is impossible to read without feelings of the deepest regret, that it should have been proposed

to open some of our great public institutions for their amusement on the Lord's day. I am fully aware that a walk in a zoological garden, or in a picture gallery, may be attended with fewer evil consequences than frequenting the gin shop or sitting in the tap-room. But would it not be a grievous crying national sin, publicly to countenance such desecration? Would it not be a legal sanction to it, and have a tendency, in process of time, to introduce those scenes which disgrace so many of the great cities of the continent, and ultimately to sanction the opening of the theatres, those moral pests to the community? Can any Christian walk through many of the parishes of the metropolis and suburbs, and not have his feelings deeply wounded with the open desecration of the Lord's day, which everywhere presents itself? In going to officiate for a friend, I lately witnessed, within a few yards of his church, buying and selling, as openly and unblushingly as if the fourth commandment were blotted out of the decalogue; and this when every effort had been made by the clergy in the neighbourhood, and those who feel the importance of eternal things, to put a stop to the nuisance. And what a scene of bustle, confusion, and utter recklessness, may every Sunday be found at London Bridge. The extreme cheapness of steam navigation, and the almost countless number of steam-boats on the river, present temptations for sabbath desecration which too many are unable to resist. Surely the legislature must interfere. The interference will doubtless be scoffed at by the ungodly, but hailed with delight by the true servants of God. May those in authority by their deliberations, as well as by their example, seek to stem the torrent of sabbath profanation!

I do not mean to say that, while a country pastor, I had not much to contend with on the point in question; that I was not extremely annoyed with finding my church too often, on the summer evening, deserted for the skittle or the cricket-ground; and that I did not give great offence to many of the landed proprietors in the district, as has been already adverted to in a former series of papers, by my strenuous endeavours to remove the nuisance; still the effect upon the young mind especially, of the mode in which the sabbath is spent in the metropolis, must have a most pernicious effect; and I can speak from experience, when I affirm, that it has too successfully counteracted the efforts of the Christian minister.

I am unwilling to close these papers on sabbath desecration, without bearing testimony to the benefits which have resulted, both in London and in the country, from the efforts of the excellent society instituted for "Promoting the due observance of the Lord's day," the publications of which cannot be too widely circulated; and the reports of which contain statements which would astonish many who have not entered on the consideration of the subject, and excite most painful feelings in the bosom of every true Christian. Many will doubtless regard such institutions as got up by men of morose views, and what are vulgarly denominated methodistical principles; and we shall be told that there is at the present time a fanatical attempt to bring back the reign of puritanism. Now I am neither a methodist, Calvinist,

nor Arminian, nor do I think my opinions in the slightest degree fanatical. No man more gratefully celebrates this national festival of the restoration of the royal family. I do think, however, that the profanation of the Lord's day is a fearful and crying evil, and that every institution tending to lessen that evil deserves the cordial support of every well-wisher to the temporal, spiritual, and eternal welfare of his fellow-creatures.

### The Cabinet.

**RELIGIOUS EXCITEMENT.**—The spirit of excitement unhappily extends from the week-day scene to the temple of God, and the day of holy rest. It is carried from the world into religion; and instead of faith, hope, and charity, which were once the three graces that occupied the Christian pulpit, men now ask for stimulating speculations. Plain, scriptural doctrine is dull; a holy life is legal; faith in Christ, and the work of the Holy Ghost in the heart, are but milk for babes; and men will come in crowds to listen to any new phantasy; and they will not ask whether the preacher preach Christ and him crucified, and watch for souls as one that must give account, but whether he can entertain and stimulate their weary and feverish faculties; and provided he can do that, he may follow every mental vanity, he may discover unheard of meanings in the plainest texts, he may distort prophecy, he may even soar to miracles, and proceed till he and they who follow him fall into fearful delusions, and make shipwreck of their faith. Yet all this is tolerated, nay admired, because it satisfies the cravings of an excited spirit, and, instead of stilling the throbbing pulse, causes it to bound with new ecstasies of fever. And thus is the Spirit of God, speaking after the manner of men, straitened; because, instead of seeking him in the way of his own appointment, we wish to urge him to take the track of a vain and worthless popularity. Can we expect his blessing if, instead of keeping close to the cross of Christ, we are seeking out for specious novelties, which only lead us from it? The doctrine which lays not deeply the foundations of religion in a sense of human guilt and corruption—which leads the sinner as a penitent to the only source of hope—the only fountain opened for sin and for uncleanness—which raises highest the superstructure of all that is holy, and lovely, and of good report in the heart and life, grounded on love to God and faith in Christ—this may not be the most exciting, it may not be the most popular; but, if it do not attract idle crowds, it will interest and edify true worshippers, and be attended with that blessing without which all were vain. Under many a simple village discourse, to which men in these our excited scenes would think it scorn to listen, has the Holy Ghost shewn that he is not straitened; and repentance, and tears, and love, and joy, have told that souls were wending their way to heaven. The cross of the Redeemer has never been the theme of human admiration; and, if we take Christ as our portion, we must take him with his meekness and his quietude—with his reproaches and his stripes—with his tears of agony and his crown of thorns.—*Rev. S. C. Wilks.*

**CONVICTIONS.**—The intellect is the channel by which truth enters into and dwells in the heart. It is when the intellect is calm and enlightened by the Spirit of God, that conviction is deep. Convictions must, if smothered, rise again. They are buried alive, and will and must have a resurrection. True conviction drives to Christ, and gives the sinner no rest till the peace of God is established in the conscience. There is no grave for sin but in the bosom of Immanuel: there it dies eternally.—*Rev. W. Howells.*

### Poetry.

#### HYMN FOR THE SECOND SUNDAY IN ADVENT.

(For the Church of England Magazine.)

1.

'Twas fair to see the sun's bright gleam,  
And bask beneath his vernal beam;  
'Twas sweet to view the beacons of the night,  
The moon and stars in calm and silvery light.

2.

But lo! the sun hath fled away,  
Nor left the moon her borrow'd ray;  
The loosen'd stars drop feebly from the sky,  
The sea roars loud—earth feels her end is nigh.

3.

'Tis done, 'tis done—this world is past,  
The satiate flame hath blazed its last;  
And borne upon a soft, yet awful cloud,  
The Judge descends to doom the waiting crowd.

4.

The doom is o'er; the wicked go  
To realms of everlasting woe!  
The just ascend, nor shall they cease to rise,  
Till, with the Judge, they gain the inmost skies.

5.

No sun, no moon, no stars are there;  
Pure native light is all the air:  
Nor land, nor sea are there; for heavenly bliss  
Too gross were that, too changeable were this.

6.

How weary not the eternal hours,  
Nor fade, nor pall th' immortal bowers?  
God ever present, ever blest must be  
The bowers he breathes upon—souls that his glory see.

C. L.

#### EMBER WEEK.

(For the Church of England Magazine.)

BY THE REV. HENRY O'NEILE.

SPIRIT divine! from whom  
All heavenly gifts do come,  
Thy suppliant church now lowly turns to thee,  
Her chosen servants bless,  
Fountain of holiness!  
With wisdom, light, and inward purity.  
Give them discerning grace  
To fill thy sacred place,  
With priests and pastors for the Saviour meet,  
Who scorn each selfish end—  
Willing themselves to spend—  
And seek his scattered flock with patient feet.\*  
Spirit of Fire! impart  
Zeal to the waiting heart,  
And clothe the glowing tongue with words divine—  
Like to gold, fine and tried,  
Moulded and purified,  
Do thou from earthly dross their thoughts refine.

\* Vid. Exhortation in Service for the Ordering of Priests.

Spirit of love! controul  
 The motions of each soul,  
 And on this hour thy dove-like influence shed!  
 So may their fervour be  
 Temper'd by charity,  
 And with the truth, peace and good-will be spread.  
 Spirit of comfort! pour  
 Thy healing unction, o'er  
 The troubled church—and all her discord still!  
 For one harmonious end,  
 Her varied powers blend,  
 And with thyself her peaceful precincts fill!

Bath, 1840.

### Miscellaneous.

**JAMES WATT'S BOYHOOD.**—A friend of Mr. Watt one day came upon young James, stretched upon the ground, tracing with chalk all sorts of cross lines. "Why do you suffer this child thus to trifle away his time?" exclaimed the visitor; "send him to school." "You will do well to delay your judgment," said the father; "before condemning him, be good enough to find out his occupation." The harsh judgment was speedily reversed. The child of six was solving a problem in geometry. "James," said Mrs. Muirhead, one day, to her nephew, "I never saw any boy more given to trifling than you are; can't you take a book, and employ yourself usefully? There have you been sitting a whole hour without speaking a single word. Do you know what you have been about all this time? You have done nothing but shut and open, and open and shut, the lid of the tea-kettle; a d first, you have put the saucer in the steam from the spout, and then you have held the silver teaspoon in it; and then you have done nothing but pore over them, and bring together the drops formed by condensation on the surface of the china or the clear spoon. Arn't you ashamed of spending your time in that way?"—*M. Arago's Eloge.*

**SLEEP.**—Cabanis, in his curious investigations on the mind, has endeavoured to fix the order in which the different parts of our organization go to sleep. First the legs and arms, then the muscles that support the head and back; the first sense that slumbers, according to his notions, is that of sight; then follow in regular succession the senses of taste, smell, hearing, and feeling. The viscera fall asleep one after the other, but with different degrees of soundness. If this doctrine be correct, we may easily conceive the wild and strange inconsistencies of our dreams, during which the waking and the sleeping organs are acting and reacting upon each other.—*Dr. Millingen's Curiosities of Medical Experience.*

**CONFIRMATION.**—From this conduct of the apostles (Acts viii. 14, 15) the ancient primitive church has uniformly required, that those who are admitted as infants into the Christian church by baptism should, in maturer years, be confirmed in their Christian profession by prayer and imposition of hands. Though the extraordinary gifts of the Spirit were conferred only by extraordinary men, appointed for that especial purpose, it was believed that his ordinary gifts might be imparted by the authorized ministers, who were set apart for the service of the sanctuary. As the miraculous gifts were requisite at the first formation of the Christian church, so now, when the Christian religion is fully established, its ordinary influences are equally necessary to enable man to recover the lost image of God, of which he had been deprived by the fall. It is but too usual, with a certain class of religionists, to undervalue the external rites of Christianity: but it is our duty to examine whether any, and what rites were observed

by the apostles, and to follow their authority; rather than inquire into the reasonableness or propriety of the apostolic institutions. The Roman church has erred by adding to the enactments of scripture; the opposite extreme is to be no less avoided, of depreciating or neglecting its commands. That church is most pure whose discipline approaches the nearest to that which was practised by its divinely appointed founders, and is recorded for our example in the New Testament. I conclude this subject by availing myself of the high authority of the pious and eloquent Bishop Horne, who observes, that although "the government and discipline of the church will not save a man, yet it is absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is a poor paltry thing; but break it down, and all they that go by will pluck off her grapes. And no sin has been punished with heavier punishments for that reason, than throwing down fences, and making it indifferent whether a Christian be of any church or none, so he be but a Christian, and have the birth of the inspoken word. But if Christ left a church upon earth, and ordered submission to the appointed governors of it, so far as a man resists, or undervalues this ordinance of Christ, so far he acts not like a Christian, let his inward light be what it will."—*From the Rev. G. Townsend's Arrangement of the New Testament.*

**THE CHURCH ROBBED OF HER MAINTENANCE, ON PREFERENCE OF REFORMATION.**—Dionysius the Tyrant, entering into a temple of idols, took away from the chiefest among them a cloak of gold; and being asked why he did it, his answer was, "This cloak is too heavy for summer, and too cold for winter." But this was a cloak for his covetousness. And thus it is with some in these days: they will strip the church of her maintenance, to keep the clergy from laziness; and they tell us that "the king's daughter is all glorious within;" so as they may pocket up her raiments of needlework and fine gold, it is no matter how she is without. They profess encouragements to the ministers of the gospel, and in the meantime pare off a great deal of their necessary maintenance. But let them know that it is scandalous maintenance that makes a scandalous minister, and that a beggarly clergy is always the sign of a bankrupt religion.—*From Sibald's Sermons, 1638.*

**SAREPTA.**—This village, about half-way between Tyre and Sidon, is distinctly seen on the summit of a mountain. Though humble in point of appearance, it has been eminently distinguished as the residence of the prophet Elijah, where, during a famine in Israel, a widow, who had presented her little all to the prophet, from her barrel of meal, was rewarded in a manner as bountiful as miraculous,—an act which subsequently received a still higher recompence, by the restoration of life to her only child, in answer to Elijah's prayer. The altitude of this place brings to mind an observation that dropped from the lips of our Redeemer (Matt. v. 14). The vines here have been celebrated, and remind us of that abundance which fell to the lot of Judah, in the blessing he received from Jacob, metaphorically represented by washing his garments in wine, and clothes in the blood of grapes. Noah was the first who cultivated this fruit, and experienced its intoxicating quality. The wine of Sarepta is so very powerful that the strongest person can drink but little of it.—*Rae Wilson's Travels.*

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UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



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CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## JESUS THE STRENGTH OF THE POOR AND NEEDY.

BY THE REV. WM. STONE, M.A.  
*Whitmore, Staffordshire.*

THE influence of pure religion upon the mind is one most soothing and strengthening throughout all the trying scenes and circumstances in which we may be called to engage. This is a fact which ought to recommend itself to the serious consideration of every mortal child of sin and sorrow. It is impossible to live long in the world without having plainest conviction set before us of the insufficiency of earth, and its transitory concerns, to furnish anything like abiding solid hope, joy, peace, or satisfaction. The comforts and conveniences of life may, for a season, engage and gratify; the cares and business of life may, to a certain extent, interest and occupy attention; the pleasures and attractions of life may for a time enliven and amuse the senses; but what are these, in their real weight and value, in the account which we are preparing each day to give in for eternity? What are these towards fitting us to appear before the Judge of quick and dead at his coming? What are they, amid "the changes and chances of this mortal life," towards administering to the necessities of the soul in the infirmities of the body, in the frowns of divine judgment, and the prospect of the opening grave and of unveiled eternity?

In these days of Christian light and experience men cannot but see, in the intercourse of society, manifest proofs of the soothing power of true religious belief upon the mind and temper, the condition and character, of many among whom they move. The statements drawn from

holy writ, of "peace and joy in believing" possessed by the servants of God and disciples of the cross, are not, as some might suppose, beautiful chiefly in theory, but vague and never realized in practice; pleasing to reflect upon, but impossible or unlikely to be experienced and exhibited in the life. On the authority of God's truth it is stated, and in the daily course of the believer's pilgrimage it is known and felt; and men, even of the world, cannot but at times feel convinced and assured, though they will not always confess it, that, however exalted many of the declarations and promises of the divine blessing to the true believer in his present course may be, they are not sublime and beautiful in the written letter merely, but their "faithfulness and truth" are most fully tested and proved in the actual experimental course and progress of this transitory life.

The statement, therefore, with which I set out, that the influence of our pure and scriptural religion is calculated to cheer and strengthen the soul in all the most trying times of this our mortal career, is one which recommends itself to us, both as being the substance of God's revelation of himself for our belief, and as being the very thing which we each need in our relation to God, and in our condition and experience in the world.

It is with this gracious conviction that we may regard the Saviour as "a strength to the poor," just as he is spoken of in the 25th chap. of Isaiah. A very consoling truth to a vast multitude of our fellow creatures!

A great proportion of fallen mankind are by birth doomed to a low estate in the world, bearing, more evidently than others, the entailment of the curse pronounced

Adam, when he became sinful and mortal—"In the sweat of thy face shalt thou eat bread" (Gen. iii. 19); and shewing, in a more marked and literal form, "the sore travail God hath given to the sons of man to be exercised therewith" (Eccles. i. 13). It is the will and intention of God that it should be so; "the poor shall never cease out of the land" (Deut. xv. 11); "the poor" (said our Lord to his disciples) *ye have always with you*" (Matt. xxvi. 11). Poverty, as a condition in human life, is a consequence of the fall of man. As long as man is born in sin, is mortal, and inhabits a fallen world, so long must we expect the state of poverty to exist and continue. Yet this very state, however abject it appears for an immortal soul's portion, is mercifully overruled by God to the most wise and gracious purposes. By it man is linked, in strongest claim, to his fellow man; and by it the soul of man is most readily and effectually drawn up to God. By it human society is held together by the firmest and most useful bonds; and by it the eternal riches of heaven may be made an easy and imperishable gain.

For, as I desire to show, Christ, the Saviour of sinners, is an especial "strength to the poor." He himself, the Lord of Glory, honoured the condition of human poverty, by entering that very condition when he "came into the world to save sinners." As he has glorified human nature by taking upon him a body of our flesh, so he has glorified the "low estate" of that nature by choosing the poor man's lot and condition in preference to others. He took not, as he might have done, the grandeur of the great, the power of the princely, or the opulence of the rich; but he came as one "of no reputation, and took upon him the form of a servant;" he "grew up as a tender plant, and as a root out of a dry ground," having "no form nor comeliness," and "no beauty that we should desire him" (Philip. ii. 7, Is. liii. 2).

And, when he so came and preached glad tidings of salvation, he showed that his message was particularly suited to the poor. "The poor have the gospel preached to them" (Matt. xi. 5)—this he stated to John's disciples, as one characteristic evidence of his Messiahship, spoken of by the prophet (Is. lxi. 1). It was suited peculiarly to them, because it was plain to the commonest understanding, it brought a lasting remedy to their peculiar humiliation, it held out eternal riches, honour, and dignity with God, after the penury, the ignominy, and degradation of earth. It shewed the terms and conditions of its covenant to be even easier to the poor than to others; for the poor are removed, by their condition, from many dangerous snares which *lie in the way of the rich and elevated*. They

have less to attach them to the world, less (humanly speaking) to keep them from Christ, than many others in a higher sphere. "How hardly shall they that have riches" (said our Lord) "enter into the kingdom of God" (Mark x. 23); whereas, he also observed, in the very first of the beatitudes pronounced in the sermon on the mount, "Blessed be ye poor, for yours is the kingdom of God" (Luke vi. 20).

Christ, then, though presented, equally for the acceptance of all who will embrace in their hearts his gospel, the salvation and strength of the soul of every one that believeth; yet is in a peculiar and especial manner (as connected with their circumstances in the world) "a strength to the poor." Poverty brings in its train many severe trials. There are hindrances in the way of "men of low degree," of a kind differing in force from the temptations of those "in high degree;" yet such as are often of serious influence in keeping them back from the comforts of the gospel.\* But Christ, "the Author and Finisher of our faith," if apprehended by the poor, and taken as their hope of pardon and reconciliation through faith in his name, will be found a sufficient help for them in every day of danger and every circumstance of need. His promise, to keep and sustain to the end all who commit their souls to his care, will not fail to be fulfilled to the poor. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Is. xli. 17). "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not, behold, your God will come with vengeance, even God with a recompence, he will come and save you" (Is. xxxv. 3-4). "Whosoever believeth on him shall not be ashamed" (Rom. ix. 33). For "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James ii. 5).

"To the needy" under any view of the case, whether temporal or spiritual, strength must be looked for in Christ. By nature all are classed on one level of abject spiritual poverty and need before God. The soul is completely destitute of ability and competence to serve and honour God. It lies like a shattered wreck on the sea of life, among rocks, from which it can never get off, nor right itself, by any powers of its own, or any lever to be applied solely by fellow mortals. But the Spirit from on high, dispensed by Christ through the gospel, comes to the aid, being freely offered to any who will partake of the all-sufficient gift. "Ho, every one that thirst-

\* See Prov. xxx. 8, 9.

eth, come ye to the waters!" "Whosoever will, let him take the water of life freely" (Is. lv. 1, Rev. xxii. 17). Christ offers forgiveness of sins to all who will repent and turn to him for pardon; he has power and authority in himself to do it; he is "the Lord of life; he is "the light of the world;" he has "suffered for sins, the just for the unjust." "Believe, therefore, (says he to the needy soul of the guilt-encumbered sinner) and thou shalt live!" "Ask, and it shall be given you." Ye need pardon; ye must obtain it if ye would be saved; the means lie before you; "my grace is sufficient for you;" "my strength is made perfect in weakness."

Thus the soul, in its need and sorrow through the burthen of unpardoned sin, finds strength in Christ, whenever "by grace through faith" it lays hold of Christ as its Redeemer. The "weary and heavy-laden" hence find rest, when they come to him, surrendering to his Spirit's teaching and consolation their sin-distressed souls. They also find strength in him throughout every stage of their earthly course. In spiritual distress, when the enemy comes in like a flood, taking advantage, perchance, of bodily infirmities or worldly tribulations, the promises of Christ to his believing flock arise to sustain and strengthen the soul with steadfastness of "faith in God," and perseverance of "hope unto the end." "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;" "fear thou not," therefore, "for I am with thee, be not dismayed for I am thy God!" "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Is. xli. 10, 18). "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "The salvation of the righteous is of the Lord, he is their strength in the time of trouble" (Ps. xxxvii. 3, 11, 23-25, 39). Further it is declared for the comfort and strength of the "needy in his distress," "Many are the afflictions of the righteous, but the Lord delivereth him out of them all; he keepeth all his bones, not one of them is broken. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate" (Ps. xxxiv. 19-20, 22).

#### TRE SLEEP OF THE SOUL\*.

WHAT are the arguments from the scriptures, which the advocates of the sleep of the spirit bring forward in support of their notion? They insist much on death being spoken of as a sleep, and the dead as those that are asleep. Of course, if it were plainly stated in scripture that the spirits of the departed are asleep, and that this sleep was spoken exclusively of the spirit, and not of the body, or equally of both, there would be no room for diversity of opinion on the subject; but the whole controversy turns on the question, is the spirit or the body spoken of, when the dead are said to be asleep?

No, in Deuteronomy we find God telling Moses (xxxii. 16), "Behold, thou shalt sleep with thy fathers." And again, God tells David by Nathan (2 Samuel vii. 12), "And when thy days be fulfilled, and thou shalt sleep with thy fathers." We read, besides, of the kings of Judah and Israel, that they slept with their fathers. But if any stress of the argument has ever been laid on such passages as these, which occur in the Old Testament, it is observable that, in general, such passages might have been translated, "thou shalt lie down with thy fathers," the Hebrew word meaning nothing more. It is the prostrate posture of a dead and buried body which is referred to. Hence it cannot be shown from these passages that the spirit, in any sense, sleeps or lies down. But the word sleep is used in the New Testament. Thus our Saviour says of the ruler's daughter, "The maid is not dead, but sleepeth." "That is," says Dr. Hammond, "the maid is not departed so that she shall not return again; but death shall not continue above the space of an ordinary sleep." And so, likewise, Christ says he was going to wake Lazarus out of sleep.

The parable of the ten virgins is scarcely ever interpreted so that the sleep of the virgins typifies their death; but, if it did, we might suppose the sleep of the body referred to here as it is in other passages. It would appear that, on all occasions where death is represented as a sleep, it is nothing more than a covert way of speaking of the resurrection, and applies not to the spirit but to the body.

There were many Sadducees in our Saviour's time, men who believed that the spirit was extinct at death; and that, of course, there would never be any resurrection of the body. The death of the body they looked upon as its annihilation. To talk of the body, therefore, as asleep when it was dead, was to give them quite a new idea of its dissolution. It was teaching a new doctrine by a simile or emblem, which was one of our Lord's most usual modes of giving instruction, especially when it would be unpopular in a plain and unfigurative form. It was as though he had said, persons who have departed from the body have not, as you suppose, left it for ever, but they shall rise again, just as persons who are asleep after a time awake and arise, displaying, too, fresh strength and energy from the refreshment of sleep. And, to give an assurance that death was the sleep and not the annihilation of the body as such, he raised Jairus' daughter and his friend Lazarus from this sleep. And further, he himself awoke from this sleep the third day after his decease; and, at the same time, by his unheard but omnipotent voice, called many slumberers from their graves at the time of his resurrection. And the phrase, "them that sleep in Jesus," surely refers to the cheering fact, that none of the dust of saints shall be lost, but that it is all under the guardianship of Jesus as the head of the church; and that Jesus, as the resurrection and the

\* From "Disembodied Spirits, their state between death and the resurrection," By James Whytt, M.A., curate of St. James Clarksburg, London: Painter, 1840, pp. 32. We had occasion some time ago to make favourable mention of Mr. Whytt's small treatise on "Backsliding;" we can speak in equal terms of the present work.

life, will resuscitate it again, bringing bone to its bone, and flesh to its flesh, till it be "raised again a glorious body, not having spot or wrinkle or any such thing." In this way all the passages speaking of the sleeping saints may fairly be explained. The whole mistake has arisen from taking that in a literal which Christ spoke only in a figurative sense. Christ compares death to a sleep, because, as a person asleep wakes after a time, so the dead, as though only asleep, will rise at the trumpet-blast of the archangel; and further, because as a person awakes from sleep refreshed and full of energy, so the saints shall rise with bodies endowed with health, beauty, and immortality, very different from those which were committed to the dust, all disease and corruption. If any person cannot imagine how a dead body, which we are aware is itself nothing more than a lump of clay, can be said to be asleep, let him reflect whether, as an emblem of the resurrection, it is not highly expressive. Every one knows that emblems must not be pressed too far; and, if there is one or two striking points of resemblance between the sign and the thing signified, it is as much as we shall find generally to be the case in God's word. And, if we were to press the acknowledged parables or emblems in God's word too far, supposing that the emblem must agree with its antitype in every particular, we should be doing violence to God's word; and, in fact, using all the means in our power to banish imagery, which is the grace and ornament of language, from every kind of composition. And further, if it be objected that the dust of the saints is dispersed in ten thousand directions, or is transfused into other substances, or rarified by the atmosphere, let it be observed that in this world we are not acquainted with any such thing as annihilation; and, if this dust is still somewhere, and nobody will say its place or form can be unknown to God, it may properly be said to be "asleep," because it shall rise again. We may not limit the Holy One's omnipotence by our feeble and contracted views, or suppose that what is impossible with us is so with God, remembering that it is his province even to "call those things which be not as though they were."

Those, then, who hold that the sleep of the spirit is taught when death is called a sleep, fell into the mistake in the following manner:—they saw the body was not asleep but actually dead, and so, when Christ spoke of death under the emblem of a sleep, they supposed, as the body could not be referred to, that some other part of the man, not the body, was intended. Hence they supposed he must allude to the spirit, and on this slender foundation they drew the inference, that the spirit was in an insensible state until the resurrection. A little reflection on the passage already quoted, "the maid is not dead but sleepeth," would have prevented the whole mistake; the maid was dead, for they laughed Jesus to scorn when he said she was only asleep. He did not surely mean to say the spirit was not dead, for he was not surrounded by Sadducees at that time. But Jesus Christ denied that her body was dead according to the idea of death which is natural to us all, namely, that a resurrection is all but impossible. The death of the body was not such a dissolution as this; it was only a temporary stupefaction or sleep of all the nerves, limbs, and powers of action; her spirit, too, did not awake from sleep, but it came again. There is one passage in the Revelation, xiv. 13, which is considered to favour the sleep of the spirit by the advocates of that opinion. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours." Much stress is laid upon their resting from their labours; but surely we may understand how they may rest from their labours without supposing their spirits to be in an insensible state. We are required, *let it be observed*, to show from this verse, that their

spirits are in the enjoyment of blessedness, which we must confess to be a very strong expression, if applied to the sleep of the spirit; especially, since bad men as well as good are equally privileged in the intermediate state, according to the doctrine of the sleep of the spirit.

Another grand argument, used by those who hold the sleep of the spirit, respects the day of judgment. Great stress is laid on the day of judgment, as being the period when every man's cause will be tried, and his sentence pronounced; and they consider it inconsistent with this view to suppose that a man will know his destiny previously to the day of judgment, which a state of suffering or bliss immediately after death would of course imply. Now, I think the answer to this reasoning very complete; so far from our knowing nothing of our future destiny till the day of judgment, every man may ascertain during his mortal life what are his prospects for eternity. Every man who is going on in a course of wilful sin may find out from the bible how he will be dealt with in the day of judgment. Bad men will find that "according to God's fear so is his wrath." But if we suppose wicked persons delude themselves with false hopes, and so will be astonished to hear their terrible doom in the day of judgment, yet the case of the believer is very clear from scripture. Every Christian knows that in the day of judgment he will be placed on the right hand of the Judge. We read in John iii. 18, "He that believeth on him is not condemned." From this it is plain that the curse of a broken law does not hang over a believer, Christ having been made a curse for him. But some might say, though the believer is not condemned now, can we be sure he will not be condemned in the day of judgment? Hear, then, our Saviour, by the same evangelist (John v. 24), speaking thus:—"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Besides, the scriptures everywhere encourage the believer to feel the most lively assurance of the love and faithfulness of God; but surely, the very foundation of these feelings would be undermined, were a veil of obscurity to hang over our future destiny, not to be lifted till the day of judgment. A state of awful suspense, rather than of holy confidence, would become creatures so circumstanced. It is no answer to these remarks to say that many, imagining themselves to be believers, are deceiving themselves, and are not such in the sight of Jehovah. These persons have not carefully examined themselves, or studied the word of God with prayer, to learn what are the principles, character, and conduct of true believers. But if it be asked, can a man know when he believes? St. John answers (1 John, v. 10), "He that believeth on the Son of God, hath the witness in himself." Belief, therefore, being an ascertainable thing by the witness of the Spirit, our Saviour declares that the believer shall not come into condemnation, that is, shall be acquitted in the day of judgment. Now this is quite enough to show that the sleep of the spirit in the intermediate state is not necessary, in order that we may not know our sentence before the day of judgment, for I have shown that every man may know it beforehand, and the Christian does know it. Perhaps it may be asked, what then is the grand design of the day of judgment, when both men and wicked angels shall appear before the judgment seat of Christ? It may be answered, not so much to inform each individual what he may expect, as to justify the righteousness of God before an assembled universe. There have been, and still are, doubtless, some in the visible church, who have the reputation of piety, but who are hypocrites at heart. Their hypocrisy passed, perhaps, to the grave undetected, or even without a sus-

picion of it in the minds of others, and their piety may be carved in the smooth and polished marble. But they knew more of themselves than the world knew of them; and the day of judgment will serve the purpose, not so much of opening their own eyes, as of opening the eyes of all the world, and exposing their real character to the gaze of angels and men. St. Paul seems to hint at this (1 Cor. iv. 5): "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness; and will make manifest the counsels of the heart." The same may be said of backsliders. Christians may fall for a season and repent, but, though the world will give them credit for falling, it will be very slow in giving them credit for repenting; but God will prove a juster judge than a censorious world, and in that day shall every penitent backslider, though denounced by man, "have praise of God."

But the advocates of the sleep of the spirit further state that the day of judgment is always appealed to as the motive for piety, and not the happiness immediately after death. Now the day of judgment is not, I think, always appealed to, as I shall endeavour to show by some texts I will quote ere long; but it is oftener appealed to, because then the body, soul, and spirit being all united, will partake either in the glorious acquittal, or heart-rending condemnation. But in the separate state, the man not being entire, wanting (that is) his body, which was either the instrument of righteousness or sin, will not be fully blessed or fully punished.

It is observed by one writer, who rather leans to the opinion of the sleep of the spirit, that St. Paul, in his first epistle to the Thessalonians, chap. iv. 13, does not there state that the deceased Christian friends of the Thessalonians were in a state of enjoyment, but alludes only to the joyful resurrection which awaited them. But, surely, any one reading the context will see that St. Paul's topic of consolation touched on the hope that there was a reunion. The Thessalonians deeply regretted the loss of their friends: St. Paul assures them of the certainty of a reunion. They thought the day of Christ was at hand: then, if so, St. Paul tells them that Jesus would bring with him their deceased friends; and, if they died previously, St. Paul does not deny that they would see them previously. The last two verses of the 11th chap. of the Hebrews do not militate against the happiness of the saints immediately after death. The promise they had not yet received is the one mentioned in the 35th verse, namely, the "promise of a better resurrection," which is reserved for the close of this dispensation, when God will have accomplished the number of his elect, and both Jewish and Gentile Christians, as one body, of which Christ is the head, be made perfect or complete.

I shall now consider the last answer which another class of Christians give to the interesting question, What is the state of a man's spirit after it has left the body?

They say that it is in a state either of torment or felicity. We may, for a moment, look at a word or two used in the bible, referring to the state of the dead. The Hebrew word "Sheol" frequently means the grave, or the place and state of the dead. Thus Jacob says "he would go down into 'sheol' (or the grave) to his son, mourning." The word is used to express the place of condemned disembodied spirits. The psalmist says (Ps. ix. 17) "the wicked shall be turned into 'sheol,' and all the nations that forget God." Some would explain this merely of the grave; but the words are plainly a threatening, and if they are not applied to the place of punishment, they have no force at all. But this word is used in reference to our Saviour's continuance in the grave: "Thou wilt not leave my soul in 'sheol'" (Psalm xvi. 10). This

word 'sheol' is rendered in the second of Acts by the Greek word *αιδης*.

There are two words in general use in the New Testament which are translated "hell" in our English version. These are *αιδης* and *γεεννα*. There is but one exception, which occurs in 2 Peter ii. 4. In this verse the word used is *ταρταρος*—Tartarus is a word generally used by classic writers, to denote the place where the most wicked are punished. The word *γεεννα* occurs nine times in the New Testament, and always as a state of punishment. These places are Matthew v. 22, 29, 30; x. 28; Mark ix. 47. It occurs besides in Matthew xxiii. 15, 33; Luke xii. 5; and James, iii. 6.

In the five places first mentioned, it is used not merely as expressing that hades in which the spirits of the wicked are confined, but as the place where the whole man, body as well as spirit, will be finally tormented. *Γεεννα* is derived from the Hebrew word Gehinnom, or the valley of Hinnom, where the Jews made their children pass through the fire to Moloch. This place was also called Topheth, which signifies a musical instrument, which they sounded in order to drown the shrieks of the young and unoffending victims. Here a fire was always kept burning to consume the carcasses and refuse that were brought thither from Jerusalem, and this place was considered a lively type of the place of torment.

The word "hades" occurs ten times in the New Testament. In five or six of these places it is used in a bad sense: namely, Matthew xi. 23, xvi. 18; Luke x. 15, xvi. 23; Rev. xx. 14; and most probably Rev. xx. 13, as it immediately precedes the text last quoted, where it is used in a bad sense. It is used in four other passages of the New Testament, namely, Acts ii. 31; 1 Cor. xv. 55; Rev. i. 18, vi. 8. In the third and fourth of these passages it is used as embracing both states of good and bad spirits departed. In the first of these passages, namely, Acts ii. 31, it is applied to the spirits of the faithful in a state of rest and felicity.

If it be objected to this view that our Saviour pleaded the promise, "Thou wilt not leave my human spirit in hades;" which might be considered a singular prayer, this being the state of rest and felicity, and Christ being with his redeemed—let it be remembered that his resurrection was necessary to console his disciples, to establish the truth of the Christian religion in the world, as well as to form a proper ground of faith in all future ages, for, says St. Paul, "if Christ be not raised our faith is vain, we are yet in our sins," and "he was raised again for our justification." It was here, too, that he verified his promise to the dying thief: "To-day shalt thou be with me in paradise." In fact, this text, speaking of a paradise, or state of felicity, settles the point that "hades" is applied in the New Testament in a good as well as a bad sense, which otherwise would be very questionable. Christ was in hades during his absence from his body, and Christ was in paradise at the same time, and therefore hades and Paradise are sometimes synonymous, that is, hades is applied to the state of pious as well as wicked disembodied spirits. I may mention, as confirmative of this, that the supposition that the words "Thou shalt not leave my soul in hades," mean "Thou shalt not leave my body in the grave," has been long since generally abandoned. When, therefore, we read "hell" in our English version, we must remember it does not always signify the place of torment, but we must keep in mind the Saxon derivation of the word from "helan," to cover over; so that it frequently means nothing more than the hidden or invisible state.



## Biography.

THE VERY REV. RICHARD GRAVES, D.D., DEAN  
OF ARDAGH, &c. &c\*.

## I.

THE prospects of that branch of the united church which is more immediately connected with Ireland, are encouraging in the highest degree, far more than its opponents are prepared to admit. Some legislative enactments may appear to have crippled her usefulness, and to have limited her means of doing good. The support which popery has received in places where it ought not, and where it was expected it never would, may have dispirited many of her most devoted ministers. Still it is impossible to regard the established church of Ireland, at the present moment, without uttering the exclamation with gratitude, and perhaps with astonishment "What hath God wrought!" With reference to the days that are past I presume not to offer an opinion. I have been informed, and I fear the information was but too correct, that for a long period the church of Ireland was wrapt up in a spiritual slumber, and was a scorn and a by-word among her enemies. I rejoice to record this as a tale of other times, and learn, with unfeigned satisfaction, that the most effectual means are now employed throughout the kingdom to add increasing energy and effect to the ministrations of the clergy, and that perhaps in no part of the world is there now a more anxious enquiry after a knowledge of God's truth.

Among those who of later years have ministered with much effect in the service of vital religion in Ireland, both from the pulpit and the press, was the distinguished subject of the present memoir, and who was born at Kilfinnan, county Limerick, Oct. 1, 1763, of which parish his father was vicar, who undertook for some time the education of this his youngest son. Richard was afterwards confided to the care of his uncle Thomas, rector of Bally-mac-Ellogot, county Kerry. He entered as a pensioner at Trinity College, Dublin, in June 1780, and his whole career, whilst an under-graduate, was distinguished by excellence of conduct, and the attainment, under most difficult circumstances, of many objects of lawful ambition, until he took the degree of B.A., in Feb. 1784. He had not a few obstacles to overcome, being "naturally," says his biographer, "of a delicate constitution, though previously to commencing his academic course he had greatly improved in this respect, yet the sudden change from a country to a college life, united to four years of nearly unremitting exertions, had made considerable inroads on his health and spirits. In consequence of these disadvantages, he not unfrequently observed candidates for the same prize, starting with apparently more promising prospects, and seeming for a time to make a more rapid progress. Being likewise of that modest disposition, that

is apt to under-rate itself in comparison with others, he was often under such circumstances considerably, and might have been totally discouraged, had he not been supported by a sense of duty, which taught him to make the best use of the talents and opportunities committed to his care, and to leave the result to him 'who doeth all things well.' In another way, also, his religious views contributed to the successful prosecution of his studies; though the contrary might, by a worldly reasoner, have been naturally expected. He was accustomed, on principle, to lay aside his studies on the sabbath; though he saw many of his competitors regularly gaining that day a-head of him. But, if he thus appeared to lose ground, he was, on the other hand, enabled (and it is his own remark) to return to his task, not only with renewed physical energy, but with a tranquillized spirit, free from all injurious anxiety, and cheerfully resigned as to the result. On the 12th June, 1786, only six years after his entrance, before he was of master's standing, and when he was only twenty-two years of age, he obtained a fellowship. On this occasion he succeeded with much credit to himself, and against most respectable competitors; though he was, as I am informed, the junior of the bench, both in standing and in years. His success gave general satisfaction. For his kind disposition, his unassuming manners, and above all, his perfect freedom from any desire to detract from the merit or reputation of others, not only rendered him generally popular among the students, but procured even from his rivals themselves, the willing tribute of their respect and regard."

Mr. Graves thus testified, that above all worldly honours, he sought that which cometh from God. He shewed how entirely compatible it is, to strive for intellectual eminence, and yet to be labouring for the meat that perisheth not. Young men are often recommended, even by those most interested in their welfare, not to aim at distinction in literary pursuits, lest the heart should be puffed up. No advice can possibly be more erroneous, however well intentioned. In hundreds of cases it has fostered idleness, led to desultory reading, and a species of gossiping about religion, rather than an anxious desire to become proficient in practical theology.

Mr. Graves became Master of Arts in 1787, and married the same year Elizabeth Mary, daughter of the rev. James Drought, D.D., senior fellow and professor of divinity in the University.

The life of Mr. Graves was, for many years, one of no ordinary labour. He was busily engaged in the work of tuition, public and private: his literary preparations were not few, and he was frequently called upon to preach in college, and in the churches of Dublin and the neighbourhood. In 1798 he published a treatise, to prove that the "apostles were not enthusiasts." One point in his character, peculiarly deserving of commendation, was his constant anxiety for the spiritual advancement of his pupils, and the means he adopted for the accomplishment of that object. He felt, as all conscientious men must feel, that education, if not based on the word of God, is worse than ignorance; not in the estimation of "the children of this world," but of those who feel that a

\* See the whole works of Richard Graves, D.D., late dean of Ardagh, and Regius Professor of Divinity in the University of Dublin. Now first collected, with a Memoir of his Life and Writings; by his son, Richard Hastings Graves, D.D., rector of Brigown, diocese of Cloyne. In four volumes. Dublin: W. Curry, Jun., and Co.; S. Holdsworth, London; J. H. Parker, Oxford. 1840.

saving knowledge of gospel truth is essential not only for man's happiness here, but for his eternal felicity hereafter. It is a matter of rejoicing to know, that the very same principles on which Mr. Graves acted, are those which, I trust, are spreading their influence far and wide; that we have schools and seminaries now—then almost unknown—where intellectual culture is made subservient to spiritual improvement.

"In 1801 Mr. Graves was voted by the chapter of Christ-church into a stall then vacant in the cathedral, and to the parish of St. Michael's attached to it, and in their gift. This was too trifling a preferment to be sought for its own sake, by one in his situation; but it was regarded, as leading, in the course of time, and by regular seniority, to the other and better benefices belonging to the chapter. It also afforded him an opportunity, one which he had long desired, of exercising the parochial functions of his sacred office. Notwithstanding, therefore, his many duties as a senior fellow, his frequent engagements as a popular preacher, and the extensive literary researches which his preparations then in progress for the lectures on the pentateuch must have demanded, he applied himself diligently (though he also kept a curate whose salary absorbed the greater part of the income) to his duties as a parish minister; not confining himself to those of the Lord's day, but visiting from house to house; and devoting one day in the week to the instruction of the young in the scriptures. In this department, which, generally speaking, is so little fancied, and so indifferently fulfilled by persons of studious habits and literary attainments, he was, nevertheless, eminently successful. His natural humility prevented him from regarding the employment of his valuable time and talents on the child of his humblest parishioner, as a sacrifice or condescension; while the unaffected simplicity and paternal benignity of his manner endeared him to the young (for children are quick in discerning those who are anxious for their welfare), and won from them an affectionate attention to his instructions. The consequence was, that the children talked of him to their companions, and invited them to accompany them; so that he was soon attended, not only by the young of his own flock (whom he sought out himself), but by many from the neighbouring, and by some from remote districts. And, as he never refused any who came to seek the word of life, his classes soon became so large, that he was hardly able to manage them, and was sometimes obliged to give up two days in the week for the purpose, one for each sex. Thus, while he was admired in the religious world for his eloquence and fidelity as a preacher, and by theologians as a scholar and divine, he had also in a remote and obscure part of the city, and unknown almost to his own family, a little world of his own, and a little sphere of fame, more attractive than any other to his Christian and guileless ambition. And to the writer, who at a later period, and by chance, happened to become acquainted with, and to question him about this previously unknown occupation, he confessed that he enjoyed more satisfaction while thus engaged, than in almost any other pursuit; and obtained more numerous and gratifying results from his labours."

In 1807 he published his "Lectures on the four last

books of the pentateuch, designed to show the Divine Origin of the Jewish religion, chiefly from internal evidence, in three parts," of which subsequent improved editions have appeared, and which Mr. Hartwell Horne justly remarks, "is indispensably necessary to the biblical student." This excellent work, it would appear, did not at first excite the notice it deserved; the first edition, however, sold in five years; and that Mr. Graves felt disappointed with its success is too manifest. The following extracts from a letter, dated Oct. 21, testifies this fact, while at the same time it beautifully illustrates the truly spiritual frame of his mind:—"I have this day received a disappointment to my hope of a second edition of my lectures being put into press, Cadell and Davis finding the sale of all their last publications so dreadfully affected by the circumstances of the times, that they find it absolutely necessary to abstain, as much as possible, from extending their engagements, and stating that for a considerable time back they have found little demand for the work. Whatever vanity, as an author, I may have had, is thus disappointed. Let me learn this lesson, not to allow any such motives to mingle themselves with my views in writing hereafter, and to consider it as in some degree a criterion of my own sincerity in writing, from a sole wish to promote the cause of virtue and piety, if I am as diligent and zealous now such motives are weakened or removed, as I was before. And do thou, O God, direct and assist my efforts so as to further most effectually the cause of truth and piety." With reference to this disappointment his biographer thus writes:—

"Though its merits are now generally acknowledged, it, like many standard productions, worked its way but slowly into notice. It did not attract attention by advocating or opposing any popular or controverted topic of the day; it did not attempt to introduce any new theory, or to call into question any that was long established. It was the production of one who loved the truth for its own sake, and who believed he could do it no better service, than by adding to the common stock another argument in its favour, while he furnished additional proofs of the authenticity of that important portion of scripture.

"This work also, like others on similar subjects, issuing from the press here, laboured under the disadvantage of encountering in England the prejudice but too common there against Irish authors."

Now this remark on the part of the biographer is scarcely justifiable, certainly I dissent from its truth, and I do not think such would have been made by Mr. Graves himself. How many excellent works have been for years gathering dust on the shelves of the bookseller, unnoticed and unknown, which ultimately have become works of standard value. The fact is, at the period when this first edition appeared, religion did not occupy the attention so much as it does now—thanks to God for the improvement—nor were theological works so eagerly sought after. What a change has been wrought in our theological studies in the universities, in the character of the examination of our bishops, previous to the admission of candidates to holy orders, during the last thirty-three years. The opponents of the church seek to laugh at such examinations. I am sure

some of those who figure on the platforms of dissent had been compelled to answer the questions proposed to some candidates at a very late ordination, previous to their admission to some dissenting pulpit, they would be very differently employed than they are at present. I have casually introduced the subject, but I think it not wholly irrelevant to refer to it, as one reason why Mr. Graves' work was for some time comparatively unknown.

It is interesting to know what were the religious feelings of Mr. Graves at this period of his ministry. These may be gathered from some extracts from his writings. They testify how deeply the saving truths of the gospel had taken root in his heart:—

"O Father of mercies, and God of all comfort, look upon me, thy humble servant, who prostrate myself before thee with the deepest humiliation; acknowledging how ill I have requited, how coldly I have felt under thy abundant and continued mercies.

"I have hitherto lived with scarcely a visitation of distress or affliction from thy hand. Yet I have been too constantly careless, and almost thankless for thy mercies. If thou shalt bring afflictions on me, O give me fortitude to bear them, resignation to acquiesce in them, faith to rejoice in them, loosen my affections from this world, and fix them every hour more steadily on thee. May I contemplate thy example, and be deeply humbled for my own worthlessness; may I reflect upon thy sufferings, and be prepared to endure whatever trial thy mercy may lay upon me. To thee I lift up my soul and cry, 'O, God be merciful unto me a sinner.'—Amen, blessed Lord, amen."

Again, on another occasion, in the same year, he thus expresses himself:—

"October 1, 1807—My birth-day—Entering on my forty-fifth year.

"For forty-four years, O blessed God, hast thou preserved me from misfortune and calamity, from sorrow and distress—or when sorrow reached my heart, as in the death of my beloved and revered father, and my first and dearest son, whom thou in thy mercy calledst away to thyself, after having, as far as human eye could judge, fitted him for heaven—at these moments of sorrow thy mercy raised up for me almost immediate comfort. On my father's death, thy providence raised up for me friends who assisted with favourable aid, until thy goodness placed me in that independent situation, which I have ever since enjoyed. And after the death of my child, thou hast gradually by thy grace formed the minds and hearts of my remaining children, so as to supply me with all the greatest blessings a parent can enjoy; while, in their beloved and admirable mother, thou hast given me an indefatigable assistant in training them in thy faith and fear. Thy great and unmerited goodness has heaped upon me blessings innumerable. But O, how inadequate has been my gratitude, how unworthy my return for these mercies! O Lord, pardon and forgive. Inspire me, for the remainder of my life, with a new spirit and a new heart, a spirit of sincere gratitude, pious zeal, and humble, watchful self-control."

In the remarks that have been made, the amiability of the temper of Mr. Graves has been clearly set

forth. It was an amiability which much endeared him to his family and to his friends. But there may be amiability, as in the case of "the young ruler," a natural sweetness of disposition, where the spiritual conversion of the soul to God is wanting. It is vain to say that grace may have taken root where this amiability is wanting,—to plead the natural disposition to moroseness and harshness as a palliation for indulgence in evil dispositions, uncharitable remarks, unsanctified desires. The Christian's mind must be that "which was also in Christ Jesus;" alas! alas! how wretchedly ignorant are they of the true character of the gospel who have not felt its calming, soothing, tranquillizing influence on their own souls; that it had this influence on the soul of Mr. Graves, the writer of this memoir has not the shadow of a doubt.

T.

#### LESSONS TO BE DERIVED FROM CHRIST'S BIRTH:

##### A Sermon,

(For Christmas Day),

BY THE REV. HENRY WOODWARD, M.A.

Rector of Fethard, Tipperary.

ST. LUKE ii. 11.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

WE, this day, publicly commemorate the birth of him, whom God has raised up to be a Prince and a Saviour; and, as it is usual for subjects to honour the nativity of their earthly rulers, so do we by these commemorations make, as it were, public profession that we take and acknowledge Christ as our King. How glorious a privilege, how exalted an honour, did we feel this in all its unspeakable importance!

Let us suppose that this empire, in which our lot on earth is cast, and which has so often been admired for the excellence of its laws and constitution, had been, by some ill-fated revolution, a long time groaning under the iron hand of despotism, or convulsed with all the horrors of a ruthless anarchy; that no domestic sanctuary was a shelter from lawless violence; that we were tamely bearing from day to day the savage insults of wanton tyranny, and brutal passion; that every Christian house of worship was prostrate in the dust; that no man's conscience was left free; that the religion of Jesus Christ was publicly denounced, and that his faithful servants were again following one after another to the fires of martyrdom: in such a state of public misery, supposing that a prince were born who, we knew from some infallible assurance, was destined to introduce a new and happy order of society; that resistless in command, inflexible in justice, and merciful after the very copy of the divine mercy, this blessing of mankind was about

to ascend an undisputed throne, and wield there his golden sceptre of righteousness; that peace, and order, and rational liberty, would be fostered under his paternal sway; that every man's home would be as safely guarded by the calm protection of the law, as if ten thousand armed sentinels were posted at his door; that every man's conscience would be left free, and unfettered, as the air of heaven, to adore his God, and call on the name of Jesus, with those whose faith and modes of worship he liked best; that, in short, the psalmist's beautiful description of Messiah would appear almost verified in this father of his people; that the mountains and the little hills would bring righteousness unto the people; that in his time should the righteous flourish; that he would deliver the poor that cried, the needy, and him that had no helper; that overflowing abundance would bless our land, and that our garner would be full and plenteous with all manner of store; that there would be no decay, no leading into captivity, and no complaining in our streets:—

Who that felt himself the highly privileged subject of so illustrious a prince, thus destined to restore the rights, and guard the happiness, of his people—who would not hail, with something almost like enthusiasm, the day which commemorated his auspicious birth? And yet, how does all this glorious picture fade, and vanish into nothing, before that nativity which we, as Christians, celebrate, before that Prince who came down, as at this time, in great humility! His kingdom has, indeed, in this life, no outward splendour, for it is invisible, and in the secret regions of the soul; it is over the spirit, the minds, and hearts of men that Christ exerts his spiritual law, his gentle rule, his holy and divine authority: it is inward peace, and joy, and love; it is the reign of God's serene and blessed Spirit in our inward man, which this Prince is come to build upon the ruins of our fallen nature, and, out of the chaos and confusion of our native depravity, to call forth order, and harmony, and light, and beauty. This is the King to whom we have vowed allegiance; this is the nature of that kingdom, of which we are, by profession, subjects. This is the empire which Christ establishes wherever he truly reigns; an empire as much above the empires of this earth as the immortal soul is above the animal life, as eternity outmeasures time, as the trackless universe spreads its wide arms beyond this dark abode of shadows; as much as endless happiness and glory, in the presence of God, exceed a few years of prosperity in this present world.

Such, then, is the Saviour, whose birth all

who love him in sincerity, celebrate, not with mere outward homage, but with the secret affections of the heart. Mingled sentiments fill their souls, while the star of faith directs them to where the young child was. His humiliation reminds them that his followers are not of this world. But this conviction does not depress, it rather elevates their souls; they see with secret wonder their Redeemer's great humility; but in this great humility they discover all the characters of intrinsic greatness. For, what jewel in God's crown shines with so bright a lustre as his mercy? Can God himself display any attribute more illustrious than that which brought him down to heal the broken-hearted, to preach deliverance to the captives, and to save his people from their sins?

The short-lived suffering of their blessed Lord and Master humbles and subdues, softens and weans them effectually from the world; but cannot depress them, for they know that these sufferings are all over; it was but a momentary, transient cloud, and through that cloud he has passed into that pure, unmingled blessedness—into the serene, calm sanctuary of his Father's bosom, in which he dwells from everlasting to everlasting.

From that region where he now is seated, above all principalities and powers, he looks down upon every one of us, called as we are, and engaged by our profession, to run the race which he did not disdain to run before us. He knows our hearts, and remembers all that he did and suffered to win them to himself; to make us his true disciples, his brethren, and his friends, he despised not the Virgin's womb, he encountered and overcame the sharpness of death.

But the great use to make of all such impressive considerations as this day presents, is to turn them to practical account. These peculiar days, recurring, as they do, with each successive year, should find us growing in grace, better men, and riper for heaven than we were the last twelvemonth.

It cannot, indeed, be too deeply imprinted on our hearts, that our salvation is not of ourselves—that it is the free, unmerited gift of God—that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy—and that there is no access to the throne of grace but through the one great Mediator, whose advent in the flesh we this day celebrate. Nevertheless, though this persuasion is the foundation of all our hope, it is our bounden duty to bring forth fruits meet for repentance, to cultivate those influences of the Holy Spirit, that outward and inward holiness, without which no man can see the Lord. For this purpose I would urge it as my advice to you to endeavour to make

this season a marked one in your spiritual course, and to resolve to bring to that Prince of Peace, as the best offering you can make, a fixed determination to amend your lives. We are all in the habit of forming resolutions, and alas! in how many instances, of breaking them. Our weakness is great, and every aid that can be lawfully used it is our duty to call in. Amongst these, solemn or noted periods are calculated to give definiteness and impressiveness to our resolutions. How happy, then, would it be, if we were, in a manner, with one accord, to vow a vow to the Almighty this day, that henceforth, by his grace assisting us, we would shun those sins and those temptations which have most easily beset us. Do I address any here who labour under peculiar afflictions of mind, body, or estate? Are you tempted to hang down your hands, to doubt of God's goodness, to feel envious of those in happier circumstances? Alas! your trials are hard, but there is a power which can enable you to support them.

Consider him, who, though he was rich, yet became poor for you, and who came down from his throne of glory to visit you in great humility, that he might drink, to its dregs, the cup of sorrow. One way you can make your trials the greatest blessing: receive them as from the hand of God, with patient acquiescence. Take them, then, as your cross, choose them as your portion, because it is God's will; and adore that hand which has conformed you in that respect to the image of God's Son.

Form these resolutions, and pray for God's Holy Spirit, that you may keep them; and your light affliction, which is but for a moment, will work for you a far more exceeding and eternal weight of glory.

Time does not permit my going through, if it were at all possible, the various cases of men's manifest trials, whether of mind or of outward circumstances. You all should know, individually, how the matter stands with you. Some are harassed and perplexed with worldly affairs, and in the hurry and complexity of these often lose their self-possession, their evenness of temper, their peace of mind, their recollection of God. These should now resolve to seek by prayer a calmer frame of the soul. The same business will be gone through far more effectively, and without confusion, while a man carries his religion and his sense of the divine presence, into the occupation of every active moment.

The same resolves should be made by those who, into the bosom of domestic life, carry the sore burthen of an irritable, hasty, ungovernable temper. How much of human

misery is owing to this, and how often is that house, which should be the mansion of peace, rendered a scene of vexation and discomfort! Now, for these evils, Christianity is intended to be the cure. The kingdom, which Christ came to establish, was the reign of his peaceful spirit over happy souls, and it will not avail to make a profession of Christianity however sincerely meant, to join in public expressions of the liveliest zeal for God; unless in the private walks of retirement, and of domestic life, our spirits are sweetened, our minds are calmed, and our hearts have been set at rest by the blessed Author of the heart's serenity and the mind's repose. It is in the noiseless tenor of these, which I may truly call ways of pleasantness and paths of peace, that we really adorn the gospel, and bring forth that fruit which glorifies our Father which is in heaven. Or, if any that hear me are not merely subject to these infirmities, but are unhappily still under the dominion of actual open sin, slaves to uncleanness, transgressors by wine or strong drink, profane swearers, violaters of the sabbath, let them seize the present opportunity to break off their sins by repentance; let them pluck out the right eye, cut off the right hand; let them bring forth these Amalekites, and hew them in pieces before the Lord. This would be to do true homage to the Prince of purity, the incarnate God. This would be to turn Christmas to valuable account, and to make it, in deed, and in truth, a holy convocation unto the Lord.

It was common, in the primitive and purer ages, for Christian friends to meet at this time of the year together, that they might rejoice in the Lord, and commemorate his blessing; that they might join in prayer and hymns of praise, and anticipate their re-union together in realms where all Christ's sheep shall feed in living pastures. Instead of a perversion of this holy season, which has become alas! too common, how reasonable and happy a thing would it be, if families and friends assembled together would take so favourable an opportunity of resolving, by mutual consent, to chasten the innocent pleasures of society by giving to their conversation, and mingling with their pursuits, the serious but amiable tempers of religion. Friends often meet at this time, and members of families are often brought under the parent roof, who for the rest of the year are separated from each other. These moments, with which a kind Providence indulges us, might be turned to most beneficial purposes. They are moments of endearment; and true religion loves to haunt such scenes—to hover round the dwellings of domestic peace—to spread her wings over those habitations where

brethren dwell together in unity—to mingle her cheering influences with the real charities of life—to rejoice with those that rejoice—to be the spring and source of human happiness. It is only when men are turning from religion that she speaks (and that only for their good) in accents of severity. Only let them give her a kind reception, and no one ever yet opened his door to so gentle, so condescending, so amiable a visitant, to one who so truly loves all home-felt delights, who so effectually promotes real cheerfulness. This has always been considered as a joyful season; let it be so, but let it be also (the things are not incompatible, nay, they are one and the same), let it be also with you a holy season. And, even if your habits of society have hitherto been careless in religious concerns, you have now a fair and natural opportunity to commence some improvement, some change in that respect. For instance, in many of your houses the force of custom may have established such a system of domestic intercourse, that to introduce the subject of serious things would appear so unusual and so awkward that no one individual would venture upon it. But, if any of you would wish to adopt a more rational and pious system, this sacred season might furnish you with many an easy and ready plea for its introduction. You might break the ice by reminding one another of the origin and the occasion of these festive times. When your children and your friends are assembled round you, you might recal to one another's recollections the glorious event which you are professedly uniting to commemorate. The descent of the Lord of life to this our world in great humility, the gift of a Saviour to a lost race of sinners—truly these subjects should not be unwelcome to Christian ears, or throw a gloom on family enjoyment or friendly union; and these topics might lead you to enquire, and discuss together, whether you are evidencing by your lives that gratitude which you richly owe to the God of all your mercies.

Enjoying the bounties of Providence yourselves, your conversation might be about plans of assisting your poorer brethren at this trying period of the year; you might commence, if not before adopted, the pious system of family prayer; you might speak of the holy sacrament, administered everywhere at this season, and express your anxiety of meeting all you love around that holy table. You might speak together of a happier world to come, and breathe forth your wishes (wishes which none surely need be ashamed to utter) of seeing all the dear circle, which are gathered round you, in the realms of light and joy. Thus to make God

the companion of your cheerful hours, to sanctify all your social joys with the purifying influence of religion, is to keep a Christian holyday, and to turn your Christmas to valuable account. Who can look upon the souls which I see around me, for whom Christ died; so many of those sheep for whom the great Shepherd, as on this day, bowed the heavens, that he might seek after them in the wilderness and gather them into his fold, without feeling a solemn impression on his mind? When religion brings its realizing light into the conscience, and exhibits eternity with heaven in its right hand, and hell in its left hand, to the awakened mind a new system then opens upon the soul; the greater light appears and the lesser light goes down, the things of this life vanish comparatively into nothing, and the unseen world occupies the whole field on which the mind, with all its interests, and hopes, and fears, expatiates. In such a view the birth of a Saviour to lost man is an event in comparison of which the rise and fall of earthly kingdoms, or whether prosperity or ruin is to be our portion, either as individuals or as a nation, are but as the small dust of the balance. Upon the one hand we see all things under the sun hastening to decay, upon the other hand we behold a Prince born that he may ascend the throne of David, which will have no end, a kingdom of everlasting righteousness, resting upon the pillars of eternity, secured by the promise and the decree of the omnipotent unchangeable God. From that throne he calls to every one of us in the tenderest accents of his love; let us hear his invitations—let us yield to his blessed influences—let us offer him all that we can, the tribute of a grateful heart; let these sentiments be ours, and these great solemnities will be but outward manifestations of what every day gladdens and cheers our souls.

A star will then arise which will never go down; a star to direct to Christ born within us and living in us. The Virgin's song will then be our morning and evening hymn. Our souls will magnify the Lord, and our spirits rejoice in God our Saviour; and, when our days and nights on earth are numbered, the consolation of the aged Simeon will be ours, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

## CHURCH ORDER IN THINGS INDIFFERENT:

BY THE REV. ROBERT EDEN, M.A.,

*Minister of St. Mary's Chapel, Lambeth.*

## No. III.

It is the boast of the church of England, that she did not cast away, at the time of the Reformation, either doctrine or usage, which she could, with safe conscience, retain, the keeper of her conscience being holy scripture. Unlike some other churches, she declined to sweep away, indiscriminately, the allowable with the abominable; but she wished to make it manifest to all men, that her relinquishment of the Romish communion was a matter of most unwilling necessity. "Your services are almost all of them taken from our old missals,\* and many of your practices are copied from ours," is the reply of the Romanist, when we are discoursing with him about our original grounds of separation from his communion; and he triumphantly imagines that he has convicted us of inconsistency, in quitting his fellowship, but using his worship. But his exultation is ill-founded. We have not been the refractory persons he would represent, when he alleges that we threw off the government of the early church of Christ, because we were resolved to set up a system of our own, but that we were glad enough to use the ready-made services of the Roman church, because we could find none so good anywhere else. This is the colouring which many a good papist gives to the matter, and he may unaffectedly imagine that the case stands just as he describes it; but the true account of the case will place it in a very different light. Those enlightened and courageous men whom God raised up to execute the great work which was then to be done, looked narrowly into the condition of the church, both in respect of her doctrines and her observances: they saw the precious and the vile so intertwined with each other, as to present a most arduous task to those who would disentangle them; and they had to decide whether they would encounter this labour or not. The Scotch Reformers, with Knox at their head, resolved to avail themselves of the aid of the besom of destruction, which they handled with unsparing activity. Knox, in his zeal against popery, removed not only its essentials, but its accidents; not only what was evil in itself, but what was the accompaniment of it. This was a compendious method of amending abuses, but it was far from a wise one, and it was not the course pursued by the English reformers. They, with far more reverence, prudence, and, I may venture to add, modesty, sat down patiently to separate the ore from the dross, or (to use a metaphor more strictly accurate), they took away the coating and incrustation which time had collected around the fine gold of the church's institutions. They weighed every particle of the mass which they had before them in the balances of the sanctuary; they tried each in the furnace of divine truth, and they cast away nothing which the scales or the fire did not condemn. We may have an opportunity of seeing these statements illustrated in several particu-

lars, connected with those observances of our church which she has borrowed from the Romish service. Let us begin with the vestments used by her clergy in divine service. It is well-known, that the apparel of the Romish clergy is gaudy in the extreme. The following account is taken from an authentic source of information.—"The pope's robes of ceremony are a cassock of white wool, shoes of red cloth, on which is embroidered a gold cross, a mossatt or camail of red velvet, a silk girdle with gold clasps, a rochet and red barrette, an amict, a white linen alb tied with a red silk string, and a stole set with pearls. His tiara, or mitre, is embroidered with gold, and set with jewels, and his gloves are embroidered with gold; his triple crown (which is a conic cap) is adorned with three crowns, and is loaded with jewels; indeed, that of pope Martin V. had nearly six pounds weight of pearls, and fifteen pounds of gold: that of Paul V. was still greater, and that of Clement VIII. was valued, at a rough calculation, according to our estimate of money, at nearly 4,000,000*l.* sterling! The pontifical robes (as those also of every bishop and every priest in the church of Rome) are alterable in colour, according to the circumstances or times; thus, in Lent, Advent, and all fast-days, he wears a cassock of white wool, with a camail of red cloth; but from Easter Eve to the following Saturday he wears a white damask camail: when he celebrates mass, besides the cassock, he wears the rochet, amict, white linenalb, stole, maniple, dalmatic, and embroidered chasuble. During Whitsuntide, and on the festivals of martyrs, his robes are of a red colour; during Easter, and on the festivals of virgins, white; on the eve of fast-days a violet colour; on Easter Eve, and all masses for the dead, a black colour; in Christmas, a capuche or cowl of black at home consists of a white silk cassock, a rochet of fine linen, and a camail of red velvet, or of carnation satin. The cardinals wear purple habits, a royal mantle, with a train of six ells in length, a red hat, an embroidered silk episcopal mitre, a red cape and coiff, a white cassock, rochet, a short mantle or cape of red satin, and a red cowl; and they are allowed red housings for their mules, gilt spurs, and stirrups. All archbishops, as well as bishops, are clothed in purple, and always in the dalmatic; but in Lent and Advent they wear black: besides these, every archbishop wears a pall, consisting of certain pieces of white woollen stuff, three fingers in breadth, and embroidered with red crosses, &c. &c. The robes of the priests are also very richly ornamented with silver lace."

Now, in contrast with this ostentatious costume we place the vestments of our English clergy: the surplice of our presbyters and deacons (though a very hard title was once bestowed upon it, identifying it with the garment of an abominable female character, spoken of in the book of Revelation), is a plain white robe, the colour being both simple and suitable; simple, because far removed from gaudiness, and never altered for peculiar occasions, as in the Romish church; and suitable, white having been the colour of one of the holy garments in the Jewish church, and at the same time expressive of the purity with which God ought to be approached, and of the brightness of angels and saints in heaven. In

\* "Missal" is a mass-book.

this place, also, antiquity steps in to support sound reason, for when Pelagius, a heretic, condemned the use of a white surplice, which the primitive clergy always wore, Jerome replies by the question, "If a bishop, a presbyter, a deacon, and the rest of the ecclesiastical order come to administer the sacrament in a white garment, are they thereby the enemies of God?" I need not stop to justify the distinction observed in the habit of our bishops; their dignity as ecclesiastical governors, together with the analogy of the high priest's ephod, are sufficient to justify, and seem to require a distinction of apparel. The costume of our bishops is chaste and never varied, it consists of a rochet of white linen, the sleeves of which are made of lawn, with a chimara of black satin (which, until the reign of queen Elizabeth, was of a scarlet colour) as an upper robe.

The following remarks by a writer who has directed his attention to the points of which I am treating, will serve to show the principle on which the clerical attire is founded:—"All well-ordered governments, under the conviction that a certain habit or dress becomes each class of persons in ordinary life, as well for the gravity of their station as for the sake of example to others, have ever considered it proper and fit to separate each class or profession, when publicly officiating, by a distinctive costume, that all men may recognize the station they hold, and render them that measure of respect which is due to their vocations. Now it is admitted that holiness and purity of conversation adorn a minister of the gospel much more than his peculiar form of apparel; but, as such ornaments inspire respect for the office of a king and judge, and mark the distinction between naval and military commanders, so there is no reason why religious worship should not derive equal benefit from similar distinctions in the dress of the officiating minister, which are calculated to inspire respect for the sacerdotal office, as well as to denote the quality of the minister himself, and the difference between him and the congregation; unless it can be shown why we should refuse to religion that decency of ornament which, in a more splendid manner, accompanies the solemn and public actions of kings and temporal dignitaries."

I pass on to notice another of those usages of our church which she has retained from the Romish practice, the use of the cross in baptism. It is not retaining a superstitious popish usage, for the church of England received it not from her corrupted sister, Rome, but from her unblemished parent, the primitive church. Why did she adopt it, but to remind her children, by affixing this mark upon the forehead, which is the spot where a blush first discovers itself, not to be "ashamed of the cross of Christ" (Rom. i. 16); and why, because it has been abused by the church of Rome and made to contain (as she pretends) an operative efficacy, should we censure and reject an act useful in itself, as an admonitory sign, and not tending to superstition like a crucifix, since it has not as that has a substance, but is only a transient sign? Shall Samuel and David not be suffered to use the ephod, because Gideon's was abused when it was made an idol? Shall the image of Cæsar stamped upon the coin be intolerable, because the image of

Cæsar set up to be worshipped is abominable? or because the "tongue is a fire, a world of iniquity," in the mouth of an ungodly man, shall it be tied from speaking wholesome words that may "minister grace unto the hearers?"

Whoever wishes to know the meaning of the church in appointing the use of the cross in baptism, should read the thirtieth canon ecclesiastical; he will there find a caution against the supposition that the church imagined any virtue to be included in the use of the cross, or considered the sacrament incomplete without it. The primitive church used it, as we learn from Augustin and Cyprian; but the primitive church used it before the form of baptism, whereas the English church has appointed it to come after, expressly declaring that she holds "the child to be" already "received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed to the sign of the cross."

The entire omission of the signature of the cross in her office of private baptism, is an evidence that the church regards it not as entering into the essence of the sacrament \*.

#### DEW†.

"My speech shall distil as the dew."—DEUT. xxxii. 2.

"They shall be all taught of God."—JOHN vi. 45.

MANIFOLD are the means which God makes use of in carrying on the course of the natural world. The storm howls in fearful gusts; the thunder rolls its dread artillery; the lightning-flash, as it were the waving of his glittering sword, startles us into the acknowledgment that we are mortal; but they purify the air of its noxious and unwholesome vapours, which would otherwise accumulate and cause a pestilence. The snow-flake and rain-drop fertilize the earth, the sun vivifies and enlightens the world; and all these are God's messengers fulfilling his word; all these declare his praise, and tacitly reproach his ungrateful children for their silence; all these combine to clothe the earth with its beautiful robes of green, and spangle it with innumerable flowers, and enrich it with ripening crops. But there is one which performs its noiseless ministrations with no less certainty, although with more secrecy. When the parching heat is unmitigated, even by a breath of wind—the heavy air unrelieved, even by a lightning flash—the withering herbage unrefreshed by the falling rain-drops, and all nature seems languishing beneath the blazing heat of a cloudless sky—the dew steals unperceived, and, when there is none to notice, pours its refreshing treasures on the dying herbage, and thus relieves in the hour of need, and covers the face of the earth with verdure, causing it to bring forth and bud.

The Lord, who thus makes so many different means combine to produce this effect, also uses many and various means for teaching his children. The desolating storm bursts in mercy on the unprotected head, to drive the sinner into shelter; the thunder of his

\* From *hominis, tristitiæ, hilaritatis, clementiæ, severitatis* index est, Plin. lib. xi. *Ερπυθαινοντα γὰρ οἱ αἰσχρὺν-μενολ*, Arist. Ethic.

† From the "Ulster Churchman."



power makes the spirit quail before him; the lightning-flash of judgment terrifies; all the waves and billows roll over the affrighted sinner, rather than allow him to go quietly and smoothly on to destruction. But though these are used by the Lord providentially, to bring about his purposes of love, yet is there in them no "comfort of love," for they are his strange work, and herald in the teaching, which falls like refreshing dew upon the heart which has been parched and withered by the terrors of a "fiery law." "And, behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave" (1 Kings xix. 11—13). Such was the order of God's dealing with his prophet in time past, and the same is spiritually true with respect to many of his servants now.

The dew is used in scripture to symbolize not merely the word of God, but that word in operation. "My speech shall distil as the dew" (Deut. xxxii. 2). This is not the voice of God to the ear, but to the heart; the word accompanied by the unction from the Holy One, brought home to the conscience, breathed by the Spirit into the soul, and therefore effectual through his teaching.

In what manner does the dew perform its ministrations? It performs them independently of, and unaided by man (Job xxxviii. 21). Man lies down to sleep, and when he rises in the morning he sees that the dew has been at work, he sees the herbage glistening as if it had been sown with diamonds, and he acknowledges it to be all of God, without his assistance. And why not acknowledge God's teaching to be all of God? What co-operation in the work of enlightening and sanctifying could proceed from a heart at enmity with God (Rom. viii. 7), and therefore unwilling to be in any way like him, until made willing by him who worketh in his people to will, as well as to do, of his good pleasure (Phil. ii. 13)? The sons of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i. 13); and "of his own will begat he us with the word of truth, that we shall be a kind of first fruits of his creatures" (James i. 18).

It performs its ministrations silently. In the warm weather, when the night is clear and calm, the dew falls abundantly; but who would look for it in a storm? And how much that we hear of Christ and his religion partakes of the nature of the storm! How much striving, and impatience, and uncharitableness, and excitement! how many "vain babblings" and "foolish and unlearned questions"—and how little reality in it all! How little "simplicity and godly sincerity;" how little of Christ in the heart; how little zeal for his cause; how little jealousy for the glory of his name; amid party strife, worldly ends, and the carnal pride of trying to exalt our own! This shows us the difference between the teaching of man and the teaching of God; and how much of what is

called religious attainment is not of God, being not merely unprofitable to the recipient, but leaving him even worse than he was before.

This we will [*Anglice* shall] see more clearly from looking at the effects of the dew. When the fields are scorched and burned up by the rays of the mid-day sun, the dew is not useless; it cools and refreshes the vegetable world, and makes it productive. In Judea, and countries where there is but little rain, the dew is particularly copious. I have heard a traveller say, that, being encamped for the night on mount Hermon, he was completely wet with the dew, which fell so copiously that even their tent was insufficient to keep it off. No wonder that "the dew of Hermon" should be considered as a token of peculiar blessing (Psalm cxxxii. 3), and that the scripture use of this emblem should come with more force to the minds of those to whom "the oracles of God" were more immediately entrusted, than it possibly could do to us. It also washes away the dust which may have been scattered on the herbage, and defiled its beauty. And all this does the teaching of God effect for the soul. "Sanctify them through thy truth," says the Saviour; "thy word is truth" (John xvii. 17). And, when God teaches a sinner "the way" to everlasting glory, through Christ and his all-sufficient atonement, then, and not till then, all the defilement contracted by contact with an ungodly world, and the working of a "deceitful and desperately wicked heart"—all are washed in the blood of the Lamb, and the soul is refreshed, invigorated, and sanctified; and the fruits of the Spirit begin to appear, where nothing could be seen but the works of the flesh.

Such are its effects. The next thing to consider is, who are its objects. It is a curious fact, that a dark or green substance, if it be exposed to the night air, will be covered with dew; substances of a brighter colour will remain almost dry. The reason of this is, that dark substances radiate heat better than light ones, and are therefore more liable to condense moisture. This will be seen at once, by walking out on a summer morning, and finding the leaves of the trees and plants, and the grass which skirts the light-coloured pathway, plentifully bedewed, and the pathway itself dry. How clearly does the wisdom of God shine forth in the most minute operation of nature! Those things which require a constant supply of moisture being chiefly of a green colour, and therefore best fitted to produce it.

And are there no dark objects, in a spiritual sense, to be found here below? The answer is obvious. Where are they not to be found? "What is man, that he should be clean? and he that is born of a woman, that he should be righteous?" (Job xv. 14). "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. lxi. 6). What then, does this spiritual darkness and destitution unfit mankind for being the objects of God's teaching? Far from it. The very accusation of the enemies of Christ was, "This man receiveth sinners, and eateth with them" (Luke xv. 2). Christ himself said, "I came not to call the righteous, but sinners, to repentance" (Mark ii. 17). And St. Paul, "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). Sinners, then, particularly need God's teaching; for sinners it was

intended, and, "where sin abounded, grace did much more abound" (Rom. v. 20). The dark substance is that which peculiarly requires the moisture of the dew, as the dark soul is that which peculiarly needs the teaching of God; and the soul which has been taught of God is that which sees itself peculiarly dark. "I am black," says the Shulamite; and why? "because the sun has looked on me (Cant. i. 5, 6). One dart of the rays of the Sun of Righteousness into the heart shows the depth of the blackness of the darkness which reigns within.

But, before leaving this subject, I cannot help noticing another use which is made of dew in scripture. It is connected with the hope of the church, i. e., the resurrection of the just. It is to be found in Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." It seems to be alluded to in Psalm cx. 3. This psalm is one entirely descriptive of "the day of his power," when his enemies shall be made his footstool, "the day of his wrath." "In that day," his people shall be willing in the beauties of holiness; and then it is added, "from the womb of the morning, thou hast the dew of thy youth." What a striking illustration! Christ, the first-begotten from the dead, like the sun shining in the firmament; and the children of the resurrection, in their glorified state, like innumerable dew-drops covering the face of nature in their brightness and unsullied purity, each one reflecting the image of the sun, and sparkling with his light.

This is the prospect to which the children of God should ever direct their attention; the day of the Lord, when the Sun of Righteousness shall shine forth in glory with such brightness that "the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). Then shall there be a great multitude that no man can number, each reflecting his glorious image, each seeing him as he is, and therefore become like him, clothed with their glorified bodies raised incorruptible, to shine forth in the kingdom of their Father, with undying lustre and unfading glory.

When we rise in the morning, and see the dew-drops glistening in the sun, and reflecting his image, let our thoughts soar onward to the time when, awaking from the dust of the earth, we shall be satisfied with his likeness.

Clonmel.

R. H.

### Poetry.

#### THE ISRAELITE'S TALE.

(For the Church of England Magazine.)

(Continued from No. CCXLII. p. 159.)

#### THE PASSOVER.

"And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt."—Exod. xii. 29.

##### 1.

HATH earth a tongue whose boundless might  
May, from its inmost depths, unchain  
The soul that burns to meet the light,  
Or bursts the heart and fires the brain?

None such hath man; the battle's din,  
The tempest's strife, the ocean's rage,  
All speak the wilder storm within  
That none may bind, and nought assuage.

##### 2.

Alone I trod the desert shore,  
For grief upon my spirit lay;  
Bleak sigh'd the wind the dark stream o'er,  
That pass'd me, moaning on its way;  
And fitful o'er the reedy verge  
Stole there a faint and mournful strain,  
As of some lost one's fun'ral dirge,  
Then died into the air again.  
And darkness, like a spirit, came  
Forth from the dreary halls of night  
Unbroken, save where some pale flame  
Shot from the distant turret's height  
Or isolated steep,  
Gleam'd in the black and trembling stream,  
As breaks a wild and fitful dream  
Upon a troubled sleep.

##### 3.

Hour follow'd hour; I knew not how  
They came and went. My wearied brow,  
Bow'd long in dust, had mark'd no more  
The token each one passing bore,  
To wake, to weep, to toil, to pray;  
The morrow had been yesterday,  
But that it nearer brought the slave  
To home and rest—his death and grave.  
On stalk'd those dreary hours of woe,  
As mutes in dim funereal show,  
For as a corpse, untimely slain,  
Had Israel 'mid the nations lain.

But now the train had past;  
And as the rainbow's faint hues gild  
The clouds that erst th' horizon fill'd  
And fell destruction cast,  
A messenger of peace there came,  
And in Jehovah's mighty name  
Uprais'd the fallen, and the proud  
Engulf'd in his abandon'd shroud.

##### 4.

The rite is wrought, the blood is shed;  
The sinless one for sin hath bled;  
The hour of death with darkening wing  
O'er earth its boding shade doth fling.  
Soft sleep the doom'd, the first-born rest,  
The infant on its mother's breast;  
The young man on his couch of guilt,  
The rev'ller in the blood he'th split.  
Bondmen, awake! wake as of old;  
Your work is wrought, its tale is told;  
The long day's toil at length is o'er;  
Awake! but wake to weep no more.  
Woe to th' oppressor! Fire and flood,  
Vapour, and storm, and gloom, and blood,  
Burthen the swelling notes that flow  
From earth to heaven, and utter "Woe!"

##### 5.

The strain had died; night, as the grave,  
Had swallow'd up its echoes; nought  
That breath'd of life remain'd there, save  
The gushing tide of restless thought

That ever dark and darker grew,  
As from my heart's deep fount it flew.  
And still I trod—I knew not why—  
The gulf of gloom that earth and sky  
Had swept its gath'ring tide before,  
And roll'd its waves resistless o'er.

I heard a voice on high :—  
Creation at its call arose,  
And answer'd with a groan, as tho'  
It travail'd with a mighty woe ;

And then came rushing by  
A sound as when the north wind blows  
Fiercely a stormy ocean o'er,  
And the torn billows howling throws  
Prone on the shingly shore.

## G.

Oft had the fleeting hours of rest  
Beheld me haunt that self-same scene,  
For in forgetfulness, at best,

The solace of the slave hath been ;  
And slumber had not taught me yet,  
That souls enslav'd could e'er forget :  
It was not then in gloom and dread,  
But when the pale moon gently shed  
A soothing spell o'er waste and wild,  
That sunk to sleep, and sleeping smil'd :  
And I would gaze upon the sky,

Where not a vapoury pinion sail'd,  
And fancy gave my wand'ring eye  
The heaven it faint and fainter veil'd ;  
And angel tongues would seem  
To whisper in the passing wind,  
And hush my heart in that deep dream,

Which leaves this weary world behind ;—  
But not for long ; some earth-born strain  
Would steal the thrilling numbers o'er,  
And warn me back, to mark again

Afar the dim and shadowy shore,  
Whence rose the mingled sounds that gave  
An answering voice to Nile's hoarse wave,  
As, glittering in the moonbeam, on  
Its broad and mighty path it shone ;  
But 'twas not now the rushing tide

Of midnight revelry that rode,  
Careering o'er the waters wide,  
From lordly Egypt's proud abode,  
Nor voice of mingled shout and song,  
Borne fitfully the breeze along ;—

I heard one sound alone,  
And by that shriek of wild despair,  
I knew and felt that God was there,  
And in his vengeance known.

H. H. TUCKER.

Deal, Kent.

**Miscellaneous.**

**DISSOLUTE HABITS.**—But there is another kind of oppression, which at present has been but slightly noticed, I mean that which arises from the dissolute habits of too many working people—their drunkenness and dissipation. The practice of some persons is, to condemn the working people *en masse* on account of the immorality of a part of their body, and to represent them, generally, as the most vicious and morally degraded of any class. Against such a libellous state-

ment no protest can be too emphatic. It may be safely asserted that the working class will bear a comparison in regard to morality with any other class, notwithstanding the neglect with which their moral and religious interests have been treated ; but this can be no palliation of the conduct of those working men who give themselves up to drunkenness and dissolute habits. Let no such ever dare to open their mouth against the oppressors of the poor. Every such man oppresses himself, and invites others to impose upon him. It is by means of such as these that the wages of labour have been reduced ; it is on account of these self-oppressors that many mechanical inventions have been introduced of late years, which have a direct tendency to depreciate manual labour. And it is much on account of their habits that in many cases a plea is still set up (the justice of which is not admitted) for the unlimited multiplication of such inventions having the same effect on labour. But if these were the only evils of drunkenness, great though they be, they would be trivial, when the debasement of the mind, the profaneness, impiety, and recklessness of character induced thereby, are considered. This vice is truly stated in its effects, to be the man's undoing, the wife's woe, the children's sorrow, a death-blow to character, a thief to the purse, a witch to the senses, and a devil to the soul. Many may pity, but who can effectually help the drunkard ? He forges his own chains, rivets his own fetters, locks the yoke of bondage on his own neck, and says to every oppressor that passes by, "Do you want a slave ? Here am I—I am poor, you may easily beat down my wages ; I am ready to sell myself 'for silver,' and to barter body and soul not for 'a pair of shoes,' for a cup of intoxicating drink. I will wear your fetters, and then—curse your tyranny." The working men complain of many ills with, I am sorry to own, too much truth and reason. But till they burst these fetters, they can never expect the help of Omnipotence to deliver them from those evils which avaricious man works against them. How can that man justly complain who makes his own bed and finds it too short for him ? (Isaiah xxviii. 20.) And how can the effeminate and debased understanding of the drunkard judge of the proper remedies to be applied, for the amendment of his own condition ? A rare politician he, to prescribe for a nation's maladies ! Well may we say to him, "Physician, heal thyself." (Luke iv. 23.) As well might you take pen and paper to the inmate of an asylum, and ask the poor maniac to write a prescription for his own cure !—*From the rev. G. S. Bull—Sermon preached at Bradford, Yorkshire, "The Oppressors of the Poor, and the Poor their own Oppressors."*

**IMPORTANT FACT.**—It was stated in the House of Commons two years ago, that nineteen-twentieths of the church rates were paid by churchmen. The whole amount for that year was estimated at 600,000*l.* of which 570,000*l.* was paid by churchmen and 30,000*l.* by dissenters. In the same year the sum of 25,000*l.* was voted by Parliament to dissenting teachers, and a further sum of 24,000*l.* towards the erection of dissenting meeting-houses and the popish college at Maynooth. Out of these two last sums the churchmen paid seven-eighths or 43,000*l.* ; therefore churchmen are actually paying 13,000*l.* more in one year towards the support of dissent, than dissenters are paying towards the established church.—*Church Magazine.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

**VOL. IX. No. 260.**

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## LUKEWARMNESS.

BY THE REV. JOHN AYRE, M.A.

*Minister of St. John's Chapel, Downshire-hill,  
Hampstead.*

THE evil and danger of lukewarmness in religion have been repeatedly described. It is a state into which professing Christians are very liable to fall; and therefore they have need of the greatest care to avoid it. But perhaps the distinction is not always drawn with sufficient clearness between this state, and that of ordinary worldliness, when the principles of the gospel are departed from, and consequently the affections become earthly and the conduct vanity. An attempt, then, to explain precisely the peculiar character of lukewarmness, in its causes, its symptoms, and its consequences, may not, under the divine blessing, be without its use.

We may observe that our Lord contrasts, in his rebuke to the Laodicean church, this state with the warmth of high Christian attainment on the one hand, and equally with the chill of worldliness upon the other, showing plainly that it is something different from both. Now, as a worldly spirit is generated and fostered by worldly society, neglect or want of the ordinances of religion, the loss of Christian counsel and reproof, I conceive that lukewarmness proceeds from a careless use of the ordinances and talents that are possessed. As worldliness or coldness is occasioned by the loss of privilege, so lukewarmness is nursed in the lap of privilege. The Laodiceans had privileges and means of grace in abundance. They had the full declaration of the gospel; they had every opportunity of growth and blessing: and yet they became lukewarm. It is often found that amid rich privileges a self-suffi-

cient spirit is engendered; persons become critical, instead of continuing teachable hearers of the word; the truths, which once made the deepest impressions, and excited the liveliest emotions, are heard without effect; the ordinances where Christ was formerly most ardently sought, and most truly enjoyed, are now observed with a formality which strips them of their energy and blessing. Hence, a lethargy—a religious slumber—comes on, distinguished equally from wakeful activity and from spiritual death. The profession remains, but the power of the gospel is gone. How careful, then, yea, how doubly careful ought those to be, who, by God's mercy, in the church and congregation of Christ, have all the opportunities and ordinances of his house, that they diligently improve what is committed to their trust, that their riches prove not the occasion of their poverty, that the very blessings vouchsafed them bring not upon them a heavier condemnation.

The chief symptom or mark of lukewarmness I have already glanced at. Our Lord sufficiently explains it, when he declares "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." It is that self-satisfied temper which exhibits itself in pride, indolence, want of circumspection, censoriousness, and after a while, perhaps, open sin. Men under the influence of it are puffed up with a conceit of their own advancement and strength; they, therefore, are little attentive to secret duties, such as private prayer and meditation; they deem themselves wiser than their teachers, and so come not to public ordinances with that simple trusting mind, which befits learners in the school of Christ; they cannot endure reproof, they carp at the

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conduct of their brethren, and, presumptuously imagining themselves an overmatch for Satan, they neglect all those precautions which are so absolutely needful for those who are travelling through an enemy's land.

I need hardly say how displeasing this lukewarmness is in God's sight. **He who has shewn the greatest kindness to us deserves at our hand the most grateful return.** Instead of gratitude, therefore, to be treated with indifference—this is a sin of no ordinary magnitude. And it is aggravated by the fact of its springing from spiritual abundance, the perverted use of those blessings which ought to have produced a deeper humility and a warmer love. He shews then his displeasure by the chastisement he inflicts. "As many as I love," says Christ, in the exhortation previously referred to, "I rebuke and chasten : be zealous, therefore, and repent." In order to awaken persons from their dangerous lethargy discipline must be employed, and the discipline is usually of that nature which may seem best fitted for the particular object. For God wisely divides his dealings, and according to the disease does he apportion the proper medicine. If it had been a case of mere worldliness, perhaps some temporal loss might have been inflicted, which would prove the vanity of earthly idols, and call back the affections to the living God. But when the disease is a pampered appetite, nursed, as I have described it, in the lap of privilege, then the appropriate cure is the removal of the privilege, the forfeiture of the talents which have been abused. This is the most grievous kind of discipline. Under other chastisement the pain is mitigated when the sufferer can resort to the house of God, and make his moan before the presence of his heavenly Father. But here to be cast, as it were, out of the sight of his eyes ; to have with David to exclaim, while possessing but the recollection of past privilege, "When I remember these things, I pour out my soul in me : for I had gone with the multitude ; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday"—this is indeed a grievous punishment. Happy is it when the effect intended is produced ; happy when the soul is aroused to see from whence it has fallen, and is brought with bitter, penitential sorrow to the cross of Christ.

The recovery from lukewarmness is hard. It is hard to unlearn the lessons of pride and self-sufficiency which have been greedily imbibed—hard to submit again to that instruction which had been before despised—hard to bend to such a lowliness of mind as to esteem a brother better than oneself. The heart has become very callous to impression ; the affections

have fallen into a dangerous slumber : and it is hard for them to resume their active functions. Nevertheless, he, at whose word the dead and dry bones live, can refresh the strength that was well nigh gone, and rekindle the lamp that was well nigh extinguished. And truly does it become him, who has at all discovered in himself any symptom of this sad condition, to be perseveringly solicitous at the throne of grace, that a mightier power than his own may pluck him from the miry clay, and set once more his feet upon a rock, and establish his goings.

It is evident, from what has been said, that this is an insidious disease, and that the first access of it should be diligently watched, and carefully resisted. For Satan is very subtle in arranging his temptations, so that they may not be seen, and that he may lead on step by step, almost imperceptibly, those whom he would lure to their ruin. It is quite enough, indeed, if he can prevail on them to remit their exertions, and to be contented with past attainments. For then the downward current, against which the Christian has to contend, will of itself carry them back from that point which they have already reached ; and many a hard struggle must be made to secure the vantage which a brief inactivity had lost.

We find that so prone is the human heart to be satisfied and puffed up with any even spiritual attainment, that St. Paul, after the visions vouchsafed to him, was, by the good hand of God upon him, chastened and corrected. Else he would have been exalted above measure ; else he would have forgotten that it was not his own strength, or his own merit, which had led him to such honour ; and perhaps, instead of reaching forward to the mark, he might have sunk down into a spiritual slumber. So apt is even the real Christian to fall.

We must seek then—and it is our only safety—to be perpetually advancing in the way of godliness, to have deeper humility, more fervent faith, more devoted love, more unwearied zeal. We must forget the things that are behind, and make one privilege and talent, instead of resting in it, only a step to something yet higher, to some more enlarged display of divine mercy, to some more close conformity to Christ's image. Then, by his blessing, shall we be kept from dishonouring his name by that deadly sin which I have endeavoured to describe—the sin of lukewarmness.

## DEFINITION OF RELIGIOUS TERMS.

BY THE REV. EMMANUEL STRICKLAND, M.A.,  
Curate of Brixton Deverill, Wilts.

It is well known that no progress can be made in any art or science, unless the rudiments be first learned. It is with the view, my readers, of making you more clearly understand the difference there is between some religious terms, which you often hear, that I am now induced to put pen to paper. And may "he that teacheth man knowledge" bless the attempt, for the glory of his name.

1. We consider the word religion. It is a Latin word, and, if we can credit Cicero, it comes from a word which signifies to read diligently; hence they were called religious, who re-perused and considered all things which pertained to the worship of the gods (Cic. De Nat. Deor. lib. ii. c. 28). But Lactantius, a Christian father, who lived A.D., 300, treats of hope, true religion, and superstition. He ridicules Cicero's definition, and shews that religion comes from a word which means to bind tight; because it is the bond of piety, by which we (see Div. Inst. Lact. lib. iv. c. 28.) are bound to God. He shows this to be the meaning, from some words of Lucretius (lib. i. 331). From this origin and use of the word, we may probably see the reason why it has become a general term, and is applicable to any system, any belief, any profession. Even amongst ourselves, Christianised as we are, the word religion has been suffered to usurp the name of the Christian faith (see bp. Sumner's Apost. Preaching, p. 216). We speak of the Jewish religion, the religion of the Gentiles, the Hindoo religion, the religion of Mahomet, and the Roman Catholic religion, and probably we do not speak improperly; but when we speak of the stupendous love of God to man in Christ, and of our obedience to Christ through the Spirit, we speak more properly when we call this the Christian faith, rather than religion, as shall hereafter be shown. If we turn to scripture, we shall find, in accordance with the usage already considered, a mixed rather than a particular and uniform idea attached to the word. It has three meanings. In Ex. xii. 43, it is the external and ceremonial worship of the Jews; "This is the ordinance, or religion of the passover." So the "Jews' religion" (Gal. i. 14), signified not the religion as given by Moses, but as taught by the traditions of the elders in St. Paul's time. In James (i. 27) it means true religion, which consists in being actuated by the Holy Spirit to do acts beneficial to man, and honourable to God. A false religion is spoken of (Col. ii. 18), which was a self-imposed degradation—a degradation surely, "a voluntary humility," introducing the mediatory offices, and "worshipping of angels," contrary to the doctrine of "one Mediator between God and man, the man Christ Jesus."

Now, my readers, of what class of religionists are we? We see religion is a generic term, comprising many and all religions. Are we religious Christians, humble followers of Christ? Are we bound to God, or bound with the chain of our sin? Do we meditate in God's law day and night? We may account ourselves religious, following doctrines and practices quite contrary to holy writ. Like the Samaritans we may worship, but know not what. Let us worship God in spirit and in truth, not through types and shadows, not by bowing to idols and pictures, not by praying to saints and angels. All false ways we must shun, for "he that will express the name of a Christian must be such a man as excelleth, through the knowledge of Christ and his doctrine, in modesty and righteousness of mind, in continency of life, in virtuous fortitude, and in confession of sincere piety towards the one and only universal God" (see Euseb. Eccles. Hist. lib. i. c. 14).

2. We now consider the word superstition. If we turn to the places already referred to, in Cicero and Lactantius, we shall find something that will assist us in our inquiries concerning this word. There has ever been a difference between the words religion and superstition, and consequently between the things signified by them. Cicero tells us the philosophers and ancient Romans distinguished the words, and that superstition had its name from the custom of those who prayed and sacrificed daily, that their children might survive them (*superstitēs essent*), hence they were called (*superstitiosi*), superstitious. Lactantius' account differs from this, he says "superstition derived its name from those who paid religious veneration to the memory of the dead, (*qui superstitem memoriam defunctorum colunt*), or from those who, surviving their parents, worshipped their images at home as household gods." Superstition, according to others, refers to novel ceremonies, and the worship of new gods. Religion referred to old worship; superstition to any new worship: hence that of Virgil, "Vain superstition not knowing the ancient Gods." But amongst the ancient heathen the worshipping of gods, whether new or old, was equally superstitious. We come, therefore, to the same conclusion that Lactantius did, that the superstitious are they who worship many false gods, and that Christians only are religious who worship the true God.

But words change their meaning as nations change their character. Superstition in a pagan country is different from superstition in a Christian country, not so much in principle as in aspect. Accordingly, the word is now used to denote something useless and unnecessary, some addition to religious belief or worship, without any warrant of holy scripture; or, it implies any groundless fear that makes man contemplate his God with terror, and leads him to devise means which may allay his apprehensions. This word does not occur in the Old Testament, but we have "superstitious" (Acts xvii. 22), and "superstition" (Acts xxv. 19). In the former case it is used concerning the idolatrous Athenians, in the second concerning the Jews' religion; but in neither place is the sense considered to be offensive. The original word means a fearer of demons—a worshipper from fear, and not from true devotion. It is ambiguous, sometimes implying commendation, sometimes censure. Xenophon uses it when commending one as a religious person. The Jewish religion is expressed by this word in several edicts made in its favour, as reported by Josephus; in short, he uses the word in the same way himself (Jos. Antiq. lib. xiv. c. 10, sec. 13, 14, 16, 18, 19, and Bell. Jud. lib. ii. c. 6, sec. 3). Paul, therefore, might be considered as saying, "I perceive ye are much attached to the worship of invisible beings, but I wish you to worship the true, though unknown God." And as Festus entertained Agrippa, a Jew, with great respect, we must understand him, as saying, "Paul and the Jews have questions about worship, or spiritual reverence."

Keep us, Holy Spirit, from all error, from the perversity of our wills, from the fallacies of our understandings, from the scrupulosities of our judgments, and from any and every depraved nicety of feeling that would lead us to add to God's word, or diminish any thing from it. In worship, let us not be formal; in belief, not superstitious; in doctrine, not mistaken. In short, let us be true members of the one, true, catholic and apostolic church of the living God; let us protest against every falsity, both in our practice and with our voice, and let us habitually learn to hate all evil ways.

3. Enthusiasm. In this world everything is abused, not only names, but things. In the same way that superstition signifies an excess of faith, or pernicious credulity, so does enthusiasm an excess or abuse of zeal. The word is Greek, and meant divine inspira-

tion. There was, amongst the professors of divination in Greece, one sort who were called enthusiasts. They were governed, acted on, and inspired by the deity, and instructed in the knowledge of what was to happen. But the word enthusiasm now generally conveys a bad idea, that of mere pretension to true inspiration. That which is true has always its counterfeits. Real inspiration has led to imaginary, true miracles to false, prophets of truth to prophets of error. Yet, as counterfeit coin implies legal coin, so do all counterfeits imply their realities. Enthusiasm does not occur in the bible. The primitive Christians called all pagans enthusiasts and fanatics, as we learn from Theodoret. We may just observe that enthusiast and fanatic are synonymous. Fanatic comes from the word *fanum*, a temple, and has respect to priests, who, in their temples, spoke visionary, incoherent, and incredible things, after the manner of madmen. Commentator Scott, in his "Force of Truth" an admirable little book (p. 66), when speaking of enthusiasm, says, "In its original meaning, the word has a very favourable sense, and implies, that, by a divine influence upon the soul, a man is filled with an ardour and warmth of zeal in the cause in which he is engaged." Now, "it is good to be zealously affected always in a good thing," and if our ardour of soul be from the Spirit of God, according to the revealed will of God, and for the glory of God, it is the noblest, most desirable, most heavenly, and most beneficial exertion of the human mind.

In every thing but religion, an ardour described by the term enthusiasm is allowed and commended; a poetical, a military, patriotic enthusiasm, even when it carries men beyond the strict bounds of cold reasonings and exact prudence, fails not to meet with admirers. Our zeal may be fervent in every thing without censure, unless it be for the glory of God, and the salvation of immortal souls. Let us be truly zealous in contending mightily for the faith. May our zeal be neither Laodicean, nor extravagant, but a scriptural persevering earnestness, properly directed, and judiciously exercised. We must not be guided by visionary impulse, nor ecstatic flights and raptures. What we want for salvation is not any extraordinary gift or communication, but self-abasement in God's sight, a reliance on Christ, and the ordinary inspiration and guiding of the Holy Spirit, which every Christian is entitled to expect. Accordingly, in our church, we pray for the inspiration of God's Holy Spirit, that we may perfectly love him, and worthily magnify his holy name, and also, that, by the inspiration of the Lord, we may think those things that be good, and by his merciful guiding, may perform the same through Christ. (See coll. in communion ser. and coll. for 5th Sun. after Easter.)

4. Righteousness. This word is the same as right-wisdom. Chaucer used rightwise, where we should now use the word righteous. Righteousness is a perfect conformity to the law and will of God. It is such a conformity, that, if tried by the balance of the sanctuary, it is full weight; if by the standard, it is full measure; if judgment be laid to the line, and righteousness to the plummet, it is quite upright. There is no defect in it of any kind. This is the righteousness of the law, it must be perfect, and continual, failing in no one point. (See Romaine's "Walk of Faith," c. ii.)

A righteous person, then, is one who acts according to true wisdom; who is properly instructed in divine wisdom, and acts according to its dictates. Right-wisdom, now pronounced and spelled righteousness, is the state of one who acts as just described. Righteousness is composed of three words, right, wise, and ness. Right comes from the Latin word *rectus*, straight, which is opposed to wrong, which is what is twisted, turned, or crooked. Right is straight,

and wrong is crooked. Wise expresses a quality which determines what are the best ends, and what the best means for attaining them. Ness is a Saxon termination, and is added to an adjective to change it into a substantive, and denotes state or quality, as business, the state of being employed, righteousness, the state of being rightwise, of acting according to the principles of that wisdom which is from above. To be in a state of righteousness, then, is to go straightforward, to act and walk by line and rule; and to be in unrighteousness is to be the reverse of this, to deviate from the straight way, to walk neither by line nor by rule, nor to be guided by true wisdom. Such a one is termed wicked, and wicked comes from an Anglo-Saxon word, which means to act by witchcraft, i.e., to renounce God and righteousness.

The word righteous often occurs in scripture, and is commonly used to signify a justified person. But in Ps. cvii. 42, we have a different word from that generally translated righteous, and it conveys a different idea. It signifies to direct, to set right; and the righteous here mentioned are they who are directed in the right way, and walk, as Enoch did, with God in his way, and not in the way of the world. Righteousness has different shades of meaning, according to its position and application: it includes generosity and charity (Ps. cxli. 2), and faithfulness (Ps. cxxix. 4).

O, my readers, may we be righteous, and by God's grace become more and more conformed to the will of God, for, "The unrighteous shall not inherit the kingdom of God" (1 Cor. vi. 9). Let us pray for faith, which is the instrument by which we become righteous—hence it is the apostle speaks of "the righteousness of faith:" he does not speak of the righteousness of humility, meekness or charity, or of any other grace, except faith. How delightful to have this righteousness; for it is a breast-plate, it is proper armour for the vital parts. This righteousness is proof against the pains of sickness, and the sting of death; "Righteousness delivereth from death" (Prov. xi. 4). But there is a counterfeit of this, as there is of every other grace, against which we are warned, not to trust in it, lest it destroy us: "Be not righteous overmuch, neither make thyself overwise; why shouldest thou destroy thyself?" (Eccles. vii. 16) The meaning of this is, "Be not a self-justifier," for so the original signifies, "lest thou reject the righteousness of Christ, and destroy thyself." The book of Job was written against self-righteousness, of which sin Job appears to have been at one time guilty; "If I have walked with vanity, or if my foot hath hastened to deceit, let me be weighed in an even balance, that God may know mine integrity" (Job, xxxi. 5, 6). Of this he afterwards repented: "Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not, things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. xlii. 2-6). How shall we be righteous, then; shall we have recourse to some human system? God forbid; for it is useless and vain. Tully, a most acute philosopher, in his treatise on the nature of the gods, has not given us even a hint about the nature of the true God, or the mode of salvation. And no one could make known God's nature, and the gracious plan of man's recovery, but God himself. To whom shall we go then? To "the Lord, the everlasting Jehovah, our Righteousness," even to "Christ, who has the words of eternal life."

5. Holiness. The will of God revealed in the law is holy, and conformity to it is holiness, or the state of being holy. Holiness, in the language of the Old Tes-

tament, signifies outward purity, or a separation from impurity, and consequently, when applied to the divine nature, it rather expresses what God is not, than what he is: it is a negative idea, denoting an entire separation from every thing which can defile. Holiness, in God, excludes all possibility of pollution. He is of purer eyes than to behold iniquity. As God is holy, so is, or ought to be, every thing connected with his sanctuary and service. Every thing animate and inanimate is to be set apart to God's service. God is holy, yes, "The Holy One," and we must be like him: God's priests are to be holy, "to be clothed with righteousness," as also his people. There are holy angels, and they are happy; and there are holy and humble men of heart, who are happy also. We are all called with a "holy calling;" our privileges are great; "We are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and our reward is great, which is the kingdom of heaven, called "the sanctuary," or the holy place (Ps. xx. 2). To attain the reward of holiness, let us be perfecting holiness in the fear of the Lord.

6. Judgment and justice. Judgment sometimes means justice, as, "Seek judgment" (Is. i. 17), and "the passing over judgment" (Luke, xi. 42). Judgment, both in our own language and in the original, denotes regulation and disposal. It has a very extensive signification, including all distinction, regulation, ordering, right, custom (see Parkhurst's Lex. Heb.). It is applied to the decision of Solomon between the harlots (1 Kings, iii. 28); to the discernment of good from bad (Ps. lxxii. 1); to the moral government of the world (John v. 22); to the law of the Messiah, or the doctrine of the gospel (Is. xlii. 1, and Matt. xii. 18); to God's compassion in afflicting his children (Jer. x. 24); to the solemn trial of all men at the last great day (Eccles. xii. 14, and Jude 6), and to many other things. Now the idea running through all its meanings and applications, is that of equity and regulation. In the words, "Thou shalt judge the folk righteously," we have the idea of ruling, regulating, or reigning over. This prediction will be fulfilled, when, by the spread of the gospel, all shall know the Lord, from the least to the greatest. But we pass on to the word justice. As an example of justice we can instance the law of God; it is just in its demands; it is just in the rule of its process; rewarding obedience, and punishing transgression. The scripture word for justice is taken from human affairs, and is thence applied to divine arrangements. In the first ages of the world, money was paid and received by weight, and he who kept an even balance in paying and receiving was a just man: his justice consisted in keeping the scales even, in weighing all things with an even balance, and in giving and taking only what was lawful and right. Now the law, which we gave as an example of justice, holds the balance of justice in its hands, that it may prove the Judge of all the earth does right, and will be glorified in all that he requires of his creatures (see p. 58 of Romaine's "Discourses upon the Law and the Gospel"). That money was formerly weighed, see Gen. xxiii. 16; and that justice is an idea taken from the equal poise of a balance, or the equality of weights and measures, compare Lev. xix. 36; Deut. xxv. 15; Job, xxxi. 6; Ezek. xiv. 10. The same idea descended from the Hebrews to the Romans, for justice was represented amongst them by a person with a balance or pair of scales in her hand, exactly even. Of justice there are two kinds, political and commutative. The one assigns to every man his proper duty in life (Job xxix. 14), and the other concerns persons in their dealings one with another (Gen. xviii. 19). When Job asks, "How should man be just with his Maker?" (Job, ix. 2) he means, how should he be of full weight or measure in a moral and spiritual sense? We read,

"Noah was a just man" (Gen. vi. 2), which means he had attained to full weight in the estimation of divine justice.

May God give us a right judgment in all things. May the faculty or power of judging that is in us discern what is right, and may we be enabled to bring the same to good effect. O God, send forth judgment unto victory; let thy gospel be victorious and triumphant over the wastes of sin; and from all thy judgments, be they afflictive or propitiatory, let us receive instruction and amendment. But we must be just: we must be like Christ, "who is just, and the justifier of all that believe in him" (Rom. iii. 26); compare Is. xlv. 21; Is. liii. 11; Zech. ix. 9; Jer. xxiii. 6; Jer. xxxiii. 15; Mal. iv. 2; Acts, iii. 14; Phil. iii. 9. Christ is just; he is full weight; in him there is an inexhaustible fulness, and out of this fulness he imparts to others, justifying them, making them weight also, so that when weighed in the balance there is not any want. Thus, in bringing many sons to glory, Christ sees the travail of his soul, and is satisfied. His children honour him; may we be they, by "keeping the way of the Lord, doing justice and judgment" (Gen. xviii. 19).

7. Faith. This word properly signifies an assent to truth on the authority of another, and is used in opposition to doubting (Matt. xiv. 31). But it is now to be spoken of as it respects divine things. A saving faith, then (Acts xvi. 31), is a gracious quality, principle, or habit wrought in the believer's heart, by the power of the Holy Ghost. Faith is the medium, or that which connects the just with God their Saviour. Now for the sake of making the matter clear, faith is but something employed to gain an end; it is an instrument, for believers are saved instrumentally by faith, meritoriously by Christ, and declaratively by good works. Saving faith makes Christ our own, and brings with it ease or rest (Matt. xi. 28). Coming to Christ, and believing on him, are used as one and the same thing (Heb. xi. 6, John xi. 35, 37); as also believing in Christ, and receiving him, are the same (John i. 12). This faith gives an interest in Christ: it is not mere assent; it is not an historical faith, neither is it a cold, heartless persuasion. "Faith is the substance of things hoped for;" it is a firm persuasion that God will perform all that he has promised, and that heaven will be the reward of them that love God: thus do faith and hope go together. Faith is a gift from God, by which the mind can, in some measure, realize the dreadful overthrow of the ungodly, and the glorious deliverance of the righteous. This faith acts so strongly on the mind, that it gives a kind of possession and present fruition of eternal things: it gives them a subsistence in the soul by the first-fruits and foretastes of them. Faith is likewise "the evidence of things not seen." It is to the soul what eye-sight is to the body; it demonstrates to the eye of the mind the reality of those things which cannot be discovered by the eye of the body. Faith is the firm assent of the soul to divine revelation, and to every part of it, and "sets to its seal that God is true." It is a full approbation of all that God has revealed as holy, just, and good; it helps the soul to make application of all to itself with suitable affections and endeavours. It is not therefore inoperative, or inactive; it is not a mere fleeting opinion, or a philosophical deduction, or a worldly maxim; but it is an inwrought principle, which says, "Christ is the Son of God, the Redeemer and Saviour of sinful man." It is a coming belief; it is a coming faith, a faith alive and not dead, an assent that inclines the soul to rest on Christ, to be made partaker of the saving benefits of his death, and his glorious resurrection. Such a faith trembles at his threats, rejoices in his promises, goes to him for succour, relies upon him for deliverance, and clings to him for safety. By it the soul is roused to action, &c.



makes us submit to God; it stirs us up to do our duty.

"Faith deadens still the thirst of sin,  
And lights the sacred fire  
Of love to God and heavenly things,  
And feeds the pure desire."

Further,—faith signifies also an open profession of the gospel, arising from a firm persuasion and belief of scriptural truth (Rom. i. 5, 8). This was alluded to under article 1, on religion; and surely, if apostolic ideas are to be kept up, apostolic words must be used in the sense in which the apostles gave them. St. Paul, intimately feeling that faith was the essential part of a Christian's profession, included in that term the whole religious and moral duty of a Christian; but, in violation of his example, the word religion is now generally used for that comprehensive word faith. That faith is the preferable word is evident from bishop Hopkins' well expressed definition of it, in his *Covenant of Grace*:—"A true saving and justifying faith is not any one single act, either of knowledge or will; but a complicated grace, made up of many particular acts, and is nothing else but the motion of the whole soul towards God and Christ."

O, my readers, may we have true, saving, abiding faith, and not that temporary faith, by which we soon lose the impression made, and return to our sins (Matt. xlii. 20, 21). Let us remember, that without faith we cannot please God, and to have it we must ask it of God.

"Lord, 'tis thy work alone,  
And that divinely free;  
Send down the Spirit of thy Son,  
To work this faith in me."

8. Hope. Hope is the expectation of future good (Job xi. 18; Luke iii. 15). It is a word of Saxon origin. Hope may be called Faith's daughter, there is such a near alliance between them. Faith is a persuasion of the truth of God's promises, and a firm dependence upon them. Hope is faith enlarged, faith acted, on promises yet to be fulfilled. Hope looks at and realizes the ultimate completion of all the promises made to the righteous. Hope is the believer's support in trials and difficulty; it is the anchor of the soul amidst every kind of danger and discouragement. This hope keeps its possession sure and stable, free from inconstancy and change. It is also steadfast in its adherence to the cause and truth of God. It enters into that "within the veil," into heaven itself, whither Christ is gone before, and whither it will soon conduct the humble soul, to share the full vision and fruition of the manifested glory of God in Christ, without the intervention of any medium whatever (Heb. vi. 19, 20).

"Hope, with uplifted foot, set free from earth,  
Pants for the place of her eternal birth,  
On steady wings sails through the immense abyss,  
Plucks amaranthine joys from bowers of bliss,  
And crowns the soul, while yet a mourner here,  
With wreaths like those triumphant spirits wear:  
Hope, as an anchor firm and sure, holds fast  
The Christian vessel, and defies the blast."

COWPER.

Hope brings with it some glimpses of the glory and happiness of heaven: but what are these faint traces to their unbounded fullness? "Now we see through a glass, darkly; but then face to face" (1 Cor. xiii. 12.) Hope is a truly blessed and important grace; it gilds the horizon of life with joy and pleasure, and is highly instrumental in the work of salvation. "We are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25).

My readers, may we have the hope that will make us pure, even as God is pure (1 John iii. 3.) May we have for an helmet, the hope of salvation (1 Thess. v. 8). May we have a lively hope, making us active in

good works (1 Peter i. 3), which will lead us to Christ our hope (1 Tim. i. 1), the sum and substance of all the good we hope, our all in all. Against hope let us believe in hope, till our course is ended, and our reward obtained.

9. Charity. The primary meaning of charity is dearth, scarcity, a high price, dearth. It is from the Latin word *carus*, dear. But this term took a secondary meaning, and from scarcity, the cause of want, came to signify the disposition excited in behalf of those who suffer want. Now, he who relieves the necessities of others comes naturally to feel an interest in the necessitous, and they become dear to him. It is thus, that mankind, in their helpless and fallen state, have become dear to God. His love was manifested to man, when he sent his Son, who redeemed us from sin and death, not with corruptible things such as silver and gold, but with his own precious blood, as of a lamb without blemish and without spot (1 Pet. i. 18, 19). Charity is now the same as love. Sometimes it means the fruit of love, and is called almsgiving, which is the relieving of others by voluntary gifts. The word love is from a Teutonic word, which means to live. Now, love is the dispenser and preserver of life. Without love, there would be no good in life, no comfort, nothing desirable, nay, nothing supportable. For an account of love, the fruit of the Holy Spirit in the heart of the believer, see 1 Cor. xiii. To have charity is better than the possession of any other thing, for all other gifts and acquirements vanish, but "charity never faileth." It is superior to faith and hope (v. 13), "Faith," says one, "is the foundation of a Christian life, and of good works." Hope rears the superstructure. But love finishes, completes, and crowns it in a blessed eternity. Faith and hope respect ourselves alone; love takes in both God and man. Faith helps, and hopes sustains us; but love to God and man makes us useful and obedient. This one consideration is sufficient to shew that love is greater than either faith or hope. Faith and hope are necessary to our salvation, for love can no more justify us, than the hand can speak, or hear, or see. Faith and hope are but as scaffolding to a building. When the building is completed, the scaffolding is no longer required. So, when salvation shall be perfected, faith shall terminate in vision, and hope in enjoyment. But love, "the bond of perfection," "the fulfilling of the law," will survive. It will form the element and joy of heaven through all the ages of eternity.

"This is the grace that lives and sings,  
When faith and hope shall cease;  
'Tis this shall strike our joyful strings,  
In realms of endless peace."

Contemplate, my readers, the height, length, breadth, and depth of the matchless love of God shown to us. And consider how we ought to love him in return. We are to "love the Lord our God with all our heart;" love is to pervade, actuate, and direct all our powers; we are to "love God with all our soul," with all our appetites, passions, feelings, and dispositions; we are to "love God with all our mind," with all our rational faculties, with all the capacities of our rational souls; and we are to "love him with all our strength," with all the power and energy of our bodies and souls, and all our other faculties. "This is the first and great commandment." It is the chief and main command. It virtually includes in it, and implies, all other commands. It is the first command, because, as we have seen, it will be the eternal cement and union of ransomed souls in heaven, it is an imperishable chain that will bind together all the glorious angelic orders of cherubim and seraphim, of thrones, of dominions, of principalities, of mights, of powers (Eph. i. 16), and will embrace in its wide and extensive stretch that goodly company of the re-

deemed, which no man can number, and will for ever rivet them one and all to the unchangeable Jehovah, the source and centre of all good. Let us remember, then, that he who will set the hearts of other men on fire with the love of Christ, must himself burn with love.

### Biography.

THE VERY REV. RICHARD GRAVES, D.D., DEAN OF ARDAGH, &c., &c.

#### II.

WE have hitherto found Mr. Graves in the more humble though not less useful ranks of ministerial and professional duty, and all that we have seen induces us to think of him more highly as a devoted and faithful minister of the Lord Jesus Christ. It was scarcely possible that his talents and devotedness could have escaped notice, and consequently, in 1813, he was offered the deanery of Ardagh, by Mr. (Sir Robert) Peel, on the part of the Duke of Richmond, then about to resign the lord lieutenancy. In a worldly point of view, this appointment, under his circumstances, could not be productive of any temporal benefit; but the question appeared with him to be how far he might more promote the glory of God, and the good of his fellow-creatures; and, Trinity college having agreed to appoint him professor of divinity, he found himself warranted to accept the charge. It is quite obvious that Mr. Graves was induced to accept this preferment from the sincere desire of doing good. Many of his papers testify his feelings on this point, and his subsequent assiduity showed that he entered not on his new office for lucre's sake. We are informed, that the chief improvement which he introduced into the duties of the professor, was an annual examination in a select but comprehensive course of reading, calculated greatly to elevate the standard of theological knowledge in the university, and to good answering in which the board awarded liberal premiums. His views on the important subject of a due preparation for the ministry are fully and clearly explained in his first prelection, to which the reader is referred; and which is well worth the perusal, not merely of the candidate for holy orders, but of those of the clergy whose other duties will permit them to devote some portion of their time to divinity studies. The attendance of divinity students on this examination was not, however, required, but only encouraged—a defect which he could not, at that time, succeed in having remedied. As the only alternative, he anxiously applied to the Irish prelates of the day to give their effectual support to this great attempt towards extending the theological attainments of the national clergy, by requiring from candidates for holy orders, some proof of their having attended this examination with advantage to themselves. But he was not fortunate enough to succeed with more than a few eminent individuals, whose names, only that it would be invidious to singularize, the writer would gladly record, in testimony of their enlightened desire to use their power and patronage in promoting the best interests of the church.

His truly spiritual frame of mind at this period, may be gathered from his own words; "And now, O

my God, who for fifty years hast blessed me with prosperity, and now appearest to open to me new prospects of comfort, of exertion, and of usefulness, assist my heart to be grateful, as I ought, for these thy mercies. O, confirm me in my earnest wishes to be useful to thy holy religion. Permit not worldly and ambitious views to mix with, and contaminate my efforts. Make my heart, O God, right with thee. O forgive my past coldness, inactivity, omissions; teach me to walk humbly before thee, O, continue to me the blessings thou hast hitherto vouchsafed to me, in my wife and children, my circumstances, and my health. Give me thy grace to use all these blessings as I ought; and grant, that amidst all the changes of this world, I may be resigned to thy will, and anxious to fulfil it, and that through the merits and mediation of my Redeemer I and mine may meet in eternal life. Amen."

In 1819 he published his "Select Scriptural Proofs of the Trinity."

In March, 1823, he was promoted by the Chapter of Christ Church, to the valuable parish of St. Mary's. In 1825, he published his work on "Calvinistic Predestination." Whatever difference of opinion may exist as to his views on this subject—a subject indeed, never to be treated but with diffidence and seriousness—all must allow that it carries on it the impress of the author's learning, and of his piety. The subject, indeed, has been too often treated in a spirit little in accordance with the simplicity and gentleness of the gospel.

In 1827, he lost his wife, by a most sudden death. She had retired after breakfast and family prayers, as usual, to her own chamber, to read and pray, and was found there dead, by a fit of apoplexy, and fallen to the ground, with the bible near her. This painful and trying circumstance had a great effect on the health of the dean, which was increased by the death of his daughter-in-law, and a paralytic stroke, which affected his right side, compelled him to retire from active duty.

"Soon after the publication of his discourses on Calvinism, in 1825," says his biographer, "he had commenced taking notes, with the intention of drawing up a history of the church, during the three first centuries. Even after his first attack, he cherished some hopes of being permitted to be still useful in this way, and made various efforts both to read himself, and also to write with his left hand. But he was obliged to abandon these attempts, and to yield to the conviction, that he was no longer to labour in his Master's service; and this seemed for a time to weigh more heavily on his mind than his bodily infirmity had done. But in this, as in all other instances, he soon learned to submit his own to the divine will, and to be thankful for the mercies that remained—that he was still able to read enough for his private meditation, and fully to enjoy what was read aloud by others.

"Henceforth his mornings were generally occupied in private and family prayer, and in listening to the perusal of religious books, in directing answers to letters, and other matters of business, in driving out, and receiving the visits of those Christian friends who sought, by their kind attentions, to cheer his remaining

days; and many of whom have assured the writer, that they felt it a privilege to be admitted to observe the meek and cheerful resignation with which he submitted to so depressing a visitation.

"In the evening he listened to some light reading, but generally connected with the history or prospects of Christianity, either at home or abroad.

"He spent the summer of 1828, about four miles from Dublin; it not being deemed prudent to move him to any greater distance from medical advice. Here his spirits were much recruited by the air and country drives. Indeed the pleasure he derived from these innocent sources remained to the last, and the simplest productions of nature, the waving meadow, the fragrant hawthorn, the lily or the cowslip, all furnished him with undiminished, though daily repeated enjoyment; and it was with evident regret that he returned to winter in the town.

"There were, of course, many changes in his complaint; and some of them very distressing, in consequence of the applications medically advised, and as a matter of duty resorted to by his family, in the hope of retarding the progress of the malady. But they were all submitted to without a murmur. And, notwithstanding his continually increasing nervousness, he was never seen, whatever he felt for the temporal or spiritual state of others, to mourn over any remembrance of his own privations, except on one occasion—the anniversary of the death of his deceased partner—when he was found at his private drawer, gazing with tears on a trifling relic of her dress, which he had preserved till then unknown. But he at once acquiesced in its removal; and re-adopted, when recalled to his mind, his own former consoling reflections in reference to that event.

"During this winter, 1828-9, frequent, though slight aggravations of his disease, together with his evidently increasing consciousness of his own decline, prepared those immediately about him for his no distant release from so heavy a probation. But they were not prepared for one, so unusual in this disease, and, in some respects, of so apparently awful a character.

"His family not being satisfied with any existing likeness of him, had prevailed on him, after much persuasion (as he always disliked it), to sit for his picture to an eminent artist; and a slight accession of disease some days before, though it seemed for the time to pass off, rendered them more anxious about it. It was just after his morning devotions, and at the commencement of the first sitting for the above purpose, that inflammation of the brain (the consequence as was supposed, of the late attack) set in so suddenly and violently, as to produce immediate and general paralysis, accompanied with piteous cries, which, though evidently involuntary, would have horrified his family, had not his son and other medical friends who were in immediate attendance, assured them, that the attack had instantaneously and completely deprived him of all feeling and consciousness. This state continued for several hours, till an extensive effusion on the brain (as it was considered) as suddenly extinguished both it and life together; the moment after which his features again assumed their usual sweet and placid appearance."

Thus departed this life one of the most devoted ministers of God's word, one of the brightest ornament of the church of England and Ireland, and whose memory will long be cherished with feelings of warmest affection by those who were privileged to attend his ministry, or to receive instruction from him, in what may be designated strictly theological learning. To the son, who has edited the works dean Graves has left behind him, it must be matter of great satisfaction to be enabled to draw up the memoir of such a father, and the volumes adverted to will form a very valuable addition to the theological literature of the country.

## THE SECURITY OF THE SLEEPERS IN JESUS:\*

### A Sermon,

BY THE REV. EDWARD ALCOCK, M. A.

Rector of Durrus, Cork.

1 THESS. iv. 13, 14.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

IF I were to rise up this day and address you, brethren, concerning the future prospects of such of our dear and virtuous relatives as the hand of death has removed into an eternal world, and the statements I had to make, and the consolations I had to offer, were no more satisfactory than the schools of philosophy had to present, our understandings and our hearts would turn away alike dissatisfied and dejected. I may reason with the Platos and Socrates of old concerning probabilities and the fitness of things, and the analogies of nature, and the moral government of God, and endeavour to deduce from these a system the principles of which would assure us that the soul is immaterial, and therefore that it cannot perish; that as all that is beautiful in nature, whether as to its foliage, its flowers, and its fruits, wither under the hand of time, and perish, and afterwards revive and delight us again, so shall man, who is called the soul of creation, enjoy a new being, and revive in increasing excellency; that, as moral worth is so precious in the sight of the Divinity, he could not but stamp it with his approbation, and reward it in a higher and nobler state of existence. The mind, uninstructed in the truths of revelation, may grasp at these unsubstantial speculations; but, as the very teachers who put them forth were obliged to acknowledge, there is nothing in these reasonings that could satisfy the man of inquiry, nothing upon which he could build the certainty of his own or his friends' re-existence; no foundation on which

\* Preached at the funeral of Lady Macartney, Sept. 14th, 1840.

to rest a hope of acceptance; nothing to calm a distracted conscience, nothing to soothe an affectionate and aching heart.

But, my brethren, what reason and philosophy with all their boasted powers could not effect, that wisdom which is from above, and that is revealed in the volume of the blessed Saviour, proclaims with the clearest and most intelligible voice. From before its light all darkness, and difficulties, and doubts, have passed away: he, that through death destroyed him that had the power of death, hath also brought life and immortality to light through the gospel; he, who triumphed over the grave, has provided an inheritance for his redeemed; that inheritance is secured to them as their everlasting portion; by his word, and Spirit, and providence, he is preparing them for its enjoyment, and the great and glorious day is commencing, when he will come, and all his holy angels with him, to put them in possession of it; when, according to the language of the beautiful service which you have just heard, they shall have their perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory. How cheering is this prospect, my brethren, to the Christian mind; and how cheerful in such moments as the present, does the Christian minister feel, to be enabled to say to his sorrowing friends upon the authority of his God, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The great comforting truth then that the Christian learns from these words of the apostle is, that his religious friends do not pass away into non-entity; that they do not moulder into nothing; that they do not, like the beasts, lie down in the earth and perish. No, my brethren, we are here taught, as in numberless other passages of God's word, that, when the great final conclusion of all things shall have arrived, and the present dispensation, having answered the purpose of its Author, shall have closed for ever, the Judge of quick and dead shall come forth bringing in his triumphant train the souls of his rejoicing servants; their bodies, which before had been sleeping in their graves, shall hear the voice of the archangel, they shall awake, and they shall be raised by the power of God—then shall be fulfilled that wonderful change spoken of by the apostle, "the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." When so raised, and so glorified, the servants of the Lord shall be called to the right hand

of the great white throne, and shall hear from the mouth of him whom they believed, and loved, and followed, his gracious attestation to their character and their reward, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This overflowing measure of the blessedness in reserve for our departed Christian friends, should cause us to "sorrow not, even as others who have no hope." Neither should we sorrow for them as those who, having only a vague and unscriptural hope, are necessarily obliged to sorrow from the errors of their own systems. Of course I am not now speaking of the heathen, but of those who, professing themselves to be servants of Christ, are ignorant of the terms on which the soul stands before him with acceptance; the terms on which its sins are pardoned, and the crown of life is bestowed; there are those, calling themselves Christians, and alas! they are the great majority of the professing world, who hold it as their opinion, that the ground on which the believer stands before God is a ground formed partly of his own works, and partly of his Redeemer's merits; that his own works of righteousness and obedience, his alms, and his prayers, and his religious observances and his moral doings, go a great way in establishing a righteousness or a title to reward in the sight of God, and, when they fail in establishing such a title, then such deficiency will be supplied out of the merits of Christ, and his work of obedience will be thrown in as a kind of make-weight to fill up the want. Those that rest their acceptance, or the acceptance of their friends, upon such unscriptural terms as these, can never but sorrow over the memory of their departed brethren. If it be man's meritorious obedience,—aided I admit in a degree by the merits of the Saviour—that is to throw open to him the blessedness of heaven, and, as a necessary consequence, without an adequate measure of such obedience, those gates must be closed against him for ever, the holding such a doctrine must be attended with dismay, with agony. There must be in the minds of those that hold it a perpetually recurring sense of man's sinfulness, of his utter rebelliousness against God's will and word; there must be a perpetually recurring fear of a falling short of the standard prescribed by themselves, that would for ever prevent them from rejoicing in the happiness of their departed friends.

But O! what solid ground for rejoicing does the gospel of the blessed Jesus present to the scripturally instructed Christian. There, in that message of glad tidings, he learns that the believer stands accepted before God not in any merit, or work, or righteousness, or

obedience of his own; that, as to the ground or matter of his justification, they are all, all excluded; that it is "by grace he is saved through faith, and that not of himself, it is the gift of God, not of works, lest any man should boast;" as the apostle Paul assures us, God made the heirs of glory "accepted in the Beloved," that is, in his own beloved Son, the fulfiller of the law, the only Saviour of sinners. He by a perfect obedience has fulfilled the law for them; that obedience is considered as theirs; they are treated as if it were performed by themselves: the righteousness which is of God, that righteousness which he has appointed for the justification of his servants, and which alone comes up to the requirements of his law, is "by faith of Christ Jesus, unto all, and upon all them that believe." Christ's righteousness is in fact the righteousness of his believing people; in it the reconciled eye of God discovers no flaw, and to it, in order to render it perfect and available, the believer dares not to attempt to add any merit or obedience of his own. Renouncing, therefore, all righteousness in ourselves and our believing friends to justify us or them before God, we hopefully and rejoicingly confide in the righteousness of the Redeemer, and have no apprehension that those who leave us glorying in that righteousness will be rejected of their God.

But more especially, my brethren, we could not help sorrowing over the destiny of our departed friends, if we held the unscriptural and mournful opinion that those souls which we saw parting in peace, supported by the comforts of God's Spirit, and enjoying a foretaste of heaven's blessedness and glory, should, when separated from the body, have to go to a place of darkness and punishment, of horror and banishment from God's presence, till, by certain penal sufferings, satisfaction be made to God's law for the venial offences chargeable against the believer.

O, blessed be God, we have a better gospel than this to rest upon; independent of the terms of justification which I have just laid before you, every word of God's revelation is in irreconcilable opposition to this view. The sacrifice of the cross is a perfect and all-sufficient sacrifice, presenting to the violated law of God a perfect and adequate satisfaction: the shedding of Christ's blood is a propitiation for the sins of the whole world, an atonement for every transgression; as the beloved disciple John teaches us, "the blood of Jesus Christ the righteous cleanseth us from all sin;" that word "all" includes every, the most heinous, the most aggravated, the most insulting, the most frivolous, the most venial, the most insignificant sin—all, all are washed away in the blood of the Lamb, and obliterated

from the book of God's remembrance. In these assurances confiding, we are persuaded, on the testimony of God, that "there is no condemnation to them that are in Christ Jesus;" that no penal or purgatorial fire awaits the souls of our beloved friends; that those souls are no sooner delivered from the burden of the flesh, than they are admitted into joy and felicity; that their portion is, according to the statement of the apostle Paul, to the Corinthians, "absent from the body, present with the Lord;" that, if they have departed, it is to be with Christ, which is far better: we are enabled to lift up the eye of faith, and to realize to ourselves the persuasion that such of our friends as have "fallen asleep in Jesus"—that is, that have "died the death of the righteous," the death of God's believing and justified people, though their bodies be resting in the earth till the morning of the resurrection—are still, as to their redeemed and glorified spirits, immediately and at once admitted into that great multitude which St. John describes in the vii. ch. of the book of Revelation—that "great multitude which no man could number, of all nations and kindreds, and people and tongues, standing before the throne, and before the Lamb, clothed with white robes and palms in their hands, and crying with a loud voice and saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Relying confidently upon these rich and precious promises, written as with a sunbeam on the page of the bible for our consolation, we are, my brethren, enabled to apply them on the present occasion, and to "sorrow, not even as others which have no hope." We have every hope, we enjoy the fullest assurance that the change which has taken place in our beloved and venerable friend, has been one of inconceivable gain to her, because her immortal spirit, delivered from the prison of the body, has joined that kindred host (and their privileges and blessedness are her's) which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Do not, I implore you, brethren, consider it presumption in men to speak with such decision concerning the eternal state of a departed sister—that cannot be presumption which is founded upon the warrant of God;

it is nothing more than the realization of faith, the actings of the soul upon the sure testimonies of the word of God. The simple and single matter to be ascertained in this or in any other case is, whether the brother or sister over whom we mourn, be, or be not, a believer. If there be scriptural evidence to pronounce a believer, then every blessing of the gospel is his, or her's. The people of God, be they rich or poor, educated or uneducated, are all one in Christ Jesus; they are redeemed by the same blood, they are justified on the same grounds, they are sanctified by the same Spirit, they are inheritors of the same kingdom; all things, in fact, according to the apostle, are theirs, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's. Had I the same means of ascertaining the faith of the humblest person I address to be sound and scriptural, as I had that of the valued friend whose ashes lie there, the same doctrinal view would be upheld, the same measure of blessedness would be meted out; and can I doubt her faith to have been a sound and saving one, which brought her in a deep sense of personal unworthiness to the cross of Jesus for pardon and remission of sins? which humbled her like Mary, to sit at his feet and inquire from the oracles of his word, "Lord what wouldst thou have me to do?" which kindled into action when the honour of her God, or the advancement of his cause, or a witnessing for his truth, or any benevolent or Christian plan of mercy, called it into exercise? Was not that faith a sound and a saving one, that not long since enabled the widowed mother, when her only son, the object of her respect and her affection, the staff of many an anxious and declining year, was to all appearance about to be stricken down, leaving as his only legacy his own widow and his own orphans—that enabled her, I repeat, in such a complication of misery to cast all her care upon her God, and say as I have heard her say, "Father, thy will be done." And was not that faith a sound and a saving faith, which, in the prospect of the great struggle which has just closed, enabled her, lest during the weakness and wanderings of a sick bed, any hasty or incoherent expression might escape her lips, to leave among her papers, for the satisfaction of her children, her deliberate and recorded testimony that Jesus was her single and only hope, and that through him she enjoyed the fullest assurance of her salvation? These, remember, I value not in the matter of her justification before God, farther than they are to be reckoned among the scriptural evidences that characterize faith, and they are some of those fruits

in which the servant of Christ is to abound to the honour and glory of his divine Master; justified by the finished work of the Lord Jesus, and accepted in the Beloved; she has entered into the rest that remaineth for the people of God, and now enjoys the first-fruits of that blessedness and glory which will be consummated at the resurrection of the just.

Would that a solemn consideration were awakened within you, that an hour is drawing nigh when you, one after another, like those venerated remains, shall be but a heap of clay; and that, by the influence of divine grace, your souls, like hers, that once inhabited them, should be led to "prepare to meet your God!" Think not the service of so gracious a Master undeserving of the devotion of your noblest powers, or that a dedication of yourselves, however unreserved and entire, will even here pass without a requital.

The highest born, whom I address, is not more loftily descended than the honoured friend whom I mourn; not one of you exceed her in the advantages of a liberal education, of an intercourse with polished and literary society, of the acquirements of a sound and comprehensive and original mind. When grace brought their possessor under the influence of the gospel, every one of these advantages, hereditary and acquired, were presented as offerings upon the altar of her God, and in his service they found their noblest employ and their richest reward. O, be persuaded then to look upon religion in its true light; not as intended to cramp the energies of the mind, to limit the acquisition of useful or elegant information, to deaden down the feelings towards anything that in itself is innocent or "lovely or of good report." No, my brethren, while religion will consecrate all these to the service of their rightful object, the great Master and Father of us all, no man will be so happy in his vocation as he who feels himself a consecrated thing. True, he will withdraw from companions and pursuits and amusements in which the frivolous and the worldly-minded still find pleasure; but what abundant compensations are his! a conscience lightened of its guilty burden, a mind stored with the treasures of inspired truth, a heart renewed by the power of divine grace, a relish for all that is interesting and beautiful and grand in nature, higher than the man of the world ever knows; all things in Providence and grace working together for his good; a covenant God—his Father—his Saviour—his Sanctifier—"an inheritance incorruptible, undefiled, and that fadeth not away reserved in heaven," insured to him as his everlasting portion. These are the privileges with which, dear brethren, we would wish to see you enriched; these, the pursuits,

and the acquisitions that would add dignity to your character, that would be adequate to the demands of the most capacious mind, and satisfy the longings of the immortal soul.

But I have a message of importance and peace to deliver to the humblest and most unlettered person in this congregation. 'Tis true that the lady, whose ashes are coffined there, belonged to a rank in society to which you have no pretensions; that she possessed powers of mind and a refinement in manners and an enlargement of education, to which you can prefer no claim; but these distinctions, attractive though they be, never brought her soul to God. In the all-important matter that reduces the family of men to one common and undistinguishing level she stood on the same ground with you—she was a sinner—a sinner by birth, and a sinner by practice. It was grace, free, unmerited grace, that drew her soul to Christ and to peace. That grace is equally rich and free towards you—pray for its influence; yield to its power; open your heart to its life-giving, sanctifying operation, and every blessing of the gospel will be equally yours. O! my humbler friends, this is the glad commission which we, the ministers of Christ, have to deliver—that the poorest of our brethren have as great an interest in the riches of our divine Master as have the wealthiest and the noblest in the land: pardon, salvation, the gifts of the Spirit, the crown of glory are the purchase of the Redeemer's blood, but they are offered to you freely as the air of heaven that blows upon you, "without money and without price." Value them then as they deserve, and hasten to secure an interest in them. Let your hearts be even now lifted up in prayer, that this mournful occasion may be blest to you; that the service in which you have been engaged, and the words which I have addressed to you, may find their way to your consciences, and cause you to ascertain the ground on which you are building your hopes, and what are your conditions and your characters as they really appear in the eye of God. If Christ be the foundation on which alone you are resting, and the sanctifying Spirit of Christ has taken up his abode in your souls, you are happy, and you are rich indeed; you may be called away suddenly, sooner perhaps than you expect, but it will be to immortality and glory. "He who hath loved you, and hath washed you from your sins in his own blood," will be with you while walking through the dark valley, and an entrance will be ministered to you abundantly into his everlasting kingdom.

Once more then, brethren, "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as

others which have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

#### ON THE MEANING OF THE WORD—AION.

BY THE REV. H. B. MACARTNEY;

*Rector of Creagh, Cork.*

HAVING carefully examined all the passages in which, according to Greenfield's Greek concordance, the word *aion* occurs, I am constrained to the following conclusions: First, that the word is used to denote some definite period; by definite, I do not mean to affirm that we know its limits, or even that it always signifies an equal length of time, but simply that an *aion* is a period in the divine history known to God, and in his eyes bounded off from the period which precedes and follows it. Secondly, that there are three remarkable periods to which the word is emphatically applied, the past age, the present, and the future: the future I take to be, undoubtedly, the millenium; the present I conceive, with less certainty, to be the period of the Christian dispensation, and the past, but more doubtfully, I think the period of the Mosaic or Jewish economy. Thirdly, that the divine economy has been long, though not from eternity (1 Cor. ii. 7), divided into such periods, possibly marked, so far as this creation is concerned, by geological epochs—but this last is only conjecture. Fourthly, that there will be such periods throughout future eternity, wherein God will manifest himself more and more in his spiritual character, so that in future revelations of himself his character will be as much more full and manifested, as his wisdom is more developed in the formation of man's head or mind than in the shapeless granite rock, or in the instinct of the whale. Fifthly, that when the word is used in the singular number, to express protracted duration (translated "for ever") it always signifies a limited duration; extending at least, to the end of the present dispensation, and possibly to the end of the next, and is applied to offices, gifts, blessings, or curses, belonging exclusively to the present time, or that which is next to come. Sixthly, that when used in the plural number it has reference to eternal duration, not exhibiting eternity to us as one unchanging blank, but as an endless succession of periods, each marked by some fresh development of the divine mind; and that it is thus used only with reference to God's eternity—the eternity of reward or of punishment. In this sense, it is sometimes rendered "for ever," and sometimes "for ever and ever."

First—The word is used to signify some definite period. It has been asserted that the period is indefinite, and to be fixed by the context; that when speaking of the world *ei aion* would signify, to the end of the world, but that when speaking of a tree or a man, the same words would only mean, to the end of that individual's life. If this were so when our Lord said to the barren fig-tree, "let no fruit grow upon thee *ei rov aion*," his meaning was merely, let no fruit grow on thee during thy life; but that that was not so, but that *aion* had reference to some other thing than the life of the tree, is evident, for we are told (Matt. xxi. 19) "presently the fig-tree withered away;" it was not merely cursed with barrenness during its life, but its life itself was affected for another period, which our translators, viewing the general bearing, have correctly rendered "for ever." The mere fact that the word is sometimes used in the plural, appears to me sufficient to prove, that it cannot bear an indefinite meaning, like our words "for ever;" our translators have accustomed us to look with reverence to the words "for ever and ever," but



even with their venerable sanction, the words are scarcely ever used in serious writing or conversation, because there can be no addition to the undefined fullness of for ever—we do not hear of eternities. If, therefore, the word be not purely indefinite, or dependent on the context to fix its meaning, it must have some fixed import, though we may not have been able yet to discover what it is.

Secondly—There are three remarkable periods to which the word is emphatically referred. In Matt. xii. 32, "neither in this *τω αἰωνί*, nor in that which is to come," two of them are distinctly named, this age, and that which is to come—there is then an *αἰών* present, and an *αἰών* future. The present age is mentioned Luke xx. 34, "The children *του αἰῶνος τούτου* marry, and are given in marriage;" 1 Cor. i. 20, "Where is the disputer *του αἰῶνος τούτου*;" iii. 18, "If any man among you seem to be wise *εν τῷ αἰωνί τούτῳ*;" Eph. i. 21, "Not only *εν τῷ αἰωνί τούτῳ*, but also in that which is to come;" 1 Tim. vi. 17, "Charge them that are rich *εν τῷ νυν αἰωνί*;" Titus ii. 12, "We should live soberly, righteously, and godly, *εν τῷ νυν αἰωνί*." It is evil, has its cares, Matt. xiii. 22, "the care *του αἰῶνος τούτου*;" Mark iv. 19, "And the cares *του αἰῶνος τούτου*." The love of it is evil, 2nd Tim. iv. 10, "Demas hath forsaken me having loved *τον νυν αἰῶνα*." Its state is sinful, Rom. xii. 2, "Be not conformed *τῷ αἰωνί τούτῳ*;" 1 Cor. ii. 6, "Not the wisdom *του αἰῶνος τούτου* nor of the princes *του αἰῶνος τούτου*;" Gal. i. 4, "Who gave himself for our sins that he might deliver us from *τον ἐνεσθῆτος αἰῶνος πονηρου*;" Eph. i. 1, "According to *τον αἰῶνα του κόσμου τούτου*;" Eph. vi. 12, "We wrestle not against flesh and blood, but against the rulers of the darkness *του αἰῶνος τούτου*." Its children are taken for the wicked, Luke xvi. 8, "for the children *του αἰῶνος τούτου* are in their generation wiser than the children of light." Satan is its God, 2 Cor. iv. 4, "In whom the god *του αἰῶνος τούτου* hath blinded the minds of them which believe not." Its end is appointed, Matt. xiii. 39, "The harvest is the end *του αἰῶνος*;" v. 40, "So shall it be at the end *του αἰῶνος τούτου*;" v. 49, "So shall it be at the end *του αἰῶνος*." Matt. xxiv. 3, "What shall be the sign of thy coming and of the end *του αἰῶνος*?" There is another age; so that to, or into, the age, signifies the end of this age, or so far as this state of things is concerned, for ever. Matt. xxi. 19, "Said unto it, (the fig-tree) Let no fruit grow on thee henceforward, *εις τον αἰῶνα*;" Mark xi. 14, "No man eat fruit of thee hereafter *εις τον αἰῶνα*;" Luke i. 55, "As he spake to our fathers, to Abraham and his seed, *εις τον αἰῶνα*;" John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst"—shall not thirst—"εις τον αἰῶνα;" John, vi. 51, "If any man eat of this bread he shall live *εις τον αἰῶνα*;" v. 58, "He that eateth of this bread shall live *εις τον αἰῶνα*." To which quotations many others might be added too numerous for reference. This coming age is a period of reward, Mark x. 30, "He shall receive in *τω αἰωνί τῷ ἐρχομένῳ* eternal life." Luke xviii. 30, "who shall not receive manifold more in this present time and in *τω αἰωνί ἐρχομένῳ* life everlasting;" Luke xx. 35, "They which shall be accounted worthy to obtain *τον αἰῶνα κεινουν*, and the resurrection from the dead." This coming age is also a period in which peculiar powers will be exercised, Heb. vi. 5, "Have tasted the good word of God, and the powers *μελλοντος αἰῶνος*." There is also mentioned an age past, John ix. 32, "Εκ *του αἰῶνος* was it not heard that any man opened the eyes of one that was born blind;" Acts xv. 18, "Known unto God in all his work *απ' αἰῶνος*." Which past age is the age of prophecy, Luke i. 70, "As he spake

by the mouth of his holy prophets, which have been *απ' αἰῶνος*;" Acts iii. 21, "Which God hath spoken by the mouth of all his holy prophets *απ' αἰῶνος*."

Thirdly—There appear to have been many past ages, see 1 Cor. ii. 7, "The hidden wisdom which God ordained before *των αἰῶνων* unto our glory," where "before the ages" is tantamount to "before the foundations of the world" (*κοσμου*) in Eph. i. 4; see also 1 Cor. x. 11, "They are written for our admonition, upon whom the ends *των αἰῶνων* are come," where the "ends of the ages" are said to have "come" on those who lived in the apostles' days; also Col. i. 26, "The mystery which hath been hid from *των αἰῶνων*, and from generations, but now is made manifest," hid before, but manifested in the apostles' days, and Heb. ix. 26, "For then must he often have suffered since the foundation of the world (*κοσμου*), but now once in the end *των αἰῶνων* hath he appeared to put away sin by the sacrifice of himself, where the time of our blessed Lord's suffering is said to be at the "end," *συντελεια* of the ages; from all which passages it appears that many of these ages or periods were already past at the time the apostles wrote. My reasons for supposing these ages to be geological periods would lead me too far to enter upon now, and after all I could not hope to arrive at more than probability on the subject.

Fourthly—That future time is divided into such periods, is sufficiently proved by the expression, "ages," or "ages of ages," continually applied to futurity, as, with many other passages, Matt. vi. 13, "For thine is the kingdom, the power, and the glory, *εις τους αἰῶνας*;" Luke i. 33, "He shall reign over the house of Jacob, *εις τους αἰῶνας*;" Eph. ii. 7, "That in *τοις αἰῶσι* to come, he might shew the exceeding riches of his grace." The character of these ages is not capable of this direct proof, but may be gathered from analogy. From the first chapter of Genesis we learn, that there was in creation a regular succession of periods, each closed by the announcement "but there was evening, and there was morning, the 1st, 2nd, or 3rd day." I do not now inquire into the possible or probable length of these periods; grant that they extended precisely to twenty-four hours and no more, still they were periods distinctly marked in the divine economy. Neither do I stay to inquire the relative magnificence of the works of each day, but granting—which we should not—that the "moving creature" of the fifth day was as full an exhibition of divine wisdom or power as man, made in the image of God; still, on the fifth day, there was no man, but on the evening of the sixth day were exhibited both the "moving creature" and man, and the divine power was manifested in both, so that fuller manifestation of the attributes of God is evident from the multiplication of his works, without regard to their relative importance. But if we pass from creation to redemption, from the dealings of God with matter, disposed of in one short chapter, to his dealings with mind, carried through the whole bible, we find the same progressive development of the divine character, of his holiness, justice, and love; and here again we shall find his dealings divided into certain periods, of various length indeed, but marked by successive revelations of somewhat not previously known in the divine character, as the state in Paradise, the promise after the fall, the call of Abraham, the covenant on Sinai, the incarnation with the crucifixion, and descent of the Holy Ghost. And here, too, conceding for the argument, what, in point of fact, cannot be conceded, that the attributes exhibited on Calvary were not more glorious than those displayed in Eden, still it must be admitted that more was known of God's character, when he gave the promise to fallen Eve, than when he placed the unfallen creature in Paradise; more, when he called Abram from his father's house and his father's gods; more, when on

\* When the arrangement of the words is different in the Greek and in the English, I have followed the order of the latter, in introducing the Greek words.



Sinai, he required a full obedience to the terrific law, and something which was hid from ages and from generations when manifested in the flesh he hung from the cross. Forgiveness was exhibited, as added to perfect wisdom and goodness—sovereign electing love added to general purposes of forgiveness—the majesty of divine justice and the fulness of God's requirements was then shown in connection with electing love, till the fulness of the time came, when love stronger than death, even for the rebellious and disobedient, was proclaimed from Calvary, and things were then shown which prophets and righteous men had before desired to see and saw not. Again, if we look onward, as scripture requires us to do, we see under the millennium a brighter age for man, and, consequently, God exhibited as the acknowledged and loved Father of the whole human race; and beyond that we are pointed to a brighter period still—a glory yet brighter, and consequently a more perfect manifestation of God. We see, then, from the express language of scripture, that there are to be yet future ages of ages immeasurable, while the whole analogy of God's dealings, whether with matter or mind, whether in past or future ages, leads us to suppose that those coming ages will each be marked by successive developments of the power, wisdom, holiness, and love of God, and perhaps of other and more glorious attributes as yet unthought of by us.

Fifthly. It appears that when the word is used in the singular number to express protracted duration (translated for ever) it always signifies a limited duration; extending at least to the end of the present dispensation, and possibly to the end of the next, and is applied to offices, gifts, blessings, or curses, belonging exclusively to this present season or that which is next to come. These conclusions are drawn, first, from the positive use of the word; secondly, from the fact that the word is never once used in the singular number with reference to things properly eternal, as God's duration, the happiness of the blessed, or the misery of the wicked in their final state. As it will be necessary, to support this last operation, to adduce every text in which the words *εἰς αἰῶνα* occur, the first assertion, if correct, will be proved in the examination of texts for this purpose, and by considering both together we shall avoid repetition. Matt. xxi. 19, and Mark xi. 14, the curse on the barren fig-tree clearly refers only to the present state of things. Luke i. 55, refers to the promises of God to Israel as a nation which endure *εἰς τὸν αἰῶνα*; John iv. 14, and vi. 51, 58, being figures taken from corporeal wants, promise the exemption from suffering throughout this scene of suffering ("shall not thirst *εἰς τὸν αἰῶνα*," "if any man eat of this bread he shall live *εἰς τὸν αἰῶνα*;" "he that eateth of this bread shall live *εἰς τὸν αἰῶνα*")—further promise was unnecessary. John viii. 35, refers to a son's right to a residence in his father's house, as compared to a servant; the thing pointed at is a matter of eternity, but the expression is a comparison drawn from time. John viii. 51, 52, "he shall never see death," *θανάτου οὐ μὴ θεωρήσῃ εἰς αἰῶνα*; "he shall never taste of death," *οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα*. Death belongs only to this present world; eternal suffering is called not simply death, but, as distinguished from it, "the second death." John x. 28, "They shall never perish," *καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα*. The preservation of the Saviour's sheep through the present age is the subject; if that be secured the latter follows as matter of course. John xiii. 8, "Thou shalt never wash my feet," *οὐ μὴ νύψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα*, relates exclusively to a temporal action. John xiv. 16, "that he may abide with you *εἰς τὸν αἰῶνα*." The Comforter as such was promised to the disciples while waiting for Christ, and this is the object of the promise. I do not mean, in commenting on this and other passages, to assert, that the blessings promised

shall have an end; all I assert is, that here the promise is for a temporal though spiritual blessing. It is a common but very gross error to suppose that, because a certain thing is not declared in a given passage, the reverse is to be understood. 1 Cor. viii. 13, "I will eat no flesh *εἰς αἰῶνα*;" our translators have here given a rendering which, as appears to me, would in every instance best convey the sense of the original, taking the word world in its loose and general signification; shall not thirst while the world standeth, shall not hunger while the world standeth, shall be with you while the world standeth. We should however, understand it as not merely running parallel with, but extending beyond, this world into another age. 2 Cor. ix. 9, "his righteousness endureth *εἰς τὸν αἰῶνα*;" see Psalm cxli. 9, 10, from which the quotation is made, where the wicked are to see the reward of the righteous, and the whole context marks limited duration, I do not mean limited to man's life, but to the present state of things. Hebrews v. 6 relates to the Melchizedekian priesthood of our Lord—a matter not for eternity but time; see also Hebrews vi. 20, vii. 17, 21, 24, 28. 1 Peter i. 23, 25 ("the word of God which liveth and abideth *εἰς τὸν αἰῶνα*;" the word of the Lord abideth *εἰς τὸν αἰῶνα*), compares the endurance of the word, a blessing given us to support us here, with that of a flower, and contrasts it. 1 John ii. 17, "he that doeth the will of God abideth *εἰς τὸν αἰῶνα*;" endures into the age, survives the wreck of matter and the crash of worlds; as the truth does, 2 John ii., "shall be with us *εἰς τὸν αἰῶνα*." From some of these passages (Matt. xxi. 19, Mark xi. 4, and 1 Cor. viii. 18) it is evident that the words *εἰς αἰῶνα* are sometimes used with reference to merely temporal things, while, from the examination of all the texts quoted, it appears that, though applied to spiritual blessings and privileges of the highest order and most enduring nature, it is never applied to them in express relation to their eternal duration, but only with relation to, in comparison of, or contrast with, this present scene. Two expressions have not been noted, 2 Peter iii. 18, where *εἰς ἡμέραν αἰῶνος*, rendered "for ever" appears to signify the awful day referred to in verses 10 and 12, when we pass from one age into another; and Hebrews i. 8, where "to the Son he saith, Thy throne, O God, is into the age of the age, *εἰς τὸν αἰῶνα τὸν αἰῶνος*," by which appears to be meant the millennial period, not forever, for the time will come when "the Son shall have delivered up the kingdom to the Father." I have entered thus fully into this part of the subject, first, from a desire to ascertain the precise meaning of the word, as I conceive nothing is more dangerous than to attach loose and unsettled ideas to the words of scripture, those "words which the Holy Ghost teacheth;" and secondly, because I believe a confusion of the word in the singular, where it can be proved to have a limited signification, with the word in the plural, has led to great and very dangerous error.

Sixthly. The word in the plural is invariably used for eternity, and is applied exclusively either to the existence of God, the happiness of the blessed, or the punishment of the wicked. And here I must remark that, if what has been already stated be correct, the expression "into the ages of ages," conveys to our mind the largest and fullest notion of eternity it is possible for a finite being to receive. If this dispensation of 1800 years, the millennial or Jewish, each of 1000 or 1400, not to refer to probably immense geological periods before man was formed—if each of these be called "an age," how does the expression "ages of ages" carry the mind into eternity, causing us to look on it not as a waveless, boundless, joyless sea, but as an infinite progression of divine development wherein the creature shall be continually approaching the Creator, while further displays of the treasures of Deity are still exhibited, not to dazzle his

new-found faculties, but to satisfy, to humble, and to excite. The words "into the ages" are used with reference to the existence of God, Matt. vi. 13., "Thine is the kingdom, and the power, and the glory, *εις τους αιωνας*;" Luke i. 33, "He shall reign over the house of Jacob *εις τους αιωνας*;" Rom. i. 25, "The Creator, who is blessed *εις τους αιωνας*;" ix. 5, "God blessed *εις τους αιωνας*;" xl. 36, "To him be glory *εις τους αιωνας*;" xvi. 27, "To whom be glory *εις τους αιωνας*;" 2 Cor. xi. 31, "The God and Father of our Lord Jesus Christ which is blessed *εις τους αιωνας*;" Gal. i. 5, "To whom be glory *εις τους αιωνας των αιωνων*;" Eph. iii. 21, "Unto him be glory in the church by Christ Jesus throughout all ages *τους αιωνους των αιωνων*;" Phil. iv. 20, "Unto God and our Father be glory *εις τους αιωνας των αιωνων*;" 1 Tim. i. 17, "To the only wise God be honour and glory *εις τους αιωνας των αιωνων*;" 2 Tim. iv. 18, "To whom be glory *εις τους αιωνας των αιωνων*;" Heb. xiii. 8, "Jesus Christ the same yesterday to-day and *εις τους αιωνας*;" Heb. xiii. 21, "To whom be glory *εις τους αιωνας των αιωνων*;" 1 Pet. iv. 11, "To whom be praise and dominion *εις τους αιωνας των αιωνων*;" 1 Peter v. 11, "To whom be glory and dominion *εις τους αιωνας των αιωνων*;" Rev. i. 6, "To him be glory and dominion, *εις τους αιωνας των αιωνων*;" Rev. i. 18, "I am alive *εις τους αιωνας των αιωνων*;" Rev. iv. 9, "Who liveth *εις τους αιωνους των αιωνων*;" (same expression in verse 10). Rev. v. 13, "Unto the Lamb *εις τους αιωνας των αιωνων*;" v. 14, "Him that liveth *εις τους αιωνας των αιωνων*;" Rev. vii. 12, "Unto our God *εις τους αιωνας των αιωνων*;" Rev. x. 6, "Swear by him that liveth *εις τους αιωνας των αιωνων*;" Rev. xi. 15, "He shall reign *εις τους αιωνας των αιωνων*;" Rev. xv. 7, "God who liveth *εις τους αιωνας των αιωνων*." The same words are once applied to the blessedness of believers, Rev. xxii. 5, "They shall reign *εις τους αιωνας των αιωνων*;" and three times to the punishment of unbelievers, Rev. xiv. 11, "The smoke of their torment ascendeth up *εις τους αιωνας αιωνων*;" Rev. xix. 3, "Her smoke rose up *εις τους αιωνας των αιωνων*;" Rev. xx. 10, "Shall be tormented," the verb is in the plural, and cannot, therefore, relate exclusively to Satan, "day and night *εις τους αιωνας των αιωνων*."

It appears, then, that, though the word *αιων* does not in the singular express eternity, but is applied to things of time, in the plural it does express eternity, and is applied exclusively to the existence of God, the happiness of the saints in light, and the torments of the wicked, and that it is applied more frequently to the last than to the second.

H. B. M.

## The Cabinet.

THE CHURCH.—What is the church? There is hardly a mistake more injurious to the interests of Christian charity, one which has more effectually impeded the progress of the gospel, and prevented that gospel from having free course and being glorified, as it will be glorified when it has free course, than that erroneous notion which certainly has prevailed—I would almost say universally—but very generally, and, I fear, still too widely prevails—that the "church" is the clergy. The church! Am I asked again what is the church? The ploughman at his daily toil, the workman who plies the shuttle, the merchant in his counting-house, the scholar in his study, the lawyer in the courts of justice, the senator in the hall of the legislature, the monarch on his throne; these, as well as the clergyman, in the works of the material building, which is consecrated to the honour of God, these constitute the church. The church, as defined by our articles, is, "the whole congregation of faithful men, in which the pure word of God is preached, and

the sacraments duly administered." You, therefore, are the church, as well as we who address you in this language of exhortation; and it is upon you we make the call, while we admit it to be binding upon ourselves; and, therefore, it is because it is the church's duty, that it is the duty of every member of the church; for the church is so constituted under its divine Head, that not one of its members can suffer but the whole body feels; nay, the great Head himself feels in the remotest and meanest member of his body: not the meanest member of the body can make an exertion in faith and love, but the blessed effects of it are felt, to the benefit of the whole, which "groweth by that which every joint supplieth to the increase of itself in love."—*From a Speech of the Bishop of London at a Meeting in behalf of the Society for the Propagation of the Gospel in Foreign Parts.*

## Portry.

### HYMN.\*

#### LAST SUNDAY OF THE YEAR.

##### I.

HARK! from yon tower the pealing bells,  
Whose sound in soften'd music swells,  
Call—this last sabbath of the year—  
Th' assembly in God's house to appear.

##### II.

In gratitude, and humble praise,  
We come, our voices high to raise—  
Before thy throne ourselves to cast,  
And thank thee, Lord, for mercies past.

##### III.

With grievous sins our souls are fraught,—  
Our days, how few! our life, how short!  
Lord, wash each guilty stain away—  
Teach us to number every day.

##### IV.

O! when that last of days shall come  
Which calls us to our latest home,  
May we in heav'n find sweet employ—  
Thy sabbaths without end enjoy!

#### ON A CHURCH IN SOUTH WALES.

(For the Church of England Magazine.)

BY MISS A. BEALE.

PEACE hovers round thee, spot of loveliness,  
As o'er her nursing broods the gentle dove,  
A calm and holy peace, as if to bless  
The heart with thoughts of hope, of joy, of love.  
Chastened the gilded blue of heaven above;  
Hushed into silence is the perfumed air;  
Softened the thrilling music of the grove;  
All seems the sabbath's blest repose to share  
As from thy dome ascends the heart's best incense,  
prayer.

Thou dwell'st alone with nature; at thy base,  
Laving the herbs and flowers, the river-wave  
Flows tranquilly, as flows the stream of grace  
Upon the pure of heart—to bless, to save;  
Flowers shed their sweets upon thy white-washed  
grave;

\* From a "Collection of Psalms and Hymns," edited by the rev. John Hill, M.A., Broughton, Flintshire. Secome, Chester, 1839.

The rose and lily bloom around the dead,  
And whisper low that love and friendship have  
Survived the tomb, that by yon narrow bed  
The loved on earth have knelt—affection's tears been  
shed.

And earth-born feelings from my heart are  
breathing,

That in such spot I fain would sink to sleep;  
Where flowers—sweet flowers—around the grave  
are wreathing,

And nature's loveliest things lone vigil keep;  
Wherewithal but winds, as mournfully they sweep  
Their music through the trees, the stillness break,  
Save when some mourner comes alone to weep,  
Or sabbath hymns the slumbering echoes wake,  
Soft as the breeze that moves the ripples of a lake.

Who sleeps beneath? O whisper ye departed!

Speak to the heart, for thus we all must lie:

Here dwell the aged; there, the broken-hearted;

There, one who seemed too beautiful to die—

Death heeds not e'en the smile of infancy;

Here sleeps the babe of many hopes and fears:

Yet weep not, mother! he hath gained the sky

Ere yet he knew the bitterness of tears—

A bird of promise nipped, but spared the storms of  
years.

Who sleeps beneath, in spot so calm and holy?

Perchance the rich—the proud—the nobly born,  
Mouldering to dust beside the poor and lowly:

No mastery in the grave; there pride and scorn

Dart not their arrows at the heart forlorn;

Earth's proudest honours vanish with the tomb:

What though the sculptured marble doth adorn

The prince's grave—all, all beneath is gloom!

Dust shall to dust return,—such is the sinner's doom.

### Miscellaneous.

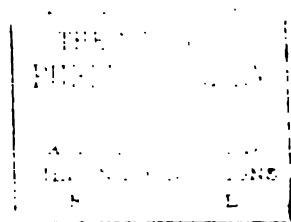
SYRIA—SIDON.—This place is supposed to owe its name to the eldest son of Canaan (Gen. x.), while others derive it from the fishing trade carried on, called, in the Syrian language, Sida Beth-sciuda, signifying the house of fishermen. It is unquestionably a place of great antiquity, since it is alluded to by Jacob, in his prophetic address, concerning those countries his sons were to inherit (Josh. xi). It was comprehended under the possessions assigned to the tribe of Asher (id. 19). The Israelites were unable to expel the inhabitants from it. (Judges i.) It exceeded Tyre in point of antiquity, though both have been classed as "sisters," arising most likely from their contiguity and prosperity. It has been distinguished by the title of "Zidon the Great," and was governed by kings (Josh. xix.). In allusion to the vain boast of the Tyrians, a prophet calls Tyre the "daughter of Zidon," from which it would appear, the Tyrians were a colony of the Sidonians; and the latter city had received the honorable title of the "great Sidonian," to intimate she was the capital of Phœnicia. On some ancient medals of Sidon are to be seen the old Phœnician characters, the same as those of the Hebrews previous to the captivity of Babylon. The principal deities of the place were Baal and Astarte, the sun and moon. The Hebrews often fell into the idolatry of the Phœnicians, especially after Ahab, king of Israel, married Jezebel, daughter of Ethbaal, king of the Sidonians (1 Kings xvi. xxi.). Sidon was distinguished for wealth during the reign of Joshua: such was the extent of luxury indulged by its inhabitants, that to live

after their manner was a proverbial expression for voluptuousness and effeminacy. It is remarkable that Ashtoreth was a goddess to whom acts of adoration were offered up of old (1 Kings xi). This city, as well as Tyre, and others along the coast, we find seized with horror at the powerful army which invaded the country, under the king of Assyria, who had sworn to be avenged on all tribes and tongues that did not obey his impious commandment, to worship him as a god. Sidon assisted in supplying workmen for building the temple of Jerusalem (Ezra iii). The commercial pursuits also of this people were as lucrative as they were extensive (1 Kings). They possessed abundant materials for ship-building in the adjoining heights, especially Mount Lebanon, so extolled for its lofty cedars, and had also commodious ports along a line of coast, which enabled them to engage in maritime affairs, or, according to a scriptural expression, "to pass over the sea." They sent expeditions to all parts of the world. Our Lord honoured this place with his presence, in prosecution of those glorious errands of mercy and good will to a fallen world; and it was here, on a remarkable occasion, an act of strong faith in his divinity was exhibited by the mother of a child possessed of an evil spirit, who fell prostrate at his feet, imploring the exercise of his mighty power to render relief; which was followed up by the miraculous cure of the infant (Mark vii.). At Sidon, also, the great apostle of the gentiles in the prosecution of his voyage to Italy, visited those brethren who had embraced the Christian faith established there (Acts xxvii.). The streets are narrow, and the climate peculiarly mild, perhaps more so than any in the Holy Land, and the inhabitants are estimated as 10,000. Large quantities of silk are gathered in the neighbourhood, where are numerous mulberry trees, to which the industrious worms are so peculiarly attached, executing the minute and delicate texture of this commodity; and it is a singular fact, that they are affected and give way by a clap of thunder. The trade of dying also occupies much attention, especially in producing gaudy hues, among which is red, the most prominent of all colours.—*Rae Wilson's Travels through Palestine.*

ENGLISH LITERATURE.—It may be truly asserted that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song in which the scop or poet told the venerable traditions of the fore-world to the chieftains assembled on the "mead bench," nor the equally noble poems in which his successor sang the truths as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers; science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers; whilst, at other times, they are clothed in that tongue which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the church, both as it was discussed among its profoundest teachers, and as it was presented in simpler form to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared to us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms.—*Wright's Essay on the Learning, &c., of the Saxons.*

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**LINCOLN CATHEDRAL.**

**WESTERN  
TRANSSEPT**

**BISHOP LONGLAND'S  
MONUMENT**

# THE Church of England Magazine.



UNDER THE  
SUPERINTENDENCE  
OF CLERGYMEN

OF THE UNITED  
CHURCH OF ENGLAND  
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## LINCOLN CATHEDRAL\*.

AMONG the English cathedrals there is no one that occupies a more commanding position than that of Lincoln. Seated upon the brow of a steep hill, it towers proudly above its subject buildings, and is seen far and wide over an expanse of more level country. It is, moreover, one of the most glorious fanes of which our island can boast; surpassed alone, if surpassed at all, by the church of York.

It is said, that Paulinus, one of the companions of Augustin, preached the gospel at Lincoln, then under the jurisdiction of the pagan sovereigns of Mercia, and, having converted Bletta, or Blecca, the governor of the town, built here about the year 628, a Christian church; but whether this did or did not serve as the foundation of the subsequent cathedral, is a question. Several hundred years elapsed before a bishop's see was established at Lincoln. There had been one previously at Dorchester, near Oxford, and, when the diocese was increased by the union of some others, and a decree of the synod of London, in 1075, had authorized the removal of sees from small towns to those of more importance, Remigius the bishop resolved to place here his episcopal seat. The transference appears to have occurred in 1088.

The cathedral on the summit of a hill was almost finished, when Remigius, feeling himself near his end, determined to have it consecrated, and invited all his episcopal brethren to be present at its dedication to the blessed Virgin. He died, however, May 8,

1092, the day before that fixed for the ceremony. His successor, Robert Bloet, completed and dedicated the structure, but it did not long remain in its original state, for in 1124 it was greatly injured by fire. The only parts of this first building at present in existence are supposed to be a portion of the western front, though now much altered from the primitive plan, and the western towers, up to the first three tiers, or stories.

The cathedral was repaired and vaulted with stone by bishop Alexander, but, having been in 1185 damaged by an earthquake, it was again in need of restoration. This it received from bishop Hugh de Grenoble, who, having taken down one-half of it, built the present east transept, the choir, chapter-house, and east side of the western transept. He made additions also to the western front. Bishop Hugh de Wells, who sat from 1209 to 1235, erected the nave and the remainder of the western front; but scarcely were these works completed, when (1235) the greater part of the central tower fell. The injury was repaired by the famous bishop Grosseteste\*, and the tower rebuilt to the first story above the roof. In 1306 the upper part of this tower was begun, and, in all probability, the eastern part of the church and the cloisters were in progress at the same time. The date of the completion of the western towers is not certainly known, but it may, perhaps, be placed in the latter part of the same century. The three towers were each of them originally surmounted by a wooden spire, covered with lead; that in the centre was blown down in 1547, and the two which crowned the

\* Wild's History and Antiquities of Lincoln Cathedral, and Winkles' British Cathedrals, have been consulted.

\* See a memoir of him in this magazine, No. cii., p. 268.

western front, after an ineffectual attempt to remove them about a century ago which was frustrated by the populace of the city, were unhappily taken away in 1808. It is a curious fact that the late Sir Joseph Banks, indignant at their removal, and considering that the beauty of the cathedral was thereby seriously marred, had soon after a view of the western front engraved, in which the spires were seen in faint outline, with an inscription "Lincoln cathedral, with the ghosts of the two departed spires."

This magnificent building is in the form of a double cross, with a chapter-house and cloister on the northern side, various chapels and chantries being attached to other parts of the church. At the intersection of the western transept with the nave rises the great central tower, and at the western end are two other towers of smaller dimensions. These towers are all of noble proportions; that in the centre in particular presents a stateliness paralleled by few, if any others, in the kingdom. The external view accompanying this description is that of the western front. This is of peculiar grandeur, and has been by competent judges preferred to every other in England. The plainer parts in the centre were the work of Remigius, and, by the contrast with the rows of pointed arches above and on each side, detract somewhat from the general effect. The towers also appear as it were *looking from behind* the façade, rather than as a part of it, and so far do not quite harmonize with the whole. Nevertheless, when every deduction is made, this front is very noble, and must have been still more imposing previous to the unfortunate removal of the spires before referred to. It would exceed my allotted limits minutely to describe all that deserves notice in the exterior of this cathedral. I must be content to enumerate some of the more remarkable features. At the south-western extremity of the greater transept is a Galilee porch. These porches were usually at the west end of cathedral churches, as may still be seen at Durham and Ely, where public penitents were stationed, and the dead deposited before interment. The east end of this church is of especial beauty. It consists of three gables, flanked by double buttresses, the sides of which are panelled with pointed arches and slender columns and other ornaments. The middle portion is divided into two stories, in each of which is a beautiful window. The side gables are nearly similar, on a smaller scale. The whole presents a light and graceful appearance, which must be seen to be appreciated—it is indeed a perfect example of the style to which it belongs. On the north-eastern side of the cathedral stands the chapter-house, which is a re-

gular decagon with a high conical roof. The outside abutment is formed of flying arches, supported by massive piers at some distance from the wall, presenting altogether a striking effect. I shall only add, that the whole exterior of this church is very imposing; it has, however, two great defects, a want of elevation in the body, and an excessively high pitch of the timber roof. Had the side walls been carried some feet higher, he must have been a fastidious critic who could then have found fault with the glorious structure of Lincoln minster.

On entering by the principal archway of the western front, the spectator finds that his eye ranges along the roof to the eastern window. His view is broken, to be sure, in some measure, by the organ surmounting the choir screen, an arrangement which, as I observed when describing Canterbury, ought never to be allowed; there is also a want of height, which, in the pointed style, can least of all be spared: yet the aspect of the church is very noble. In the length of the nave are seven arches on each side, supported by eight clustered columns, dividing it from the aisles. The greater transept is distinguished by circular windows at the north and south ends, twenty-four feet in diameter, and filled with antique stained glass. These are beautiful specimens, unfortunately so rare in England, of the rose window, frequently met with in foreign cathedrals. The choir is not remarkable for architectural merit. It contains sixty-two stalls for the dean and prebendaries, with elaborate canopies, furnished with misereres, or half-seats, ornamented with foliage, and various devices grave and ludicrous. The eastern transept corresponds in style with the choir. The presbytery comprises the whole east part of the church, beyond the upper transept. The statues in the spandrels of the first triforium, thirty in number, are here worth particular notice. They are generally represented as singing or playing on various musical instruments. The great east window is filled with stained glass, but it is modern and poor: the effect is consequently inferior.

The principal monuments in this cathedral are those of Catherine Swineford, wife of John of Gaunt, and their daughter Joan, countess of Westmoreland, on the south side of the chancel; and that of bishop Longland, just by the south-eastern porch. It is this which is represented by one of our illustrations. The fragment, too, in the south aisle of the choir must not be forgotten. It commemorates a child called Sir Hugh, who was said to have been crucified by the Jews in the year 1225 in derision of our Saviour. This body was, at the request of the canons, interred in the cathedral, and honours paid to

him as to a martyr. Before the reformation, a space in the presbytery was occupied by Hugh's tomb, to which in 1282 his bones were translated, being placed in a golden chest with great pomp and solemnity. The death of this child is alluded to in Chaucer's *Prioress' Tale*, and is related at length in an affecting ballad commencing thus:—

"The bonny boys of merry Lincoln  
Were playing at the ba',  
And wi' them stood the sweet Sir Hugh,  
The flower among them a\*."

The reader will, perhaps, be inclined to consider the narrative just given as somewhat legendary, though documents in the Tower records prove that the main fact—that is, the accusation of the Jews—really took place: but what will he say when the writer adds, that he remembers in the days of childhood often looking with wonder on what the vergers described as Tom Thumb's tomb? This was a little blue flag stone in the pavement of the minster, which was shown as the monument of the redoubted hero I have named; and great was the marvel of the country people, as they flocked into the city on assize Sunday, and surveyed this among the other wonders of the cathedral. In some of the modern repairs, however, this stone has disappeared.

The interior of the chapter-house has not yet been noticed. It is sixty feet in diameter and about forty-two in height, vaulted with stone. It has a central pillar, composed of ten reeded columns set round a circular pier. The capitals of these columns are adorned with well-executed foliage. And from this central pillar the arches of the vaulting are carried to the angles of the walls.

The cloister is a quadrangle of one hundred and eighteen feet by ninety. The northern side is modern, the work of Sir Christopher Wren, who has in the worst taste introduced a series of Doric columns into this gothic structure. Above is a room used as a library. In the centre of the cloister area a tessellated pavement was discovered some years ago, a few feet below the surface of the ground. It possesses no great merit.

In the north-western tower was formerly hung the famous bell called "Great Tom." It was six feet three inches and a half in diameter at the mouth, and weighed four tons eight hundred weight, and was cast at Lincoln in 1610. This bell became cracked in December 1827, and was therefore broken up, and, with six other bells called "Lady Bells" from the great tower, was recast in 1834, by Mears of London, into the present bell and two quarter bells. The new one weighs one ton more, and is seven inches

larger in diameter than the old one; it was placed in the rood tower in April 1835.

The dimensions of Lincoln cathedral are as follow:—

	FEET.
Total internal length from east to west .....	470
Nave from western extremity to organ screen ..	240
Breadth of nave, including side aisles .....	80
Height of nave .....	80
Choir to the altar screen .....	140
Breadth of choir .....	40
Height of choir .....	72
Breadth of west transept .....	63
Length of west transept .....	220
Height of west transept .....	74
Length of east transept .....	166
Height of east transept .....	72
Breadth of west front .....	173
Height of west front .....	83
Height of west towers .....	206
Height of central tower .....	262
External breadth of central tower .....	50

I have now only to add that, among the long line of prelates who have sat at Lincoln, from Remigius to the present venerated bishop, will be found many celebrated men. Robert Grosseteste has already been mentioned as one. Two cardinals, the subtle Beaufort, and the magnificent Wolsey, were also bishops of this see. Dr. Taylor deserves especial mention, as having had the boldness, when queen Mary was restoring the Romish sway, to appear in his place in her first parliament, with the resolution of justifying his doctrine before the assembled peers. But the mass was first to be celebrated, and, as the bishop refused to give any reverence to it, he was forcibly ejected from the house. He died before God's providence restored the kingdom to a protestant sovereign. Williams, afterwards archbishop of York, in king Charles the First's reign, and Sanderson, and Tennison and Wake, both translated hence to Canterbury, sat in the episcopal chair of Lincoln. The names of many more eminent men might be added.

The diocese, out of which Ely, Peterborough, and Oxford had previously been taken, has been of late further diminished. It is now to comprise Lincolnshire and Nottinghamshire.

S.

#### PSALMODY\*.

To join in the praise of God is not merely to perform an act of duty which we owe to him, it is also to enjoy a means of grace which he has conferred upon us. Yet this fact is oftentimes, we believe, not so strictly realized as it ought to be. The worshipper, while engaged in celebrating the perfections of Jehovah, is apt to forget that

"——— this our truest interest is,  
Glad hymns of praise to sing."

\* From a Sermon, preached at St. John's Episcopal Chapel, Allox, at its consecration, 24th May, 1840, by the rev. John unter, Minister of the Chapel.

† Metrical version of 135th Psalm. (Tate and Brady.)

\* See Percy's Reliques.



He may feel that he is occupied in a becoming and required duty, but he does not, perhaps, feel that he is occupied in an edifying as well as a reasonable service. Is it, however, to be thought, that God has demanded of us the observance of any religious duty, the exercise of which is without benefit to ourselves? What can our praises profit him? He is not dependent for his happiness on the sentiments which we may entertain toward him. His infinite glory cannot receive increase by any praises which we may address to him. No, brethren; although God saith "Whoso offereth praise glorifieth me," this means that such worship ascribes unto him an honour due to his name, but certainly does not imply that the withholding such worship makes less than it might have been the essential gloriousness of the divine nature. It is not because God, in any sense, needs our praise, that he asks it. Our own hearts are improved by exercising the feelings of adoration and gratitude, by the cultivation which these feelings receive, in the devout use of language that indicates them; and accounting, therefore, the psalmody of the church as one of the means of grace, we may well praise God for the very permission and privilege of setting forth his praise.

Let me also direct your attention to the manner in which it becometh us to use this means of grace. "I will sing," saith St. Paul, "with the understanding;" and, in like manner, saith David, "Sing ye praises with understanding." That we should be intelligent worshippers of God is a matter too obvious to need proof, but not so habitually attended to, as to render the inculcating of it unnecessary. We are equally bound to engage the faculty of understanding in the praise of God, as in the hearing of his word, or in the petitioning for his favours; but it is to be feared, that many give too slight attention to this circumstance, that they do not search into the import of the words, that their minds do not lay hold of the ideas, while their voices are employed in making melody. Such worship cannot be acceptable to the God of ordinances, and cannot be duly beneficial to the worshipper. In order that we may please God, and profit ourselves, in the offerings of thankfulness and praise, we must apprehend carefully the meaning and significance of what we sing.

But the same apostle who exhorts to sing with the understanding, recommends also "singing with the spirit." Unless our lips be touched with a live coal from the celestial altar, we shall not be capable of praising God aright. Therefore do we say, "O Lord open thou our lips, and our mouths shall show forth thy praise;" and therefore ought spiritual influence to be cultivated by us, that to intelligence in our devotional songs we may add fervency. A man may understand what he does not relish, and, accordingly, needful as it is for us to sing praises with understanding, it is equally needful that we sing praises in a spiritual temper. Let the graces of sincerity, and gratitude, and love, actuate the soul, and then the fruit of our lips shall be true praise and praiseworthy, and there shall go on within us a process which shall powerfully contribute to sanctify our natures, to animate our hope, and to augment our joy.

Nor, in explaining to you the becoming manner of praise, can I omit to mention the utility of instrumental music in the house of God. "It is a good thing," says the psalmist, "to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness every morning, and thy faithfulness every night; upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." If, then, the piety of David deemed it good thus to worship the Almighty, shall not we deem it good also? We may surely consider that the use of instruments of music in the Jewish church was authorized by the Almighty, since they were enjoined by Moses in the discharge of his divine

legation, and by David, the inspired psalmist of Israel. Nor is there any thing like due warrant for supposing them inconsistent with the spirit of the Christian dispensation. For, he it admitted, the spirit of Christianity never was designed to militate with the spirit of the Levitical system. The one economy was preparatory to the other, and had, it is true, much of its ceremonial displaced by the other; but this was not a displacement of error, but of imperfection; it was a removal of shadows by the diffusion of a universal light. Shall we say, then, that the use of instruments of music in divine service was one of the shadows, one of the imperfections, was only a temporary allowance, or a temporary adaptation to the exigencies of a peculiar period in the earth's history, and of a peculiar portion of the earth's inhabitants? We have no authority, either from scripture, or from reason, for saying so. And so far is this mode of celebrating God's praise from being justly accounted at variance with the spirit of Christianity, that its continuance is maintained in that most spiritual of all assemblies, the church of angels and of saints glorified, whose members are represented by St. John, as using the harps of God, in accompaniment with the song of Moses, the servant of God, and the song of the Lamb.

Neither is there any room for questioning whether our blessed Lord, while on earth, and his apostles sanctioned the practice we now advocate. Did he or his apostles ever forbid or discountenance the practice? There was no necessity for a new command being issued, under the Christian dispensation, in reference to a thing so naturally and universally appropriate as church music. And since we cannot claim for the organ, or any musical instrument, the character of an essential constituent in public worship, it would have been rather surprising, had the Saviour commanded his followers to introduce a thing, which the circumstances of a congregation often cannot procure, and which, in the primitive circumstances of the apostolic church, was necessarily dispensed with, as was the case with many other things, which protestants generally, in the present day, consider becoming and useful. The supposition, however, that the Saviour did not sanction the employment of instrumental music in the church, is disproved by the well-known circumstance, that he regularly frequented the Jewish temple, in which that species of music was abundantly employed, and by the well-warranted opinion that he would not have encouraged, by his attendance, any system of worship which involved circumstances unfavourable to the exercise of devout feeling. True spirituality is much promoted by the accompanying strains of chastened and sublime melody. Such strains are not meaningless or unedifying. They speak to the heart with power. And many a one has borne testimony to the increase of devotional spirit which instrumental harmonies have been the means of creating. Many of the godliest men have acknowledged how deep into the heart

"Sinks melody's omnipotent control,  
When from the fluted organ, full and deep,  
Billows of music through the din aisles sweep."

When it is remembered, therefore, that a principal design of the appointment of praise, as an integral portion of God's public worship, is the impressing on our own hearts a glowing sense of the majesty and goodness of the Deity, it cannot be reasonably thought that the soul-subduing harmony of the church-organ, is any thing less than a means of grace, an auxiliary of devotion, a most becoming and desirable, though not essential, portion of the furniture of the house of God.

O! if the triumph achieved by Israel over Pharaoh's host was considered as demanding for its celebration, the sound of the loud timbrel, much rather may we account Emmanuel's triumph over sin and death worthy the richest melody. And if with such

auxiliary sounds the psalmist sang prophetically of Messiah, has not the arrival of "the fulness of time" brought with it reasons still more urgently requiring us to "enter into Jehovah's courts with praise," "taking a psalm, and bringing hither the pleasant harp with the psaltery?"

And O ye children of Zion's earthly courts, know ye for what the services of this temple are intended to prepare you? Realms on high are proposed for your everlasting residence, and there the inhabitants rest not day nor night, hymning the praises of the Lord God of Sabaoth. Do you hope, then, indeed, that you shall be dwellers in that radiant land? If so, the more habituated you are on earth to those employments which are maintained in heaven, the more meet shall you become for the inheritance of the saints in light. And never can the soul be more heavenly-minded, than when the psalmody of Jehovah's temple harmonizes, like an echo of the celestial voices blended with the strains of "harpers harping with their harps," before the throne of the triune Godhead. Therefore make much account of the ordinance of praise; and let your whole heart be given to the cultivation of those habits in the exercise of which you hope to spend eternity. So shall this hallowed edifice prove to you "none other than the house of God, and the very gate of heaven."

#### THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

##### NO. VII.

##### THE BARREN FIG-TREE.

THE apostle Paul, writing to Timothy, assures him that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" there is, therefore, no portion of the word of truth which may not serve one or more of these uses.

The subject on which my contemplations have now fastened, is one which, I conceive, teems with reproof to those of us who are bringing forth but little or no fruit to the glory of our God; let us examine this subject with as much brevity as is judicious, and O! if but one heart should be led to investigation and to inquiry concerning its own unprofitableness, I shall not consider that I have thought and written in vain upon "the barren fig-tree."

It appears, from the statement of the evangelist Matthew, that "Jesus went out of the city of Jerusalem into Bethany, and lodged there;" but a short time before he had made his entry into the aforesaid city, and, sitting upon a colt, he rode through the midst of it, while garments and branches from the trees strewed his path, and loud hosannas rent the air. Subsequently to this event he had gone into the temple, and cast out those who made his Father's house an house of merchandize, and, after having been confronted by the chief priests and scribes, who were displeased at what had recently occurred, he left them and bent his steps towards Bethany.

We hear frequent mention of Bethany in the holy gospels—it would seem that it was a favourite village with our blessed Lord. It was to Bethany that he repaired on the present occasion; it was at Bethany that he dined in the house of the leper, and the woman came with the alabaster box of very precious ointment, and poured it on his head, as he sat at meat; it was at Bethany that Lazarus, his friend, resided with his sisters, and there he manifested his power in raising the dead man from the grave; and after his own resurrection, ere he ascended up on high, we are told by St. Luke, "that he led his disciples out as far as to Bethany, and he lifted up his

hands and blessed them." This village was situated about fifteen furlongs from Jerusalem, and was very near the Mount of Olives, and the memorable garden of Gethsemane.

It appears that, as he returned to Jerusalem in the morning, Jesus hungered, and he saw on his road a fig-tree, and coming up to it he discovered that it contained no fruit, but leaves only, the result was the denunciation of our Lord upon the barren trunk; he cursed the fig-tree, and presently it withered away—such is the substance of St. Matthew's account. St. Mark's statement adds somewhat to the foregoing; he says "that the tree had nothing but leaves, for the time of figs was not yet." St. Luke does not furnish us with any account of this transaction, but represents our Saviour as delivering a parable, the subject of which is a barren fig-tree. "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none; then said he unto the dresser of his vineyard, Behold! these three years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground? And he said, Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well, and if not, then after that thou shalt cut it down."

Much serious reflection should be the result of the consideration of this subject, whether given as in the shape of an incident that actually occurred, or whether parabolically presented to us by our great Redeemer. How many years have we been unfruitful? these three years? yes, and many added to them; aye, all our life long we have been cumberers of the ground. We are now entering upon another year, and perhaps, with respect to some of my readers, the master of the vineyard may have uttered the command, "Cut them down;" they are still barren and unfruitful: 'tis true they have the leaves upon them of a decent profession, but they have "leaves only," no fruit of righteousness adorns their stems, no ripe clusterings of a living faith and a holy life appear on their branches, "cut them down, why cumber they the ground?"

The probability that this may be the case should make us all extremely anxious to secure an interest in the love and favour of our exalted Redeemer, that great dresser of the Father's vineyard, that for us he may intercede, and that for us he may say unto the Lord of the vineyard "Let them alone this year also." Let us implore a share in his intercession, that so we may yet be spared to bring forth fruit to his praise and glory; and let us not only seek for an interest in his pleadings with the Father, but let us put ourselves under his care, that he may dig about us, and prune us, and nourish us, that so we may be enabled to become fruitful, "and if we bear fruit, well." But O! how shocking the idea, that there is a contingency even here, "if not, then after that thou shalt cut it down." The possibility of perishing, after all that Christ has done and suffered, and is now doing for us, is too terrible to reflect upon without the most bitter emotions. O! let us strive to become fruitful.

May I and all my readers study to present no longer a barren appearance to the Lord of the vineyard, and may the prayer of the pious and heavenly-minded Cowper be employed by us:

"I want that grace which springs from thee,  
Which quickens all things where it flows,  
And makes a wretched thorn like me  
Bloom as the myrtle or the rose."

**Poetry.****LUTHER\*.**

O GRACE superb! and wonderful as deep  
 That Rome and Luther should confronted be;  
 And there, in superstition's heart, one text  
 Almighty, like a thunderbolt of truth  
 Down from the throne of revelation hurl'd—  
 Should raise him, while he crouch'd in faith  
 Deluded! Thus the champion for his cause  
 Was meeten'd; thus from Rome herself he drew  
 Weapons of might, whereby her powers would fall.  
 So, swift recoiling from his task abhorred †,  
 Uprose the brave reformer! free and firm  
 For ever; "BY HIS FAITH THE JUST SHALL LIVE"—  
 Thus roll'd the truth from inspiration's lip:  
 Religion, then, and Luther's mind arose  
 Erect, upon the rock of faith alone;  
 Together did they face the frowning hell,  
 And bid our spirit, like her God, be free.

REV. ROBERT MONTGOMERY.

\* From "The Protestant Annual for 1841. Baisler." This is a splendid volume handsomely got up. Some of the engravings, particularly "Jerusalem rebuilt," are very good. We are also, on the whole, pleased with the articles inserted. One entitled "The Confessional" is very striking, but unfortunately it is anonymous. If it is literally a true tale—and we would thus openly ask the author if it be—it is deserving the deep reflection of every protestant, aye, and of every Romanist too. We anxiously await the answer to which we feel the public have a right. We recommend this annual to our readers. But by what mischance, we must call it, did Mr. Cumming's "John Brown of Priesthill" slip into its pages?—Ed.

† See D'Aubigné for a description of Luther ascending St. Peter's staircase on his knees.

**Miscellaneous.**

**MOZART'S REQUIEM.**—The celebrated Requiem was the last of his works. One day, it is said, he received a visit from a stranger apparently of some consideration, who said that a person of rank, who had lost a dear relative, was desirous of commemorating that event by the performance of a solemn service, for which he requested Mozart to compose a requiem. Mozart engaged to execute the work in a month; and, on the stranger desiring to know the price he set upon it, mentioned a hundred ducats, which the visitor laid upon the table, and disappeared. Mozart remained lost in thought for some time; he then suddenly called for pen, ink, and paper, and, in spite of his wife's entreaties, began to write. For several days he wrote day and night with unabated ardour; but his feeble constitution was unable to support such efforts. One morning he fell down senseless, and was obliged to suspend his labour. Some days after, when his wife was endeavouring to divert him from his gloomy forebodings, he said to her, "I am certain that I am writing this requiem for myself, it will be my funeral service;" and it was impossible to remove this impression from his mind. As he went on, he felt his strength diminish from day to day, and the score advanced slowly. At the month's end, the stranger again appeared, and asked for the requiem. Mozart said he had found himself unable to keep his word, and requested another month, adding, that the work had interested him more than he had expected, and that he had extended it beyond his original design. "In that case," said the stranger, "it is but just to increase the remuneration; here are fifty ducats more." Mozart, in astonishment, begged to know who he was; but this information he declined to communicate, but said he should return in a month.

Mozart called one of his servants, and ordered him to follow this extraordinary personage, and endeavour to find out who he was; but the servant returned without being able to trace him. Poor Mozart, in a state of mind at once enfeebled and excited, imagined that the stranger was some supernatural being, sent to warn him of his approaching end, and applied himself to the requiem with greater ardour than ever. During his labour he was seized with frequent fainting fits, and reduced to the most extreme debility. On the day of his death, he desired the score to be brought to his bed. "Was I not right," he said to his afflicted wife, "when I assured you that it was for myself that I was composing this requiem?" At the end of the month the stranger returned, and found that the work was still unfinished; but its author was no more. The requiem was afterwards completed by Sussmayer, a composer of considerable eminence, who was a friend of Mozart's family. The circumstances under which this work was composed, and the state in which it was when Mozart's pen was arrested by death, have occasioned, at different times, a good deal of controversy in Germany; but the matter has not been fully cleared up. In the year 1827, an edition of the requiem was published by André, a respectable music-publisher at Offenbach, the preface to which contains all the information on the subject that can now be obtained. From M. André's statements it would appear, that the person by whom Mozart was employed to compose this work was a Count Waldseck, who, having lost his wife, took it into his head not to obtain, but to pretend to compose, a requiem to her memory; that he determined to procure a composition, of which the reputed authorship would do him credit, and that his steward was Mozart's mysterious visitant. M. André's evidence amounts to a presumption, and nothing more, that this might have been the case; but the truth will now probably never be ascertained.—*Hogarth's Musical History, &c.*

**PROVIDENCE.**—There are some links in the chain of Providence that seem not well to hang together, and yet even these are so ordered by the great Artificer, that they most forcibly draw in one the other. And, as we see the wheels of a clock or watch move all with contrary motions to each other, and yet by these contrary motions they make it go right; so likewise all the contrary motions and revolutions that we see in those inferior engines are so nicely contrived by the first cause and mover of them all, that, however odd and perplexed they may appear, yet they are all subservient to each other, and to the regular proceeding of God's design: the great machine of the world would not go right, if they should move otherwise.—*Bishop Hopkins.*

**TO OUR READERS.**

We have received "Church Music; consisting of chants and psalm tunes, together with the versicles and litany as used in choral service, sanctuses, &c.; by R. Redhead, Burns, 1840," which we cordially recommend as likely, we think, to be very useful in the improvement of that delightful part of public worship, the voice of praise. Our clerical brethren will thank us for introducing this work to their notice.

We have received also "Fisher's Historic Illustrations of the Bible. Division I." This contains some beautiful engravings, chiefly from the old masters, of scripture events, accompanied with descriptions in English, French, and German. It promises, as far as we can judge from this specimen, very well. We shall await the remaining divisions with much interest.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square: W. EDWARDS, 13 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY  
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# REGISTER

OF

## Ecclesiastical Intelligence.

JULY, 1840. ✓

### Ordinations.

#### ORDINATION APPOINTED.

BP. OF LINCOLN, Sept. 20.

Candidates to send papers by Aug. 10.

#### ORDAINED.

By BP. OF ELY, May 31, at St. George's, Hanover Square, London.

#### PRIESTS.

Of Oxford.—E. H. Sawbridge, B.A., Ball.  
Of Cambridge.—W. Cadman, B.A.,  
Cath.; J. Clark, B.A., Christ's; J. W. Col-  
lenno, M.A., St. John's; P. W. H. Jerrard,  
M.A., Caius; G. Lamb, B.A., Queens'; J.  
Lane, M.A.

#### DEACONS.

Of Oxford.—C. H. Campion, B.A., Ch.  
Ch.; G. H. O. Pedlar, B.A., Magd. H.; Lett.  
dim. bp. Lichfield.

Of Cambridge.—W. Allnut, B.A., Cath.;  
F. A. Baines, B.A., Christ's; W. M. H.  
Elwyn, M.A., Pemb.; F. Forster, M.A.,  
Cath.; H. Harvey, B.A., Clare; D. P.  
M. Hulbert, B.A., St. John's; W. Mallin-  
son, B.A., Magd.; W. Marsh, B.A., Trin.;  
E. A. Peck, M.A., Trin.; R. A. Rackham,  
B.A., Jesus; A. E. Rogers, Queens' (Lett.  
dim. bp. of Bath and Wells); J. Town-  
son, B.A., Queens'.

By BP. OF CHICHESTER, June 7, at Chi-  
chester Cath.

#### PRIESTS.

Of Cambridge.—J. H. Brooms, Queens';  
H. Hopwood, B.A., Queens'; J. O. Routh,  
M.A., Christ's; A. Thomas, Trin.; P. S. War-  
ren, B.A., Jesus.

#### DEACONS.

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Rusbridger, B.A.

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J. G. Rogers, B.A., Jesus; J. N. Simpkin-  
son, B.A., H. B. Smith, B.A., Trin.

### Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Abbot, J. H.	Middleton (P. C.) Westnor. (V.)	286	{ Vic. of Kirkby } { Lonsdale. . . }	*109	Maclean, —	Tynan, Ireland . . .	1436	Duke of Norfolk.	*308
Ashley, S.	Saxthorpe (V.) Norf. . . . .	362	{ Pemb. Cam- } { bridge . . . }	139	Medland, T.	Steyning (V.), Suss.	216	J. Browne, Esq.	95
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Charlton, W. H.	St. George c. St. Paul (R.), Stam- ford, Linc. . . .	1410	Marq. of Exeter.	124	Sharwood, —	{ St. Paul's, Chelten- } { ham . . . . . }			
Campbell, W.	St. James (P. C.), Newcastle-on- Tyne. . . . .		Vic. of Newcastle		Smith, J. F.	{ St. James, Hand- } { worth . . . . }			
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Cane, T.	Halloughton . . .				Stroud, J.	{ Williton (P. C.) } { Som. . . . . }		{ Vic. of St. De- } { cumans . . . }	53
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Downes, J.	Stonnall (P. C.), Staff. . . . .	729	Vic. of Shenstone	92	Thurlow, C. A.	Malpas (R.), Cheshire		{ Marq. of Chol- } { mondeley . . }	*1000
Edgecumbe, W.	Thornbury (R.), Devon . . . . .	536	Mrs. Spencer . .	*108	Tucker, D.	Taunton, St. James (P.C.), Som. . . .	3030	{ Sir T. B. Leth- } { bridge, Bart. }	*254
Ellis, J. F.	Pocklington (V.), Yorks. . . . .	2008	Dean of York . .	131	Travis, W. J.	Lidgate (R.), Suff.	440	{ Duke of Rut- } { land . . . . }	*473
Gregg, T. D.	St. Nicholas chap., Dub. . . . .				Von Essen, P.	Harrington (R.), { Cumb. . . . . }	2008	H. Carwen, Esq.	*250
Hodges, J. J.	Onilbury (R.), Salop.	438	Earl of Craven. .	*316	Wade, J.	Upper Gravenhurst (P. C.), Beds. .	318	Parishioners . . .	50
Hooper, T.	Elkstone (R.), Glouc. . . . .	290	Hon. A. B. Craven	*300	Ward, R.	Ch. Ch., Skipton .			
Kitchin, F.	Stowe (P. C.) . . .	1283	Simeon's Trustees	61	Whittingham, S. D.D.	Childrey (R.), { Berks. . . . . }	501	C. C. C. Oxford . .	*604
Langfield, J.	St. John's (P. C.), Holme Whalley, Lanc. . . . .		{ T. H. Whita- } { ker, Esq. . . }		Whyte, J. R.	{ Kingsnympton, De- } { von . . . . . }	623	{ Rev. H. H. } { Wrey, and H. } { C. Millet, } { Esq. . . . . }	*376
Lewis, J.	Childerditch (V.), Essex . . . . .	251	Lord Petre . . .	*100					

Alexander, C., chap. earl of Caledon  
Allen, J., rur. dean Castlemartin.  
Bell, J., chap. earl of Mexborough.  
Benson, S., chap. Horseuogher Gaol, Sur-  
rey.  
Dixon, J. M., chap. Dartford union workh.

Harward, J. N. chap. bp. Rochester.  
Jackson, M., lect. Baxtergate chap.,  
Whitby.  
Kermode, W., lect. St. Paul's, Ramsey,  
Isle of Man.  
Raymond, W. F., rur. dean of Worc.

Tate, J., chap. earl of Zetland.  
Wignmore, T., mast. diocesan sch., Cork.  
Wildier, fellow of Eton.  
Williams, C. K., mast. Plymton grammar  
sch.  
Wilson, C., preb. Faldoun.

### Clergymen deceased.

Adcock, A., vic. Marske, Yorks. (pat. Lord  
Dundas), 26.  
Awdry, C., Paddocks, Chippenham.  
Boyd, R., rec. Taglimon, Ireland, 75.  
Calvert, T. D. D., warden Manchester Coll.  
Church, and rec. Holme Spalding, Yorks.,  
(pat. St. John's, Camb.)  
Colhurst, A., chap. bp. Killaloe.  
Dixon, J., at Pontypool.  
Ewbank, T., rec. Elton, Durham, 78.  
Fancourt, W. L., D.D., vic. of All Saints,

St. Mary's, and St. Leonard's, Leicester,  
(pat. Lord Chanc., and Preb. Lincoln.)  
Harrison, T., Bardsey, Yorks.  
Hagen, C., at Ashted, chap. Birmingham  
Work.  
Hewson, R., at St. Colman Glebe, Kerry.  
Jeffreys, J.  
Mackintosh, R. D., cur. Childwall, Lanc.  
Marriott, G., rec. Kemberton, Sutton Mad-  
dock, Salop, (pat. R. Slaney, Esq.)

Mauleverer, W., rec. Tynan, Ireland, 71.  
Morley, C., at Wandsworth, 30.  
Pratt, R., vic. Littleham c. Exmouth, 76.  
Pruen, W. A., vic. Snitterfield, Warw.  
Rose, R., rec. Pulgrave, Suffolk, (pat. Sir  
E. Kerrison); and rec. Frenze, Norfolk,  
(pat. S. Smith, Esq.)  
Vaughan, T., cur. Stoke Prior, Heref., 78.  
Wynyard, M. G. L., 34.

## University Intelligence.

## OXFORD.

## CLASSICAL HONOURS.—EASTER TERM.

CLASS I.—C. T. Arnold, Magd.; H. E. Bather, Mert.; G. Hext, C. C. C.; I. T. B. Landon, Worc.; F. Tate, Univ.

CLASS II.—H. C. Adams, Magd.; H. F. H. M. Blaydes, Ch. Ch.; A. Coote, Brazen.; G. W. Dasent, Magd. H.; W. O. Farrer, Ball.; T. H. Farrer, ditto; I. A. Froud, Oriel; H. Rendall, Trin.; I. O. Taylor, Brazen.; E. S. Venn, Wad.; I. Walter, Exet.

CLASS III.—G. Arden, Wad.; A. G. Baxter, Worc.; H. Bennett, ditto; I. R. Buckland, Ch. Ch.; S. Burstall, Univ.; R. H. Chichester, Exet.; R. T. Fawcett, Univ.; rev. I. Fidler, New Inn H.; R. Gee, Wad.; N. H. Howard, Exet.; R. D. B. Rawnsley, Magd.; W. Renaud, Exet.; D. Royce, Ch. Ch.; C. I. Sale, Linc.; G. T. Spring, St. Ed. H.; D. D. Stewart, Exet.; H. T. St. John, Univ.; W. Thompson, Queen's; R. O. Walker, St. John's.

CLASS IV.—C. I. L. Clarke, New; E. F. Coke, Brazen.; C. K. Dean, Queen's; G. M. K. Ellerton, Brazen.; J. B. Gabriel, St. Ed.; H. T. Garrard, St. John's; T. Jackson, Brazen.; A. T. G. Manson, Magd.; H. M.

Richards, Ch. Ch.; F. W. Robertson, Brazen.; G. C. Rowden, New; R. K. Sconce, Brazen.; J. J. Trollope, Pemb.; W. S. W. Vaux, Ball.

PRIZES AWARDED.—*Latin verse*.—"Pestis Londinum devastans," E. A. Tickell, schol. Ball.

*English essay*.—"Do states, like individuals, inevitably tend, after a certain period of maturity, to decay?" A. P. Stanley, B.A., fell. Univ.

*Latin essay*.—"Miles Romanus quando primum, et quibus de causis, coeperit libertati civium obesse," W. C. Lake, B.A., fell. Ball.

*English verse*.—"The Judgment of Brutus," L. G. Gidley, schol. Exet.

*Christ Church*.—R. Phillimore, E. V. Richards, C. W. Glyn.

*Eldon Law Scholarship*.—T. H. Haddan, B.A., fell. Exet.

*Vinerian Fellowship*.—F. Rogers, B. C. L., fell. Oriel.

*Masters of the Schools nominated*.—T. F. Henney, M.A., schol. Pemb.; W. Andrews, M.A., fell. Exet.; J. M. Wilson, M.A., C. C. C.

## CAMBRIDGE.

*Tyrrichitt's Hebrew Scholarships*.—May 19, H. G. Williams, B.A., Emm., elected schol. of the first class; and N. M. Manley, B.A., St. John's, schol. of the second class.

*Caius College*.—May 21, W. J. Johnson, M.A., translated into a Frankland fellowship; and M. O'Brien, B.A., elected fell. on the Wortley foundation.

May 29.—J. A. Power, M.B., elected sen. fell. of Clare Hall; and T. Caswall, B.A., jun. fell. of the same society.

June 3.—At a congregation the following graces passed the senate:—

To grant the sum of 200*l.* from the University chest, in aid of the funds of the "National Society for the Education of the Poor in the Principles of the Established Church."

To pay out of the Woodwardian fund a sum not exceeding 3000*l.*, for fitting up the centre room under the

new library, with the understanding that the said room be appropriated to the reception of the Woodwardian collection.

June 9.—*Porson Prize*.—This prize was adjudged to R. Andrews, Pemb. Hall; subject—*Trilussa and Cressida*, act 1 scene 3, beginning—

"The ample proposition that hope makes."

And ending

" ———— make a toast for Neptune."

*English Prize Poem*.—Chancellor's gold medal for the best English poem was adjudged to J. C. Conybeare, St. Pet.; subject—*Richard the First in Palestine*.

June 10.—*Sir William Brown's Medals*.—Greek Ode, H. M. Birch, King's; Latin Ode, the same; Greek and Latin Epigrams, C. Sangster, St. John's.

## DUBLIN.

The prize of 50*l.*, granted by P. B. Duncan, Esq., of New Col., Oxford, has been awarded to the rev. W. Fitz-

gerald; subject—"The Impediments to Knowledge, created by Logomachy, or the Abuse of Words."

## Proceedings of Societies.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the general meeting, held 5th of May, 1840, the following members of the society were appointed to form the tract committee for the year ensuing:—

Rev. Dr. O'Dyly.	Rev. J. E. Tyler.
Rev. Dr. Dealtry.	Rev. J. G. Ward.
Rev. R. G. Baker.	Rev. C. B. Dalton.
Rev. J. Lonsdale.	

The secretaries laid before the meeting the auditors' annual account, together with the following comparative statement:—

	£.	s.	d.
Gross Income, 1839 .....	90,363	12	10
1840 .....	92,487	4	4
Increase....	2,123	12	6

## BENEFACTIONS.

	£.	s.	d.
1839 .....	2,568	3	6
1840 .....	2,654	4	11
Increase ..	86	1	5

## SUBSCRIPTIONS.

	£.	s.	d.
1839 .....	14,870	10	5
1840 .....	14,534	11	3
Decrease ..	345	8	2

## LEGACIES.

	£.	s.	d.
1839 .....	6,040	4	0
1840 .....	1,392	13	4
Decrease ..	5,647	10	8

## GRATUITOUS GRANTS.

	£.	s.	d.
1839 Bibles & other bks. ....	2,191	10	11
1840 .....	5,068	4	0
Increase ..	2,876	13	1

## MONEY GRANTS VOTED.

	£.	s.	d.
1839 .....	2,725	0	0
1840 .....	13,608	0	0
Increase ..	10,883	0	0

RECEIVED FOR BOOKS.			PAID FOR BOOKS.		
1839.....	53,846	18 7	1839.....	65,400	5 1
1840.....	59,091	12 0	1840.....	74,833	0 11
Increase..	5,844	13 5	Increase..	9,432	15 10

CIRCULATION FOR 1840.			Increase.	Decrease.
Bibles.....	119,185	11,053	—	—
Testaments.....	113,791	11,670	—	—
Prayer books.....	253,338	25,976	—	—
Psalters.....	12,318	—	1,880	—
Other bound books..	231,209	29,858	—	—
Tracts.....	2,885,642	609,476	—	—
	3,615,483	688,133	1,880	—
		1,880	—	—
		686,253	—	—

#### CHURCH MISSIONARY SOCIETY.

The annual sermon was preached, May 4th, at St. Bride's, Fleet-street, by chan. Raikes, of Chester; and the annual meeting, the fortieth, held the following day in Exeter hall, the earl of Chichester in the chair. At the last meeting it was the painful duty of the committee to state a deficiency in the receipts of the year of upwards of 20,000*l.* The actual deficiency, however, was less by about 4,000*l.*, remittances belonging to the year 1838-9 not having reached the office till after the 31st of March, when the accounts of the year are closed. That sum, therefore, fell into the receipts of 1839-40. To meet these difficulties, an appeal was circulated, soliciting additional stated pecuniary support, and opening a fund for special contributions to cover the preceding year's deficiency. This was cordially responded to. The receipts of the year amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes the remittances already referred to, amounting to about 4,000*l.*, which in strictness belonged to the income of the preceding year. Hence, what may properly be considered as the proceeds of 1839-40, were about 96,250*l.* The expenditure of the year was 90,901*l.* 8*s.* 4*d.* The meeting was addressed by the earl of Chichester, the rev. W. Shirley, J. W. Cunningham, the bishop of Chester, dr. Gilly, archd. Wilberforce, and rev. H. Stowell.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

*Upper Canada.*—The bishop of Toronto held his first general ordination on the 12th April last, when four candidates were ordained deacons, and four deacons were admitted to the order of priests.

Since his lordship's elevation to the see, no fewer than eight clergymen have been placed on the society's missionary list for Upper Canada, and in a recent dispatch he has recommended five others for adoption by the society.

Still, however, more labourers are required, and the society will be happy to receive applications from any clergymen, or candidates for orders, duly qualified, for the important duty of missionaries in British North America.

#### NATIONAL SOCIETY.

The annual general meeting of the National Society, for promoting the education of the poor in the principles of the established church, was held at the Central School, Westminster, on Wednesday, the 27th May, 1840. His grace the lord archbishop of Canterbury in the chair.

Extracts from the report:—"The committee of the National Society, in presenting this twenty-ninth report of their proceedings, cannot but express their satisfaction at the increased attention generally given throughout the empire to the cause of education amongst the poor. In former times, it was made, perhaps, too much a question how far the children of the labouring poor were fit subjects for school-instruction; and there were not wanting

persons of high estimation in the republic of letters, who did not disguise their opinion, that to enlighten the labouring classes would only serve to engender discontent, and that ignorance was 'the only opiate for their relief under the unavoidable drudgeries of their condition.' For more than a quarter of a century, your committee have been contending against these prejudices; which have now so completely passed away, that the question is happily no longer, whether the people shall be educated, but what kind of education they shall receive.

"On this latter question, however, a great variety of opinions prevails, chiefly from the difficulty of determining to what extent religious instruction should be imparted. Some persons have contended that religious instruction should be omitted altogether in schools for the poor, or should be taught only at extra hours, not by the master, but by the parochial clergyman, assisted by the ministers of the various denominations to which the parents of the children respectively belong. This method, however, would afford so little security for the teaching of religion at all, and would introduce so much discrepancy, and so many errors and contradictions, that it has only been as yet recommended by a small but active number of sanguine theorists. Others again contend, that religious instruction should be confined to the reading of the holy scriptures, without note or comment, or any attempt to fix a particular sense upon the passages under consideration. But without urging that it is not the words, but the meaning of the bible, which can alone make men wise unto salvation, it will be remembered that the apostle, speaking of the education of a young convert, expresses satisfaction, not that he had merely read, but had 'of a child known the holy scriptures.' A third class contend that religious instruction should be limited to the historical facts, and those general doctrines in which all sects in this country happen to agree. All sects, it is alleged, may thus receive a Christian education in common. Any plan, however, of education, upon this principle, would exclude a large proportion of the doctrines, rules, and ordinances pronounced by Christ himself indispensable to the Christian system. The divine Author of our faith well knew, what human experience must bring home to us, that a vague and indefinite religion has little or no hold upon the conscience, and that it must be clear and determinate, permanently to impress the heart.

"For this reason, the plan adopted by the church of England includes full religious instruction, so far as children are capable of receiving it. Instead of excluding religion from the school, or teaching it in words only, or in merely vague inoperative generalities, our church enforces it in the school as in the sanctuary, in her catechism as in her articles and liturgy, perfect and entire, without compromise or mutilation, after the apostolic model. A complete outline is given, filled up so far as circumstances admit, of the faith and morals, the discipline and ordinances, of Christianity.

"The church of England, in this department of her duty, has recourse, as regards the poorer members of the community, to the agency of the National Society, which was for this purpose incorporated by the crown. Thus accredited by the temporal head of the church as the instrument of popular education, including in its committee of management all the higher ecclesiastical authorities, and practically regulated by them in all its proceedings, the society may, with strict propriety, be regarded as the organ of the church in the great work of training up the children of the poor in the way that they should go.

"In summing up the operations of the society during the past year for extending education, your committee must not omit to mention that, since the last annual meeting of the society, schools in no fewer than 154 different places—sometimes two or more in each—have been taken directly into union; besides those that have been united indirectly through the diocesan and district boards. Of these a more particular account will be given in the report for next year.

"Proceeding next, as was proposed, to the subject of educational improvement, your committee may first advert to inspection under church authority, as a measure eminently conducive to that end. It is agreed by all per

sons conversant with inquiries of this kind, that inspection conduces, and is perhaps even necessary, to the permanent efficiency of schools. The only question between the society and the committee of council was, from what quarter the inspection should proceed,—from the church, or from the state. The great difficulty which has always embarrassed this question, is to determine how inspection may be economically and at the same time effectually carried on. For, on the one hand, if clergymen were prevailed upon to inspect (gratuitously, of course) the schools in their neighbourhood, the examination might sometimes be found wanting in efficiency; while, on the other hand, if professional examiners were appointed to visit annually all schools throughout the kingdom, the expense would be insupportable. It is hoped, that, in the plan recommended, and in part adopted by your committee, the objections to each of these two methods will be obviated, at the same time that their advantages are combined. An annual examination by one or more of the neighbouring clergy, and occasionally by the rural dean or archdeacon, will, in most instances, be provided for under the authority of the bishop; and will become more efficacious in proportion to the experience of the examiners and the general progress of educational knowledge. These clerical examinations, annually repeated, will in most cases supersede the necessity of more frequent inspection by the officers of the society than once in three years.

“The nature of the inspection which your committee wish to institute, may be collected from the printed instructions to the rev. Edward Field, M.A. of Queen's College, Oxford, the first individual nominated to this office. Mr. Field, by appointment of the bishop of Salisbury, is now employed in the inspection of that diocese, whence he will proceed with a similar appointment to that of Winchester. Other dioceses have expressed a desire to possess the same advantage, and consequently your committee will soon have the gratifying duty of making similar appointments.

“Among the measures adopted, and with some success, by the society, none perhaps is better fitted to promote improvement in education, than the maintenance of a central or model school, in which masters and mistresses may learn the art of tuition. On the retirement of the rev. William Johnson, M.A., of whose diligent and faithful services for many years honourable mention has been so often made in the reports of the society, the rev. George Moody, M.A. was appointed to the important office of succeeding him in the mastership of the central or model school. Under the zealous and efficient care of the latter, the boys' school has been progressively improving; and is remarkable, not only for the regularity of attendance among the pupils, but also for their good order and general improvement. The course of instruction has been lately extended by the introduction of grammar and geography.

“With a view to the still further advancement of the model school, a well-qualified assistant-master has been appointed, and two or three young persons have been engaged as school-apprentices. The female department continues under the same superintendence as during past years; and your committee have to return their acknowledgments to those ladies who have, with so much useful benevolence, given their time and attention to this important duty. The number of persons instructed this year in the national system has been as great as the committee have had the pleasure of recording in any former report: thirty-four masters and forty-eight mistresses have been received on probation, and trained for the service of the society; while not fewer than twenty-nine masters and thirty-nine mistresses, previously appointed to schools in the country, have been admitted for instruction; making a total of one hundred and fifty.

“Besides imparting the art of teaching by means of the model school, your committee have long been of opinion, that an institution was necessary for communicating the knowledge or materials to be taught. With this view they opened, early in the year 1838, a boarding-house for females in Tufton-street, which, with some recent additions, is capable of accommodating thirty persons, and has, in general, been full of young candidates for the office of schoolmistress. In January last,

your committee opened a similar institution for preparing youths to undertake the duty of schoolmasters, under the superintendence of the rev. Thomas Stone, M.A. These arrangements, however, are only preliminary to the establishment of a training institution on a much larger scale, adapted to the wants and the wealth of this great country. The chief impediment to the execution of the design has been the difficulty of obtaining a site for the proposed edifice in an eligible situation, and of suitable extent. Hopes were entertained that a sufficient space of ground in the vicinity of the present institution at Westminster might have been procured from government; but the negotiations of your committee for this purpose with the lords of the treasury and the committee of council, after having assumed for some time a promising appearance, have not yet come to a successful termination. Your committee have also entered into correspondence with the dean and chapter of Westminster, and are desirous to express the satisfaction afforded them by the readiness of that venerable body to provide them, if possible, with the accommodation required.

“One more subject to be considered in connexion with improvement, is an arrangement for obtaining returns from time to time of educational statistics from every parish. The importance of such returns, not only to the society, but to the church itself, as well as to the government, need not here be enlarged upon. To know, in each instance, what has been done, as well as what is still wanting, for the instruction of the people, is the most important introductory step towards ensuring the welfare, civil and religious, of any country. A schedule has been prepared, by which it is hoped that clear and full information may be afforded at a small cost of time and labour to the individual who supplies it. The committee do not of themselves venture to impose on any clergyman the task of filling up a form of this kind, but leave it to be done on the recommendation of the several diocesan. Their wish is, that whatever be the form of parochial return selected, it should be generally adopted and permanently established: generally adopted, that it may form the basis of a report for the whole kingdom; and permanently established, that the educational returns once made, may, like the annual returns of taxation, be supplied ever afterwards without difficulty.

“The importance of training-schools is another point in education universally admitted. Accordingly such institutions have already been established at Chester, Exeter, Oxford, Chichester, Lichfield, Gloucester, and Norwich; others are in contemplation at Canterbury, York, Cambridge, Wells, Winchester, Salisbury, Bristol, Lincoln, and Durham. The whole term of study in these establishments usually extends to three years, at an annual charge seldom exceeding 20*l.* for each pupil, which defrays the expenses of maintenance and lodging at the house of the principal, who is in every instance a clergyman. In certain cases exhibitions, commonly of 10*l.* a year, have been founded to encourage and assist promising young students; and in some instances it is proposed to bring into operation the 77th canon of our Church, by which the bishop of any diocese is empowered to give a licence, certifying the bearer to have been ‘found meet as well for his learning and dexterity, as for sober and honest conversation; and also for a right understanding of God's true religion.’ One effect of this judicious measure will be, to raise in public estimation the rank of a parochial schoolmaster, and make the situation more attractive to persons of competent attainments and general respectability. A further advantage will be, that the diocese which supports the training institution will more easily retain within its own limits the masters it has educated, who will naturally remain under the protection of the bishop by whom they have been licensed. A security of this kind affords additional motives to the boards for the establishment of training-schools; otherwise, if one diocese expended its funds in training masters, and another in increasing their salaries and improving their condition, the masters would of course transfer their services to the quarter which would best reward them.

“Another point deserving special observation is the energy exerted by the subscription committee in collecting funds to advance, at this important and difficult



crisis, the objects of the society. That committee originated in a meeting at Willis's Rooms, on the 28th of May last, his Grace the President of the Society in the chair, when certain noblemen and gentlemen undertook the office of stimulating the public to liberality in the cause of sound Christian education. The labours of that committee have never relaxed since its formation, but have, on the contrary, increased with the increasing exigency of the times. The result is, that no fewer than 15,310 promises of aid to the society have been obtained, including 780 noblemen and gentlemen of landed property, and 4,090 clergymen. To the chairman of that committee, Lord Ashley, as well as to the noblemen and gentlemen who have assisted in this arduous work, every friend to sound church-education must acknowledge deep and lasting obligation.

"In connexion with the subject of subscriptions, your committee cannot but refer with the highest satisfaction to the liberal donation of 500*l.* voted unanimously, in convocation, towards the objects of this society, by the University of Oxford. Munificent as this grant is, your committee are disposed to value it less on its own account, less even as an example to other corporate bodies throughout the land, than as conveying evidence of sympathy and approbation from an authority which includes so much of the learning, the intelligence, and the piety of England.

"Among the most satisfactory events of the past year, is the connexion formed by your committee with the Church Education Society for Ireland; an institution which, sanctioned by the primate, and supported by the great body of the diocesan authorities and of the clergy, as well as by the most influential of the protestant nobility and gentry, will, under Providence, be an effectual safeguard to the religious principles of the rising generation in that kingdom."

#### CHURCH PASTORAL AID SOCIETY.

*Extract from the Report for 1840.*—"The income of the society for the year ending 31st of March, 1830, was 10,400*l.*, which was an increase on the previous year of 2,400*l.* The income of the year ending 31st March, 1840, is 16,176*l.* 6*s.* 10*d.*, being an increase of 5,753*l.* 2*s.* 5*d.* upon the year preceding.

The bishop of Peterborough, and the bishop of Sodor and Man, have added their names to the list of vice-patrons. The committee are happy to announce the formation of thirty-seven new associations; and the addition of the names of twenty-two clergymen, who have kindly given their services as corresponding members, several of whom have entered into an engagement with the committee to afford the society the benefit of a certain portion of their time and exertions to plead its cause, and otherwise promote its interests. During the past official year, the society has made grants to seventy-six incumbents, in charge of 534,800 souls, in order to provide stipends for ninety-seven clergymen, and nine lay-assistants, at a charge, when all the appointments shall be made by the incumbents, of 8,012*l.* per annum, besides nine grants, amounting in the whole, to 470*l.* towards the building, purchase, or fitting-up nine chapels or rooms to be licensed for public worship, in places where local resources for these purposes were exhausted. The existing grants of this society are in aid of 270 incumbents, having under their direct ministerial care an aggregate population of 1,094,913, or each, on an average, the charge of 7,388 souls; whilst the average amount of their incomes is only 161*l.*; and 134 of these incumbents are without parsonage-houses. Previously to the aid of the society, only 302 clergymen were engaged in the pastoral care of the above stated population. By the society's aid that number is now nearly doubled. The grants are to provide stipends for 285 clergymen, and thirty-eight lay-assistants, at a charge, when all the appointments shall be made by the incumbents, of 25,324*l.* per annum; the incumbents supplying, from their own or from local resources, 4,473*l.* per annum, towards making up the amounts required for the several stipends. The society will thus be instrumental in bringing to the service of the church of England, the sum of 29,797*l.* per annum, so soon as all its grants are in operation. One hundred and ninety-six clergymen, and thirty-six lay-assistants, are now supported in their important labours by the society, at a charge of 17,854*l.* per annum. The grants made towards the building, purchase, or fitting-up of chapels and school-rooms, to be licensed for public worship, now amount to twenty-seven; for these the sum of 1,471*l.* has been voted.

### Diocesan Intelligence.

#### DERRY.

*The Irish Society, v. the Bishop.*—The following case has been tried by the Irish Court of Common Pleas, namely; Whether the plaintiffs were entitled to the presentation of the living of Camus, in Londonderry, or whether that right belonged to the bishop. The last incumbent died in 1837, and the Irish Society presented the rev. A. Boyd to the bishop for induction. The bishop, however, nominated Mr. Lindsay, and afterwards, as Mr. Lindsay did not accept the living, nominated Mr. Sampson, who was not resident in Derry. To shew the right of the plaintiffs to the advowson, their counsel went into the history of Ulster as far back as the attainder of the O'Neills. King James I., to bring the north of Ireland into a state of peace, by introducing a society of "civil men" from England, consulted his Privy Council, and a negotiation was carried on with the city of London to allow the citizens to make a "plantation" in Ulster. This "plantation" was settled, and to reimburse the undertakers of the scheme for rebuilding the city of Londonderry and town of Coleraine, they were remunerated by grants of lands, and with the patronage and regulation of the churches in the district. Of the society so privileged the plaintiffs came forward as the representatives. Various documents were produced by the plaintiffs in evidence of the justice of their claim. The bishop relied on a possession of upwards of two hundred years. The judge stated, that the plaintiffs must rely on the strength of the title, and that the bishop need not shew his title to obtain the verdict. He directed the jury to depend much on the plaintiffs' title while considering the question of the non-exercise of their claimed right. On the evidence, the jury were to decide whether, by exercise of the power

of collation during so long a period, a continued claim and one adverse to that of the plaintiffs, was set up, or whether the bishop was not merely fulfilling his duty in keeping the church full; for, if his act were merely a discharge of his duty, consistent with his patron's neglect, this would not constitute an adverse possession, if exercised for five hundred years, and, if the plaintiffs' right were clear, no time could bar them. The question, therefore, turned on evidence of the plaintiffs' title alone (of which the judge seemed to entertain no doubt), and provided that were sufficient, the verdict was to be given in their favour. The evidence that the plaintiffs had title in 1613, and exercised it either by their own presentation or by that of the Crown, or by the collation of the bishop, in their right, would be sufficient. The jury found for the defendant, but a conditional order for a new trial was given.

The law to be gathered from the judge's opinion is, that a bishop by collating does nothing to bar the right of an unconscious or neglectful patron, but is merely exercising ordinary functions, and not setting up any adverse claim.

#### GLOUCESTER AND BRISTOL.

*Hannah More Schools, Trinity District, St. Philip's.*—The first public examination of the boys and girls in the daily schools of this institution took place on Whitt-Monday, in the presence of the ministers of Trinity Church and a numerous assembly, who were much gratified by the manner in which the children went through their allotted exercises, and answered the questions put to them. Rewards were afterwards distributed to those children who were most advanced, and ~~glam cakes to all~~



The proceedings of the day were such as to encourage the hope that, under the divine blessing, these schools will prove of incalculable benefit to the dense population in which they are located. When the infant school attached to the institution is completed, and the cottage tenable, the *Hannah More Schools* will supply accommodation and facilities for carrying on the system of parochial schooling in every department—daily schools for boys and girls, Sunday schools, infant and adult schools—all within a ring-fence.—*Bristol Mirror*.

## LONDON.

**Metropolis Churches Fund.**—The annual meeting of the subscribers and friends to this fund was held, June 3, at the office of the Society for the Promotion of Christian Knowledge. The bishop of London (the chairman), having opened the meeting with prayer, the rev. W. Dodsworth, secretary, read the report for the past year. It was to the following effect:—

The committee stated that they were enabled to hold out the prospect that, whereas the bishop of London in putting forth his proposals on this subject in 1836 contemplated the erection of at least 60 new churches, 41 of that number would be eventually built through the means of this fund. In this were to be included the ten new churches in the district of Bethnal-green. Allowing an average of 1,200 persons as a congregation for each of these churches, they would have provided church room for 49,200 people. The committee referred with satisfaction to the anonymous gift of 8,000*l.* from a clergyman for the building of a church in Bethnal-green to another gift of 2,000*l.* and to two others of 1,000*l.* each. They also urged, as a proof that this society had not tended to cripple the exertions of any other, that since its establishment the funds of the Incorporated Society for Building Churches had increased. The subscriptions to the Metropolis Churches Fund, up to the 1st of June, were 149,438*l.* 15*s.* 3*d.*, being an increase over the amount of last year of 16,094*l.* 1*s.* 0*d.*; of which 12,911*l.* 16*s.* 6*d.* was subscribed for local objects, leaving 8,782*l.* 5*s.* 3*d.* only available to the general purposes of the fund. To this amount was to be added the sum of 35,959*l.* subscribed for the special object of building churches in Bethnal-green, making a total of 185,377*l.* 15*s.* 3*d.* Of churches built exclusively from this fund four had been consecrated during the past year—one in Bunhill-row; one in New North-road, Hoxton; one in the Curtain-road, Shoreditch; one at Mile End New Town, Spitalfields; which, added to four announced in the last report, made a total of eight churches completed, the whole cost of which had been defrayed from this fund. Of churches partly erected by the fund, four had also been consecrated during the past year—one in the parish of Lambeth; one in Trelegh-square, Stepney; one in Upper Chelsea; one in Rotherhithe; which, added to five announced in the last report, made a total of nine churches completed, which had been aided from this fund. The churches now in progress were, one on a site granted by the governors of the Charter-house, the whole cost of which was to be defrayed by the fund; one at Rotherhithe, one at Peckham, one at Lambeth, the cost of which would partly fall upon this fund, making a total of four churches now in progress. In addition to these, sites had been procured for churches in the following places, where the works would forthwith be commenced:—One in Camberwell, the gift of Sir Edward Smyth, who had promised also 1,000*l.* towards the expense of erecting the church and a parsonage-house; one in the parish of Paddington, the gift of the bishop of London; one in Shepherd's-walk, St. Leonard's, Shoreditch, the gift of the prebendary of Wenlock's Barn; one in Lambeth; one in St. George's, Southwark (purchased); two in Hackney, one situated at Dalston, the gift of Messrs. Thomas and William Rhodes, and one situated at Clapton, the gift of the rev. Thomas Baden Powell; five at Bethnal-green; one, the freehold of which was given by the trustees of the Wolverley charity, the tenant also relinquishing his leasehold interest; one, given by P. Borgnis, Esq.; one by captain Sotheby; and two purchased. Negotiations were now in progress for other sites in Bethnal-green. Two other

sites had been secured, one in St. Pancras, given by lord Southampton (as previously announced), and one in St. Margaret's, Westminster, purchased. In addition to the above, the fund was pledged to assist in the erection of six churches, the sites of which had not yet been obtained, viz., five in Bethnal-green, and one in East Smithfield. The whole amount of churches stood thus:—

Churches completed.....	17
Churches in progress.....	4
Churches immediately to be commenced...	12
Churches to which the fund was pledged..	8
Total.....	41

In pursuance of a resolution announced in the last report, the committee had resolved on endowing the following churches with a sum in each case not exceeding 1,500*l.*, to be partly spent in the erection of parsonage-houses:—St. James's, Curtain-road, Shoreditch; All Saints', Mile End New Town, Stepney; St. Mark's, Tenter-ground, Whitechapel; Christ Church, Hoxton; St. Peter's, Globo-lane, Stepney. Two other churches, viz., St. James's, Ratcliffe; and St. Paul's, Bunhill-row, St. Luke's, had previously been endowed with parsonage-houses purchased by this fund. In all the above cases application had been made to the governors of Queen Anne's Bounty for augmentation, and the committee had received a favourable answer to two of them, viz., St. James's, Ratcliffe, and St. Peter's, Stepney, 400*l.* being promised as an augmentation to each church; and the committee expected that the rest would meet with the favourable consideration of the Bounty Board. In reference to the subscriptions to the Endowment Fund, the committee regretted that they had little to report; 60*l.* had been subscribed towards a church built directly from this fund, and 57*l.* specially for the parish of Lambeth; also 2,492*l.* 8*s.* specially for the parish of Hackney.—*From the Britannia*.

**Romford.**—The bishop has contributed 100*l.*; H. M'Intosh, esq. 100*l.*; D. M'Intosh, esq. 100*l.*; W. Cotton, esq. 100*l.*; the rev. C. S. John Mildmay, 25*l.*; and New College, Oxford, 1,000*l.* towards rebuilding the ancient chapel of St. Edward the Confessor, long used as the parish church of Romford, Essex, which has fallen into such a state of decay as to be totally unfit for the celebration of divine service. The rev. A. Grant, the vicar, also subscribed 100*l.*

## YORK.

It is needless for the editors to express their deep regret at the conflagration which has destroyed a portion of that noble cathedral, so recently a victim to the devouring element. They purpose giving an account of the circumstances, in the body of the magazine, when a description of it is given, which will be ere long.

## NEW CHURCHES CONSECRATED.

**Canterbury.**—Bexley, Kent, endowed by Mr. John Malcom, of Lamorbey.

**London.**—St. Saviour's, Upper Chelsea, May 17.

**Chichester.**—Lower Reading, June 2, St. John's, Lewes.

## FOUNDATIONS LAID.

**Ardley, Darfield, Yorksh.**

**Batley, York, May 19.**

**Horsham Chapel, Easter Tuesday.**

**Liverpool, St. Silas, June 2.**

**Plymouth, by rev. J. Hatchard.**

**Sheepscar, Leeds, June 3.**

**Winchester, St. Maurice and St. Mary Kalends, June 18.**

**Winsley, Bradford, Wilts, May 20.**

*Tributes of respect have recently been presented to the following:—*

Bailey, R. K., Sculcoates, Hull, books.

Bolton, H., Chalford, Glouce., books.

\* We greatly rejoice to find that the list of tributes of respect monthly increase, but we must decline noticing anonymous letters, stating that such have been presented. It so happens, that, lately, several have been forwarded to us. To such we can pay no attention.—Ed.

Browne, E. H., Emman. Coll. Camb., from graduates and under graduates, salver, val. 50 guin.  
 Cogan, L. R., Temple, Bristol, plate.  
 Dugard, G., All Saints, Ancoats, Manchester, purse.  
 Evans, D., Cardigan, plate.  
 Griffith, Dr., Warminster, silver inkstand.  
 Hatchard, J., vic. St. Andrew's, Plymouth, plate and bible.

Hewson, F., St. Paul's, Wore., purse.  
 Kernode, W., cur. St. Patrick's, Isle of Man, books.  
 Lowry, T., Watermillock, plate.  
 Milton, J., Kirkby Malzeard, plate.  
 Shepherd, R. H., Chelsea, plate.  
 Simpson, W. Par., Horsham, Surrey, plate.

## COLONIAL CHURCH.

### AUSTRALIA.

We have much pleasure in informing the friends of the established church, that, on Wednesday, the first of January, the first stone of a new church, to be called Christ's church, in the parish of St. Lawrence, was laid by the right rev. the lord bishop of Australia. Being the feast of the circumcision, the ordinary service appointed for that day was performed in the temporary chapel of St. Lawrence, from which place the procession proceeded to the site upon which the new church is to be erected, at 12 o'clock.

*Important Meeting of the Parishioners of St. Philip.*—On Monday, Dec. 30, the parishioners of St. Philip's met in the school-room attached to the church, agreeably to a requisition of the churchwardens, for the purpose of taking into consideration the best plan of proceeding to secure the erection of an additional church in the parish of St. Philip's. The meeting was important, not so much from its numbers as from its respectability. At a quarter after one, the lord bishop of the diocese was called to the chair. His lordship opened the business of the meeting in a concise speech, detailing briefly the object of their assembling together. The meeting was altogether important, and in every sense satisfactory. On the spot was subscribed 784l. towards the building of the church, and 470l. towards an endowment for the clergyman. The lord bishop having vacated the chair, and R. Campbell, Esq., M.C., having been called thereto, the thanks of the meeting were unanimously accorded to his lordship. We are pained to state that a very warm friend to the church was unable to attend owing to a domestic affliction, F. Mitchell, Esq., but he desired to have his name inserted as a subscriber for 20l.—*Sydney Gazette.*

### JAMAICA.

*Ordination, Jan. 12.—Priests.*—T. Wharton, B.A., St. John's Camb., curate of St. Thomas-in-the-East; H. W. Gegg, cur. of Hanover; J. F. Sessing, miss. of the Church Miss. Soc., in the par. of St. George's.

*Deacons.*—R. Robinson, B.A., Queen's, Oxford; E. Husband, B.A. Sid. Sus. Camb.; D. Osborn.

The annual average expenditure solely defrayed by Jamaica for its church and school establishments, exclusively of parochial grants, amounts to upwards of 53,000l. In the last session, the act to provide for the ecclesiastical jurisdiction of the bishop was brought under consideration. The assembly availed themselves of that occasion to increase the number of the clergy of the established church, and they accordingly made provision for twenty-one additional curates; the assembly have also, both with the view of placing the curates already in the island on a more respectable footing, and of facilitating the endeavours of the bishop of Jamaica to enlarge the clerical establishment, increased their stipend from 500l. to 650l. per annum. The assembly, deeply impressed with the paramount importance of providing for the religious education of the lower orders, have also granted 500l. to each parish to aid them in erecting additional places of worship, independent of three grants to the Church Missionary Society and grants to the members of the Scotch church, the Roman Catholics, and the Wesleyans. The total amount of the additional expenditure which the assembly has incurred in these particulars exceeds 20,000l.; thus making the annual expenditure defrayed by the colony for religious instruction, exceed 80,000l.—*Times.*

### MADRAS.

At the June Meeting of the Society P.C.K., the following interesting documents were read from a letter from the bishop, dated 25th March, Bangalore:—

"I have been anxious, for some time past, to address our venerable society; but continued ill-health, in addition to the daily increasing labour of my office, and perhaps want of matter sufficiently interesting, have hitherto prevented me.

"I will begin by giving a brief account of my stewardship in pecuniary matters.

"Of the 500l. so kindly placed by the society at my disposal, I have expended and promised about 200l.

"I subscribed 50l. towards the erection of a church at Madras, solely for a native congregation, whom I have placed under the care of the rev. Christian Aroolappen, a native clergyman, ordained by me last June, and one of the most exemplary clergymen that I have ever known, full of zeal and discretion, and rich both in the knowledge of the holy scriptures, and in the far rarer gift of faithfully and correctly teaching and explaining them to others. I have the highest confidence in this excellent man, and heartily pray that we had a hundred such among us. I am very desirous that a parsonage-house should be erected for him near his church, which might be done at a trifling expense; but I do not feel justified in applying any of the society's money to such a purpose without especial permission to do so. The church of St. John the Baptist will be a very pretty building, and, as I have already observed, the first church erected at Madras for the sole use of a native congregation.

"The rev. George Trevor, one of the chaplains at Bangalore, having raised a local subscription, and erected with most praiseworthy zeal, and in excellent taste, a beautiful little church for his native congregation, I have given 50l. on the part of the society, towards the expense of the building. I hope, in a few days, to consecrate St. Paul's church, at Bangalore.

"One of my schemes for the religious and moral improvement of the native character and condition, is the erection, at Madras, of a school for girls of high-caste. At present the growth of Christianity there is sorely hindered by the total absence of the means of giving a Christian education to the females of rank, the girls who attend our schools being almost exclusively from the lowest orders. Could we succeed in educating even fifteen or twenty girls of high-caste at the presidency, we should provide as many men of similar caste with Christian wives, and thus domesticate Christianity among them. The benefit in a few years would, with God's blessing, be incalculable. I hope to be able to build the school-room at my own expense; and I should be glad to learn if our venerable society would give some small grant (we do not require much) towards the maintenance of some scholars. This little establishment, if I succeed in establishing it, will be under the immediate pastoral care of the rev. Christian Aroolappen, and will be visited by Mrs. Spencer, and other ladies, at Madras.

"I have given away, or promised, about 100l. more, for the assistance of the schools in different parts of my large diocese.

"Our society may be desirous to know my present opinion on the prospects of Christianity in Southern India, and whether a year's experience has changed or materially modified my earlier impressions. It has not; my opinion remains the same.

"I am satisfied that Christianity is making progress—

slow, but sure progress—in this diocese, notwithstanding the many and great difficulties in its way, and whatever may be the impression to the contrary among those who judge by mere outward appearances. I do not say that the natives manifest a warmer desire to receive the gospel—would that I could say it!—but the ground is evidently being broken up for its reception. The Hindoo of the present day is, in one most essential point, very different from his forefathers: he is becoming daily more indifferent to his own superstitions, because he becomes daily more awake to the priestcraft of the Brahmins. And surely it is a matter of deep interest to the Christian philanthropist, to see the rooted prepossessions—the first love—of these poor people thus evidently shaken; and it encourages him in the blessed assurance, that, at God's good time, his whole heart's desire for them will most certainly be accomplished.

"Hitherto one of the chief obstacles to the successful progress of missionary labour in the East has arisen from the fact, that we have not merely to write new ideas upon minds where scarcely any thing has been written already, but to clear away a mighty mass, not only of prejudice, but of organized systems of falsehood, before we can reach the heart, in order to write there a single word of truth. This I think God's gracious providence is now gradually effecting for us, by thus conspicuously weakening the stronghold which the Brahmins formerly possessed over the affections and the fears of the other classes; for I verily believe, that the Hindoo, at present, neither loves his priest nor fears him. A way, then, however narrow and crooked, is thus opened to Christianity, which was not visible to the earlier servants of our blessed Lord in India; and the prudent and watchful missionary will not be slow to profit by it.

"These observations apply with still greater force to Ceylon. The Cingalese is of a more teachable spirit than the native of the continent, because the chains of caste are not so heavy upon him. If then I am cheered by what I see and know in India, my hopes for Ceylon are still more lively: it is far more manageable, on account of its comparatively small extent; and education, if properly conducted upon a sound and practicable plan, must have an effect there which at present you

would look for in vain in India, both because it is easier to bring home to the islanders, and because, in my opinion, they are in a better state of mind for receiving it.

"I think, therefore, that in Ceylon every encouragement should be given to the clergy, at all the chaplain-stations, to enable them to bring up the native children in sound church of England principles. The people there are ripe for this, being sufficiently advanced in Christian knowledge to judge for themselves, which is the best way of learning the gospel.

"Southern India and Ceylon, then, have a strong and, on some accounts, a peculiar claim on our Christian sympathy; and I am satisfied that those claims will never be disregarded by our venerable society, to whose prayers and brotherly assistance I earnestly commend my diocese and myself."

#### MONTREAL.

The bishop has returned from nine weeks visitation of the districts of Montreal, St. Francis, and Three Rivers. He confirmed at 38 parishes or preaching stations, admitted four candidates to orders, and consecrated a church at Upper Durham, on the river St. Francis, and one at Mascouche, in the county Lachenaie; mainly erected through the exertions of the hon. J. Pangman, seigneur. He was everywhere received with the most hearty and affectionate welcome, and had abundant cause to be thankful for an increasing interest in the things of God. Twelve new churches are projected, or in progress of erection; confirmations were holden, in places in which that rite had never before been administered; and amongst the people generally, there is a growing disposition to appreciate the services of the church, and to "hold fast the form of sound words."—*Abridged from Ecclesiastical Gazette.*

#### TRINIDAD.

The bishop has lately confirmed 281 persons.—There is at present in connexion with the church of England, one church, the Holy Trinity, in Port of Spain, opened for divine service in 1823. Also, fourteen temporary places of worship. There are two churches nearly ready for consecration, viz. one in Couva, and one in Chaguanas. Two churches are also in immediate contemplation, one at San Fernando, the other at Tacarigua.

### SCOTTISH EPISCOPAL CHURCH.

*May 10.—Alloa.*—St. John's chapel was consecrated by bishop Russell, acting for the primus, and a sermon preached, by the dean, Mr. Terrot. The proceedings of the day were conducted in the most satisfactory manner.

A bill has been introduced into the House of Lords by the archbishop of Canterbury, which will materially affect the position of the clergy of this church ordained by Scottish bishops, as well as those of the episcopal church of America. Though their orders have been esteemed valid, the clergy have not been authorised to officiate in England. The preamble of the bill is as follows:—Preamble, "Whereas an act was passed, 32 George III., cap. 63, 'for granting relief to persons of the episcopal communion in Scotland;' and whereas it is expedient to alter and amend the said act, and to enable the bishops of the Protestant Episcopal Church in Scotland, and the priests of such church canonically ordained, under certain limitations and restrictions, to perform divine service, to

preach, and to administer the sacraments in churches or chapels within England or Ireland where the liturgy of the church of England as by law established is used; be it enacted by the queen's most excellent majesty," &c. Clause 1, provides that bishops of England or Ireland may permit clergy of the episcopal church of Scotland to officiate under certain restrictions. 2, enacts that certain letters commendatory are to be produced to the bishop before such permission be granted. 3, imposes a penalty on allowing clergy of the episcopal church of Scotland to officiate without such permission. 4, imposes a penalty on officiating contrary to recited acts. 5, declares that persons ordained both by bishops of Scotland and England are not excepted from the provision of this act. 6, enacts that these provisions be extended to the clergy of the episcopal church in the United States.

#### Miscellaneous.

*Burial Fees. In the Court of Erchequer, June 3, the Rev. J. H. Spry, D. D. v. Emperor.*—This was a special case, drawn up for the purpose of obtaining a decision on the question raised between Dr. Spry, rector of St. Marylebone, and the new vestry, with the view of deciding the right of the former to the burial-fees on interments at St. John's Wood chapel. On the part of the vestry it was contended that the rector had no right to the fees, because he did not perform the duties for which they were claimed; and on the part of the rector it was argued, under the construction of the

acts passed for the division of the extensive parish into districts, and for other purposes, that there was a reservation to him of all the rights of a rector, and that, though the duties were performed by another person, yet, he was taken to be the agent of the rector, and to perform the duties of burial by his licence and permission, in which case the surplice-fees would belong to the plaintiff. Lord Abinger gave his verdict at considerable length in favour of Dr. Spry. Mr. Baron Gurney and Mr. Baron Rolfe gave their opinions to the same effect.—Judgment for the plaintiff.

### TO CORRESPONDENTS.

Thanks to many friends who have offered to us ecclesiastical intelligence, which will be gladly received.

London: Joseph Rogers, 24, Norfolk-street, Strand.

# REGISTER OF Ecclesiastical Intelligence.

AUGUST, 1840.

## Ordinations.

### ORDINATIONS APPOINTED.

BP. OF BRISTOL, Sept. 30.

BP. OF SARUM, Sept. 20.

### ORDAINED.

BY ABP. OF CANTERBURY, *Trinity Sunday*,  
at *Canterbury*.

### PRIESTS.

*Of Oxford*.—R. Cresswell, B.A., St. John's;  
A. A. Cornish, B.A., Exeter.

### DEACONS.

*Of Oxford*.—T. Milles, B.A., Trin.; J.  
C. Powell, M.A., Trin.

*Of Cambridge*.—C. U. Barry, B.A., Trin.;  
C. T. Curteis, B.A., Trin.; W. Randolph,  
B.A., St. John's.

BY ABP. OF YORK, *Trinity Sunday*, at  
*Bishopthorpe*.

### PRIESTS.

*Of Oxford*.—G. T. Berkeley, B.A., Queens';  
J. Thompson, B.A., Linc.; T. B. Wright,  
B.A., Wadh.

*Of Cambridge*.—J. Blow, B.A., St. John's;  
M. B. Dorrington, B.A., Emman.; J. W.  
Holmes, B.A., Clare; J. Jessop, B.A., St.  
John's; M. A. Lawton, B.A., Jesus; F. Le-  
gard, M.A., Emman.; R. G. Mickelthwait,  
B.A., Cath.; W. Smith, B.A., Trin.

*Of Dublin*.—H. Braddell, B.A.; F. Webb,  
M.A.

*Of Durham*.—J. Blair, B.A.

(*St. Bees*).—H. Smith.

### DEACONS.

*Of Oxford*.—J. Baron, B.A., Queens'.

*Of Cambridge*.—W. A. Chapman, B.A.,  
St. John's; H. Lloyd, B.A., Trin.; G. Shaw,  
B.A., St. John's; F. Simpson, B.A., Queens'.

*Literate*.—R. Hancock.

BY BP. OF LINCOLN, at *Cathedral*, *Trinity*  
*Sunday*.

### PRIESTS.

*Of Oxford*.—W. J. Crockford, B.A.,  
Brasen.; W. Fawcett, B.A., Linc.; C. R.  
Martyn, B.A., Linc.; R. Postlethwaite, B.A.,  
St. Ed. H.; R. Shepherd, M.A., St. Mary H.;  
J. Stevens, B.A., Mag. H.; J. B. Wickes,  
M.A., St. John's.

*Of Cambridge*.—W. J. P. Burrell, B.A.,  
St. John's; W. G. Nott, B.A., St. John's;  
J. Sparke, B.A., Clare; E. B. Turner, B.A.,  
Christ's; A. W. Upclier, B.A., Trin.; G.  
Williams, B.A., Queens'.

### DEACONS.

*Of Oxford*.—H. Bestock, M.A., Wad.;  
L. H. Gosset, B.A., Exet.

*Of Cambridge*.—G. L. Gower, B.A.,  
Trin. H.; J. Griffith, B.A., Queens'; W.  
P. Pinkney, M.A., Trin.; R. Tindall, B.A.,  
Trin.

BY BP. OF OXFORD, at *Christ Church*, *Tri-*  
*nity Sunday*.

### PRIESTS.

*Of Oxford*.—W. S. Crowdy, M.A., Linc.;  
E. Daubeny, M.A., Magd.; O. Gordon, M.A.,  
Ch. Ch.; F. Hessey, B.C.L., St. John's; R.  
Hill, B.A., Ball.; J. P. Hugo, M.A., Exet.;  
W. C. Le Breton, M.A., Exet.; J. Penrose,  
M.A., Linc.; J. J. Pratt, M.A., St. John's;  
J. C. B. Riddel, B.A., All Souls'; W. H.  
Ridley, B.A., Ch. Ch.; H. A. Tyndale, B.A.  
Wadh.; W. G. Ward, M.A., Ball.; G. War-  
riner, B.A., St. Ed. H.; T. W. Weare, M.A.,  
Ch. Ch.

*Of Cambridge*.—A. C. Bromhead, B.A.,  
Caius; J. E. Leefe, M.A., Trin.

### DEACONS.

*Of Oxford*.—W. Andrews, M.A., Exet.;  
J. Barclay, Ch. Ch.; G. A. Butler, B.A.,  
Queen's; G. T. Driffield, B.A., Brasen.; J. P.  
Evans, B.A., Jesus; W. P. Graham, B.A.,  
Queen's; H. Mall, M.A., Ch. Ch.; E. J.  
Hensley, B.A., C.C.C.; J. L. Hoskyns, B.A.,  
Magd.; W. Hulme, B.A., Ball.; H. W.  
Lloyd, B.A., Jesus; C. Nevinson, B.A.,  
Wad.; T. Pearce, B.A., Magd.; J. Price,  
B.A., New; J. C. Pritchard, M.A., Oriel;  
S. J. Rigaud, S.C.L., of Exet.; A. B. C.  
Starkey, B.A., St. John's; W. R. Wardale,  
B.A., C.C.C.; L. Woolcombe, M.A., Exet.;  
J. Woolley, M.A., Univ.

BY BP. OF GLOUCESTER AND BRISTOL,  
*St Margaret's Westminster*.

### PRIESTS.

*Of Oxford*.—J. Anderson, B.A., Mert.;  
T. B. Croome, B.A., Trin.; F. M. Rowden,  
B.A., Wad.

*Of Cambridge*.—F. Carlyon, B.A., Pemb.;  
D. L. Cousins, B.A., St. Pet.; J. W. Donald-  
son, M.A., Trin.; E. J. Walmesley, B.A.,  
St. John's; T. Wood, B.A., St. John's.

### DEACONS.

*Of Oxford*.—J. H. Bushnell, B.A., Worc.;  
E. E. Estcourt, M.A., Exet.; R. A. Pric-  
hard, S.C.L., Magd. H.; F. Stonhouse,  
B.A., Oriel; J. S. Woodman, B.A., Worc.

*Of Cambridge*.—T. H. B. Bund, B.A.,  
Trin.; E. T. Codd, B.A., St. John's; M. S.  
Cole, B.A., Christ's; T. Frampton, B.A.,  
St. John's; W. P. Haslewood, B.A., Trin.;  
H. H. Jones, B.A., Trin.; J. Lowder, B.A.,  
Queens'; A. W. Noel, Trin.; J. Paley, B.A.,  
St. Pet.; G. J. Pierson, B.A., Jesus; R.  
Roberts, B.A., Trin.; F. Sugden, B.A.,  
Trin.

*Of Dublin*.—C. F. Ferris, B.A.

BY BP. OF SODOR AND MAN, at *Bishop's*  
*Court*, *Trinity Sunday*.

### PRIESTS.

*Of Cambridge*.—T. R. Drake, B.A., C.C.C.  
*Of Dublin*.—M. F. Day, B.A., W. Ker-  
mode.

### DEACONS.

*Of Cambridge*.—W. B. Christian, B.A.,  
Trin.  
*King William's College*.—G. C. Stephen.

BY BISHOP OF HEREFORD, at *Cathedral*,  
*July 5*.

### PRIESTS.

*Of Oxford*.—P. D. Dayman, M.A., Ball.;  
R. W. Eytton, B.A., Ch. Ch.; M. Jefferys,  
Brasen.

*Of Cambridge*.—T. Hutchinson, B.A., St.  
John's.

### DEACONS.

*Of Oxford*.—J. L. Sheppard, B.A., Wad.  
*Of Cambridge*.—J. C. Atkinson, St.  
John's; W. F. Rawes, B.A., Caius.

BY BP. OF DURHAM, at *St. George's*,  
*Hanover Square*, *July 5*.

### PRIESTS.

*Of Oxford*.—J. B. P. Dennis, B.A.,  
Queen's.

*Of Cambridge*.—J. A. Borrough, B.A.,  
Emman.; C. Bird, B.A., Trin.

*Of Durham*.—W. Bennett; W. T.  
Shields; R. B. Tower, B.A.

### DEACONS.

*Of Oxford*.—E. Elder, M.A., Ball.  
*Of Cambridge*.—H. Barrett, M.A., Pemb.;  
E. Edmunds, B.A.; E. W. Milner, M.A.,  
Pemb. (*lett. dim. Abp. of Canterbury*). J.  
Stewart, B.A., Trin.

*Of Durham*.—J. Biggs, B.A.; T. Dalton,  
B.A.; G. Heriot, B.A.; W. Nosal, M.A.;  
J. G. Pearson; W. Sesson; M. Thompson,  
B.A.

*Literate*.—C. Cook.

BY BP. OF WINCHESTER, at *Farnham Castle*,  
*July 12*.

### PRIESTS.

*Of Oxford*.—T. R. Agnew, B.A., New;  
A. R. Campbell, M.A., Ball.; J. Lawrell,  
B.A., Mert.; H. Milne, M.A., Brasen.; I. P.  
Prescott, M.A., Oriel; H. G. Wells, M.A.,  
Trin.

*Of Cambridge*.—H. R. Julius, B.A., St.  
John's; W. Kelk, B.A., St. John's; A.  
Peat, B.A., Pet.; E. Pizey, B.A., Queens'  
T. J. Rowsell, M.A., Jesus.

*Literate*.—G. E. Biber, LL.D.; C. D. P.  
Robinson, for Jersey.

### DEACONS.

*Of Oxford*.—T. H. Britton, B.A., Exet.  
(*lett. dim. bp. of Exeter*); W. H. Cope,  
M.A., Magd. H.; C. D. Kebbel, B.A., Univ.;  
E. A. Litton, M.A., Oriel; R. M. Milne,  
B.A.; E. Rawnsley, B.A., Brasen.; F. W.  
Robertson, Brasen.; G. Robinson, B.A.,  
Ball.; H. W. Sullivan, B.A., Ball.; P. Young,  
B.A., Exet.; F. B. Zinche, B.A., Wad.

*Of Cambridge*.—E. J. Joyce, B.A., Trin.;  
I. Hitchen, B.A., Pemb.; J. Ketley, B.A.,  
Queens'; J. Mickleburgh, B.A., Cath., (*lett.*  
*dim. bp. of Exeter*); W. B. Marsland, B.A.,  
Clare (*ditto*); E. R. Willmot, B.A., Trin. H.  
(*lett. dim. bp. of Chichester*).

*Of Lampeter*.—J. Roberts (*lett. dim. bp.*  
*of Llandaff*).

## Preferments.

Hon. and Rev. W. Herbert, to be Warden of Manchester Collegiate Church (pat. the Crown).

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Alder, E. T. ..	Metfield (P.C.), Suff. ....	733	Parishioners ....	00	Cornish, H. K. {	Bakewell (V.), Derby .....	2004	D. & C. Lichfield	*350
Beckett, J. A. .	Manningford Bruce (R.), Wilts. ....	201	Own Petition ..	*233	Croome, T. B. .	Readcombe (R.), Glouc. ....		J. Pitt, Esq.	
Bellamy, J. ....	Lindley (P.C.), Yorks. ....		[Vic. of Hudders- field .....		Carr, J. ....	Alnham (V), Nor- thumb. ....	278	[Duke of Nor- thumberland ..	74
Browne, E. C. .	Compton Martin (R), Somerset ..	572	Duke of Bucking- ham. ....	*499	Curteis, T. C. .	St. Giles (V.), Ox- ford .....	1790	St. John's Coll. .	160
Browne, E. H. .	Trinity, Stroud, Glouc. ....				Dodson, T. P. .	Wysall (V.), Notts. Oldcastle (R.), Meath .....	250	Earl of Gosford	123
Burrell, W. J. D.	Belleau c. Aby (R.)	378	[Lord Willoughby d'Eresby .....	300	Durbin, T. G. .	Pylle (R.), Somers- et .....	195	Lord Portman ..	*181
Bullock, M. . .	[Skirpenbeck (R.), Yorks. ....	214	Lord Chanc. ....	232	Gale, W. W. . .	BrayChap, Wicklow			
Carlisle, J. ....	Noke (R.), Oxon. .	160	[Duke of Marl- borough .....	*90	Hackett .....	St. John's (C.), Workington ....		Rec. of Working- ton.	

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Lampet, B. E.	{Gt. Bardfield (V.), Essex .....	1029		*179	Sayce, G. J.	{Butcombe (R.), Som.; Upton No- ble (P.O.) .....	1121	{Rev. R. B. Cart- wright.....	*640
Lawrence, —	Tipperary (R.) .....				Sedgwick, J.	Scalby (V.), Yorks.	1008	D. & C. Norwich	*303
Mason, W.	Farlethorpe (V.), Linc. ....	107	Mrs. J. Kipling.	64	Symes, R.	Trin. Ch., Cleve, Som. ....			
Mason, T.	Culpho (P.C.) .....	72	T. T. Gurdon, esq.	55	Thomas, A.	Byton (P.C.), Here- ford .....	177	Gov. Lucton Sch.	80
Moore, Hon. E.	West Ilsley (R.), Berks .....	425	D. & C. Windsor	*567	Wade, A.	Elton (R.), Dur- ham .....	177	{T. Wade, Esq., (this turn)....	170
Morrell, B.	Sibford, New Ch., Oxfordsh. ....				Warcope, W.	St. John's, Bars- cough Bridge, Lanc .....		Vic. of Osmakirk	
Miller, R.	Newton Hamilton (R.), Armagh ..				Wilding, J. H.	St. Helen's (R.), St. Alban's (R.), Worc. ....	1451	Bp. of Worcester	{136 74
Nicholson, P. C.	St. Luke's, Leeds (P.C.) .....		Vic. of Leeds....		Wiz, J.	Littlebury (V.), Es- sex .....	875	Rec. of Littlebury	*295
Parker, H.	Ilderton (R.), Nor- thumb. ....	594	{Duke of Nor- thumb. ....	*96	Young, H. T.	Wormingford (V.), Essex .....	545	J. J. Tuffnell, Esq.	*309
Prattent, J. C.	Steepleton (R.), Dorset .....	86	Lord Rivers	81					
Ranking, G.	St. Pancras, Chi- chester .....	1155	Mr. Simeon's Trust.	94					
Safford, J. C.	Ilkeshall, St. Law- rence, Suffolk, (P.C.) .....	240	{J. H. Williams, Esq. ....	47					

Allies, T. W., exam. chap. bp. London.  
Bird, W., mast. Bolton gram. sch.  
Berties, W. D. B. evening lect. Milverton.  
Coldwell, T., chap. duke of Grafton.  
Coppard, W. J., rur. dean Plympton.  
Elwin, W., chap. Bath workhouse.  
Feachem, A., mast. Grovenor coll., Bath.

Green, C. S., head mast. Milton Abbas gram.  
sch., Dorset.  
Harris, J., afternoon lect. St. Ann, Lime-  
house.  
Kerr, J. S., chap. duke of Roxburghe.  
Malcom, G., rur. dean Campden, dioc.  
Glouc. and Brist.

Maurice, F., prof. Eng. lit., King's coll.,  
London.  
Michell, M., chap. marquess of Bute.  
Smith, E., chap. King's coll. hospital, Lon-  
don.  
White, S. G. B., chap. duke of Marlborough.

### Clergymen Deceased.

uly 7, the right rev. John Banks Jenkin-  
son, D.D., bishop of St. David's, dean of  
Durham and Brecon, and visitor, officially,  
of St. David's college, Lampeter. He was  
matriculated of Ch. Ch., Dec. 20th, 1800;  
proceeded B.A. Dec. 17th, 1804; M.A.  
May 27th, 1807; B.D. Nov. 7th, 1817;  
and D.D. Nov. 8th, 1817. He was con-  
secrated bishop of St. David's in 1825,  
when dean of Worcester.

Blackwell, J., rec. Manerdivy, Pemb. (pat.  
lord chanc.)  
Bonner, G., inc. St. James, Cheltenham.  
Burton, H., at Exminster.  
Carr, G., cur. Blackbourn, Oxon, 35.  
Chichester, lord Edward, rec. of Kilmore  
(pat. abp. Armagh).  
Fisher, J., at Castlerigg, near Keswick, 84.  
Gough, H., perp. cur. of Aust and North-  
ousk, 42.

Hardy, R., 26.  
Hurlock, W. M., rec. Hellington, Norfolk  
(pat. sir C. Rich. bt.), and lect. Dedham,  
Essex, 58.  
Lane, R., mast. gramm. sch., Kingsbridge.  
McKenzie, W., D.D., R. Burwash, Sussex  
(pat. J. Gould, esq.).  
Poole, T., at Ilfrcombe.

### University Intelligence.

#### OXFORD.

##### MATHEMATICAL HONOURS.—EASTER TERM.

CLASS I.—Compton, J., Mert.  
CLASS II.—Fawcett, R., Univ.  
CLASS III.—Brown, C. H., Worc.; Lefroy, H. M., Exet.  
CLASS IV.—Fletcher, J., St. Mary H.; Greaves, R. W., St. Ed.  
H.; Grueber, C. S., Magd. H.; Sandham, J. M., St. John's; Tor-  
kington, C., Brasenose.  
In CLASS V., 118. T. Twiss, N. Pococke, J. A. Ashworth, Exa-  
miners.

##### PRIZES PROPOSED FOR 1841.

The following subjects are proposed for the chancellor's prizes  
for the ensuing year, viz. —

*Latin Verse.*—Vix per Angliam ferro strata.

*English Essay.*—The pleasures and advantages of literary pursuits,  
compared with those which arise from the excitement of political  
life.

*Latin Essay.*—De Etruscorum cultu, legibus, et moribus,  
eorumque apud Romanos vestigiis.

*St. Roger Newdigate's.*—The Sandwich Islands.

*Theological Prize.*—The study of ecclesiastical history.

*Mrs. Denyer's Theological Prizes.*—On the divinity of our blessed  
Lord and Saviour Jesus Christ. On the sufficiency of the Holy  
Scriptures for the salvation of man.

##### SCHOLARSHIPS.

*Vinerian.*—C. F. Trower, B.A., schol. Ball.  
*Kennicott, and Pusey, and Elerton.*—J. D. Collis, B.A., fell. of  
Worcester.

##### ELECTIONS.

*Univ.*—Rev. J. Woolley, M.A., elected fellow.  
*Trinity.*—A. W. Hadden, M.A., schol. elect. fell.; M. Bernard,  
W. B. T. Jones; G. F. Bowen, elect. scholars.  
*St. John's.*—J. G. Brine, admitted actual fell., and T. A. Parnell,  
admitted prob.  
*Wadham.* June 30.—E. W. Tuffnell, B.A., admitted actual fell.  
*Exeter.* June 30.—C. F. Trower, B.A., Ball.; G. Rawlinson,  
B.A., Trin.; R. S. Sutton, B.A., Brasen., elected fellows.  
*Nec.*—C. W. Lawrence, admitted from Winchester.

#### CAMBRIDGE.

June 26.—The members' prizes for Latin prose compositions were  
awarded as follows:—

##### FOR BACHELORS OF ARTS.

1.—Henry Anneley Woodham, Jesus college.

2.—Joseph Eddleston, Trinity college.

Subject:—In illa Philosophia, in qua de vita hominum et moribus  
disputatur, tractanda, quibus principis quasi fundamento innitit,

quibusque potissimum ex fontibus recte vivendi precepta haurire  
oporteat?

No undergraduates' prize adjudged.

##### COMBINATION PAPER, 1840.

###### PRIOR COMB.

Aug. 2. Coll. Joh.	Oct. 18. Mr. Gaskin, Jes.
9. Mr. Powell, Chr.	25. Coll. Regal.
16. Mr. D. Tyson, Cath.	Nov. 1. COMMEN. BENEFACT.
23. Mr. Winter, Corp.	8. Coll. Trin.
30. Mr. Rigg, Cal.	15. Coll. Joh.
Sep. 6. Coll. Regal.	22. Mr. Jackson, Magd.
13. Coll. Trin.	30. Mr. Simpson, Cath.
20. Coll. Joh.	Dec. 6. Mr. Garlike, Clar.
27. Mr. Urquhart, Magd.	13. Mr. Wingfield, Emm.
Oct. 4. Mr. Khuff, Oath.	20. Coll. Regal.
11. Mr. West, Clar.	27. Coll. Trin.

###### POSTER COMB.

Aug. 2. Mr. Sheppard, Trin.	
9. Mr. Bass, Trin.	
16. Mr. Yelloly, Trin.	
23. Mr. J. H. Bailey, Trin.	
30. FERT. S. BART. Mr. J. Bolden, Trin.	
Sep. 6. Mr. J. Scott, Trin.	
13. Mr. Hurt, Trin.	
20. Mr. Bowstead, Joh.	
27. Mr. Earnshaw, Joh.	
Oct. 4. FERT. S. MATR. Mr. H. James, Joh.	
11. Mr. Stone, Joh.	
18. FERT. S. MICR. Mr. Armitage, Joh.	
25. Mr. Tyrell, Joh.	
30. Mr. Woodward, Joh.	
Nov. 1. FERT. S. LUC. Mr. J. O. Shadwell, Joh.	
8. Mr. Kianert, Pet.	
15. FERT. SS. SIM. ST JUD. Mr. Drake, Clar.	
22. FERT. OM. SAGT. Mr. Spooner, Clare.	
29. Mr. Bullock, Clar.	
30. Mr. Mills, sen., Pemb.	
Dec. 6. Mr. Mills, jun., Pemb.	
13. Mr. Fleming, Pemb.	
20. FERT. S. AND. Mr. Groome, Pemb.	
27. Mr. Delamare, Cal.	
30. Mr. Rigg, Cal.	
31. Mr. Day, Corp.	
32. FERT. S. THOM. Mr. Winter, Corp.	
33. FERT. NATIV. Mr. Castley, Regia.	
34. FERT. S. STEPH. Mr. Smitheth, Regia.	
35. FERT. S. JOH. Mr. Green, Regia.	
36. FERT. LITTOC. Mr. Surgen, Regia.	

*Resp. in Theolog.*

Mr. Lomax, Trin.....	Coll. Regal.
	Coll. Trin.
	Coll. Joh.
Mr. Palmer, Trin. ....	Mr. Couch, Pet.
	Mr. Sikes, Regis.
	Mr. Coulicher, Corp.
Mr. Baylay, Emm.....	Mr. Alsalle, Emm.
	Coll. Regal.
	Coll. Trin.

*Resp. in Jur. Civ.*

Mr. Abdy, Jos. ....	Mr. Hodges, Emm.
	Mr. Kindersley, Trin.

*Resp. in Medic.*

Mr. Tuck, Cal.....	Mr. Flaher, Down.
	Mr. Price, Emm.

## SELECT PREACHERS.

The following gentlemen have been elected select preachers at St. Mary's, each for the month to which his name is affixed:

1840. October....	The Hulsean lecturer.
November...	The rev. professor Scholesfield, Trin.
December...	The rev. J. W. Blakeley, Trin.
1841. January....	The rev. J. Hildyard, Christ's.
February ..	The rev. W. Harness, Christ's.
March ....	The rev. E. Sidney, St. John's.
April .....	The Hulsean lecturer.
May .....	The rev. T. J. Judkin, Calus.

## DUBLIN.

Deceased, F. Hodginkson, esq., L.L.D. senior fellow and vice provost.

"Her Majesty having repealed the statute enforcing the celibacy of the fellows of Trinity College, and having approved of their number being increased by ten, (one to be elected every year, until the ten have been chosen), Mr. J. H. Jellett was, after the usual

*Oppon.*

course of examination, elected a fellow. The chancellor and vice-chancellor of the university have, it is understood, objected to this new arrangement, and have protested against its being carried into effect, on the ground of its illegality, it being a violation of the charter of Trinity College to alter any of the fundamental regulations of the body, without the consent of the chancellor and vice-chancellor. Two of the junior fellows have been married since the statute was repealed."—*Christian Examiner*.

The following gentlemen have been elected scholars:—Wakeham, Haynes, Reynolds, John, Owens, Robinson, Pool, Gollock, Craig, Curr, M'Blain, Ingrain, O'Reagan, Carroll, Woodroffe.

## DURHAM.

## EASTER TERM, 1840.

## FINAL EXAMINATION IN THEOLOGY.

Bigge, J. F., B.A.; Boydell, E. N. V.; Dalton, T., B.A.; Douglas, A. J.; Dupré, S.; Heriot, G., B.A.; Hall, W. R., B.A.; Ball, Coll., Oxford; Hill, G. F.; Hobhouse, E., B.A.; Ball, Coll., Oxford; Norral, W.; Robinson, R., M.A.; Pearson, J. G.; Sisson, W.; Thompson, B.A.

Rev. G. Townsend, M.A.,  
The Professor of Greek,  
Rev. G. Pearson, M.A., } Examiners.

The following have been nominated by the warden to their respective offices, and approved by convocation:—

Rev. T. W. Pelle, M.A., rev. C. T. Whitley, M.A., to be proctors for the ensuing year. The prof. of Greek, the junior proctor, and J. Thomas, B.C.L., to be examiners at the first and second examinations of students in arts. The prof. of mathematics, the lect. in chemistry, W. L. Wharton, M.A., and rev. J. Gibson, M.A., to be examiners at the first and second examinations of students in civil engineering and mining.

J. S. Browne, civil engineer, having been nominated by the observer, with the concurrence of the curators of the observatory, to the office of assistant observer, the nomination has been approved by convocation.

## Proceedings of Societies.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

From a letter of the bishop of Newfoundland, dated St. John's, 13 June, 1840.—After a pleasant passage of eight days, on board H. M. S. Crocodile, it pleased God to bring me hither in safety on Sunday the 7th inst.; at an early hour in the morning the ship was off Cape Spear, but, the wind falling light, and a dense fog settling on the land, I was obliged to request that captain Milne would kindly send me in one of the boats, by which means I was landed at ten o'clock, leaving the ship a few miles from the harbour's mouth. I was received by the governor with the greatest possible kindness, and immediately proceeded in his excellency's carriage to St. John's church, where I preached and administered the sacrament (it being Whit-sunday) to one hundred and fifty communicants. In the afternoon I preached at the new church of St. Thomas, and in the evening again attended divine service, accompanied by his excellency and his family, in St. John's church: since my arrival my time has been fully occupied with deputations, committees, and discussions of various business, with both the clergy and the laity.

To-morrow, and on the ensuing Sunday, I shall be engaged in confirming a large number of persons in the two churches in this town; and on the 28th I shall, with God's blessing, confer the orders of the priesthood on several missionaries, whose hands will be greatly strengthened thereby. It would indeed be difficult to convey to you an adequate idea of the spiritual destitution of this vast colony. From every corner of the land there is a cry for help, which if it could be heard by the true friends of the church in England would be irresistible. I do hope that the society will be enabled to make provision for the employment of at least five more missionaries in a country where, without such aid, thousands must, I fear, "perish for lack of knowledge." I propose to commence my visitation of the larger bay of Conception at the end of this month; but, without any ship to convey me, with a coast covered with fogs and ice-bergs, with the obstruction by land of impassable forests, gullies, and marshes, my progress must be slow, and the extent of my travels uncertain. I can only promise to do what my strength and ability will permit; and trust to Almighty God for support. It is not, perhaps, too much to hope that I may traverse both Conception and Trinity Bay this summer, and possibly reach Bona Vista. The governor's kindness to me is unbounded.

(Signed)

A. NEWFOUNDLAND.

*Home report.*—At the last general meeting of the society, the sum of 5,000*l.* was voted towards the endowment of additional bishoprics for the colonies, and various sums towards the erection of eight churches in the diocese of Nova Scotia. On the recommendation of the bishop of Toronto, a grant of 200*l.* was voted towards the education of theological students in the Upper Canada College. The following clergymen were placed on the society's list of missionaries:—

For Upper Canada—The rev. G. Hallan, rev. F. G. Elliott, rev. T. S. Kennedy, rev. T. B. Fuller.

For New Brunswick—The rev. Alexander Campbell.

For Van Diemen's Land—The rev. Thomas Ferris.

Mr. Williams was appointed master of the Normal School in the island of Mauritius.

*New association.*—A meeting was held on Wednesday, July 8th, in the central school-room, High-street, Marylebone, to form an association in that populous and wealthy parish in aid of the Society for the Propagation of the Gospel in Foreign Parts. The chair was taken by Lord Kenyon, as churchwarden. The resolutions were moved by the bishops of London and Jamaica; John Labouchere, Esq.; Lord Teignmouth, M.P.; the dean of Chichester; the rev. Sanderson Rolins; and C. Elliot, Esq. They were to the effect of recognising the duty incumbent on every individual member of the church, of assisting, by all means, in carrying the blessings of the gospel throughout the world; and of pledging those present to make the claims and operations of the society more generally known among all classes of inhabitants in Marylebone. To show what might be done in so extensive a parish, it was stated by one of the speakers, that if only 1*s.* a year were contributed by every parishioner, the amount raised would be 7000*l.* But it is well known that Marylebone is not only the most populous, but also the most opulent, parish in the country. It contains whole streets of rich men, and there cannot be a doubt that, when the claims of a society to which the colonies are more indebted than to any other are made known to them, they will readily and cheerfully come forward in its support.

## JEWS' SOCIETY.

*The Thirty-Second Anniversary.*—Sermon, Thursday, May 7, at viii p. m.; at the Episcopal Jews' chapel, by rev. Henry Venn Elliott, M.A., minister of St. Mary's chapel, Brighton; from Numb. xxiii. 9, and xxiv. 9—Coll. 35*l.* 6*s.* 6*d.* The meeting was held May 8, in Exeter Hall; Sir T. Baring, bt., pres. in the chair—Coll. 160*l.* 7*s.* 3*d.* Movers and seconders—Bp. of Ripon; and rev. J. H. Stewart—rt. hon. &c G. H. Bove, &c.

M.P.; and rev. H. V. Elliott—rev. H. Stowell; and maj. gen. Latter—rev. E. Tottenham; and J. Labouchere, esq.—and rev. T. Woodroffe; and C. Boutflower, esq. Receipts, 18,315*l.* 12*s.* 2*d.*; Expenditure, 14,374*l.* 8*s.* 9*d.*

#### PRAYER BOOK AND HOMILY SOCIETY.

*Twenty-Eighth Anniversary.*—The sermon was preached, May 7, at St. Dunstan's-in-the-West, by rev. W. Marsh, D.D.; from 1 Kings viii. 57, 58—Coll. 18*l.* 12*s.* And the meeting was held, May 7, at xii., at Freemasons'-hall; Lord Bexley, president, in the chair—Coll. 14*l.* 2*s.* 6*d.* Movers and seconders.—Rev. E. Sidney—J. Stow, esq.; rev. Dr. Eastburn, of New York—and rev. F. Cunningham; rev. T. Lathbury—and rev. Dr. Marsh; rev. E. Tottenham—rev. T. Drew; rev. E. Neale—B. Brooks, esq. Receipts, 2,092*l.* 1*s.* 6*d.*—Expenditure, 3,001*l.* 8*s.* 9*d.*

**FEMALE SERVANTS—SOCIETY FOR THEIR IMPROVEMENT AND ENCOURAGEMENT. INSTITUTED 1813. THE LORD MAYOR, PRESIDENT. NO. 110, HATTON GARDEN.**

At a meeting, held on Tuesday, July 7, for the distribution of the annual rewards which have become due since Lady-day last, nineteen bibles and 116*l.* 11*s.* in money, were distributed in rewards to fifty-eight servants, who have lived with the same subscribers from one to twenty-five years, since their nomination, three of whom received the seven years' certificate, and two that for fourteen years. Subscribers residing not more than seven miles from London, may always have as many servants on the books for rewards as they subscribe guineas, and also be supplied with servants, free of expense. Since the commencement of the society 2,098 bibles and 10,974*l.* 1*s.* have been given to the servants of subscribers. Office days, Mondays, Wednesdays, and Fridays, from ten o'clock to four. Female servants of good character may apply for situations without any expense. Plans may be had gratis. Letters must be paid.

#### INCORPORATED CHURCH BUILDING SOCIETY.

At the committee meeting, June 29, the bishop of Bangor in the chair, amongst the business transacted, grants were voted towards rebuilding the church at Rowcliff, par. Snaith, Yorkshire; for rebuild. the chap. at Newcastle Emlyn, Carmarthenshire; building a chap. at Cwmaman, Llandilo Vowr, Carmarthen; rebuilding the church at Romford, Essex; rebuilding the church at Robeston Walham, Pembroke; building a chapel at Sheepscarr, Yorkshire; building a chapel at Luton, parish of Chatham, Kent; enlarging the church at Fulham, Middlesex; erecting galleries in the church of Hotherop, Gloucester; enlarging the church at Oakley, Southampton; renewing the pews at Penlinch, Carnarvon; building a tower, and new roofing the church at Asmanhaugh, Norfolk; enlarging the church at Tweedmouth, Berwick; building a gallery in the church of Llansamlet, Glamorganshire; repairing the church at Horby, Oxon; repairing the church at Great Bedwyn, Wilts; building a chapel at Woodsets, Yorkshire.

#### CHURCH PASTORAL AID.

A monthly meeting of the committee was held July 2d, when grants were voted for thirteen additional curates and three lay-assistants. The society now aids 278 incumbents, having under their ministerial care a population of 1,047,984, or each on an average the charge of

7,366, while the average amount of their incomes is only 164*l.* 137 of these incumbents are without parsonage-houses. Previous to the aid of the society, only 315 clergymen were engaged in the pastoral care of the above population. The grants are to provide stipends for 295 clergymen, and 44 lay-assistants, at a charge, when all the appointments shall be made by the incumbents, of 26,611*l.* per annum. Two hundred and twelve clergymen and thirty-eight lay-assistants, are now supported in their important labours by the society, at a charge of 19,476*l.* per annum.

#### CHURCH MISSIONARY SOCIETY.

The supporters of this society cannot fail to rejoice at the increasing interest that is taken in its prosperity, both as respects the increase of its funds, and the wide and extensive field opened for its exertions. On the 6th of June a highly respectable meeting was held in Willis's rooms—the Earl of Harewood in the chair, in consequence of the following notice, signed by persons interested in West India property:—"A meeting of planters, merchants, and others interested in Jamaica, is most earnestly requested at Willis's Rooms, King-street, St. James's, on Saturday next, the 6th of June, at one o'clock. The object of this meeting is to submit to them the important services rendered to the island of Jamaica, by the Church Missionary Society, in extending religious instruction amongst the population there—the very heavy general expenditure made by the society—the very large proportion of it incurred in Jamaica—their consequent inability to continue that expenditure upon the same scale—and the necessity of withdrawing their mission, unless assisted by the body of Jamaica proprietors. The exertions of this society have received the sanction of the governor, who has largely contributed to its support—of the bishop, who has bestowed his zealous and cordial superintendence—and of the legislature, who have recently made a grant in their favour; and this appeal is strongly urged by many influential persons in Jamaica, who are very desirous that the body of Jamaica proprietors, resident in this country, should co-operate with them in promoting an object so essential to the best interests and permanent prosperity of the colony." The most unqualified testimony was borne to the strenuous efforts of the society, and resolutions were formed for furthering its operations, and many liberal donations given for the increase of its funds.

In compliance with a requisition most numerously signed, the chief magistrate of the city of London convened a public meeting in the Egyptian-hall, Mansion-house, on Monday, the 29th of June, for the purpose of forming an auxiliary to the Church Missionary Society for the city of London. The spacious and elegant apartment was nearly filled by a highly respectable audience, chiefly composed of ladies. After prayers, by the rev. T. Vores, the meeting was addressed by the bishop of Lichfield, rev. R. Davies, Sir C. S. Hunter, Mr. Labouchere, the bishop of Jamaica, rev. J. W. Cunningham, the hon. and rev. B. W. Noel, Mr. Blanchard, Mr. Sheriff Wheelton, rev. J. Harding. The speech of the bishop of Jamaica was peculiarly interesting, as it bore the most unqualified testimony to the blessings that had accompanied the labours of the society in his diocese. It was stated, at the close of the meeting, that already upwards of 600*l.* had been subscribed.

### Diocesan Intelligence.

#### BATH AND WELLS.

*Queen's College, Bath.*—The difficulties which suspended for a time the progress of Queen's College have at length been happily removed, and the friends of the undertaking are now enabled to claim for it the confidence and support of the public. They are happy to observe an increasing conviction of the importance of the institution, and of the peculiar advantages which Bath affords, as a locality, for establishing it, in its central situation, and the salubrity, character, and order of the city. It

is intended that Queen's College shall supply what is now chiefly to be desired to complete the system of education in this country,—the means of imparting a course of instruction suited to the wants of young men between the ages of fourteen and twenty. Where boys of all ages are educated together in large schools, the elder pupils, privileged by comparison with their juniors, can scarcely be subjected to the necessary moral restraint, and they will too generally continue the licence of the schoolboy when maturer years should bring thoughtfulness and self-



respect. Queen's College will be governed by those strict rules of collegiate discipline which are so well adapted to form the character of young men, by establishing habits of order and systematic industry, and thus affording the best preparation for manhood and its duties. It will supply instruction in the highest branches of learning, with the important advantage resulting from emulation among young men, the lowest of whom will have already mastered, before he is entered at the college, those principles of knowledge which he is there to carry forward and apply. Thus it will furnish the best preparation, or the most perfect substitute, for an education at Oxford or Cambridge. The foundation of the whole system will be religious instruction in strict conformity with the doctrines and discipline of the church of England. The heads of the college will be clergymen, graduates of Oxford or Cambridge; and, for complete security against any possible future infraction of this essential fundamental principle, it is proposed to appoint official trustees, including the highest dignitaries of the church and the chief lay authorities, being churchmen, in this and the adjoining dioceses, who, without interfering with the general arrangements of the managing committee, will be enabled to interpose an effectual bar to any improper change. The bishop of Bath and Wells and the duke of Beaufort, lord high steward of Bristol, have consented to be patrons of the institution.

## CHESTER.

*Infidelity.*—Every Christian will rejoice to learn, that a committee has been for some time formed, and actively at work in Manchester, for the counteraction and suppression of that hideous form of infidelity which assumes the name of socialism. Besides the circulation of tracts and the delivery of lectures, highly important legal steps have been taken, and with the happiest success—two convictions having been obtained, and the infidel having been proved to be disqualified to take an oath in a court of justice. A most important and complete chain of evidence on the subject has also been transmitted to her Majesty's government. All these efforts have involved very serious expenses, which have hitherto been but inadequately met by the public. The committee, therefore, conscious that they are fighting the common battle of our common faith, as well as of the order and safety of the community in general, would call upon the friends of Christianity and their country to support them in carrying out their righteous and charitable purposes. Reference may be made to the Rev. H. Stowell, A.M., Incum. of Christ's Church, Salford; the Rev. H. W. M'Grath, A.M., rect. of St. Ann's, Manchester; and to the rev. W. J. Kidd, cur. of St. Matthew's, Manchester.

## EXETER.

*The Deanery.*—On the 24th of June the lord chief justice of the court of Queen's Bench delivered the judgment of the court in this case. Application had been made for a rule to show cause why a *mandamus* should not issue, commanding the defendants to proceed to the election of the rev. Mr. Grylls, as a canon of Exeter cathedral church, in order to qualify him for the appointment of dean of that church, and then to proceed to elect him to that office. Looking at the whole case, the court did not see that the right of the crown was made out, and the rule for the *mandamus* must, therefore, be discharged.

## LINCOLN.

*Spilsby.*—On Sunday, July 12, a new organ was opened in this church. This instrument, in value 200 guineas, was a gift of respect from the parishioners to the rev. T. Hollway, the vicar, and by him was presented to the church. The sacred building was crowded to excess, when an appropriate sermon was preached by the reverend vicar.—*From a correspondent.* [We were present, our own editorial selves, in the good town of Spilsby that day, and attended the service, and can add our witness to the gratifying character of the proceedings.—Ed.]

## LONDON.

*St. Paul's.*—The House of Lords have passed a bill to enable the prebendary of the prebend of Halliwell and

Finsbury, within the cathedral church of St. Paul, London, to sell to the mayor and commonalty and citizens of the city of London, the prebendal estate, the purchase monies to be paid to the governors of the bounty of Queen Anne, and to be employed to the endowment of churches and chapels in and near the metropolis.

*Sir G. Wheler's Chapel.*—The proprietor having signified his intention of selling it, an effort is making by a few Christian friends, to endeavour to secure its permanent continuance as a building for religious worship, in accordance with the discipline of the church of England, and in which the pure doctrines of the church shall continue to be faithfully preached. An opportunity peculiarly favourable now presents itself for the accomplishment of this end. The chapel stands on freehold ground, is in good repair, and will seat about 770 persons. It may now be purchased, with organ and furniture complete, partly through the great depreciation of property in the neighbourhood, and partly through the piety and liberality of the proprietor, for the very low sum of 700*l*. If the bishop consents to its consecration, and conversion into a district church, the trustees of Hyndman's bounty, on the raising of the purchase money, have further generously proposed to grant the sum of 1,200*l*. for the endowment and repairing fund required, under such circumstances, to be reserved. The present appeal is respectfully made with the endeavour to obtain contributions for the purchase of the building. The rev. E. Bickersteth, A. Smith, esq., M.P., H. Pownall, esq., A. Gordon, esq., and E. N. Buxton, esq., have kindly consented to become provisional trustees; and, should the conversion of the chapel into a district church be found impracticable, the intention is to continue their trust, and vest the future appointments of the minister in their hands; but, if the consecration of the chapel is effected, these trustees will resign their trust into the hands of the trustees of Hyndman's bounty. The chapel is situated in the parish of Spitalfields, the population of which, at the last census, in 1831, was 17,949. With the exception of the chapel, the parish church is the only provision of the church for this multitude, nor is there any present prospect of further provision. An extra parochial part, without either church or clergyman, the population of which, in 1831, was 3,329, is also on the boundary line upon which the chapel stands.

*King's College.*—The annual distribution of prizes took place July 1st, in the theatre of the establishment. The archbishop of Canterbury presided as visitor. The whole of the theatre was crowded, and many who arrived a few minutes after the chair was taken were obliged to stand in the avenues. The business was commenced by his grace, the chairman, stating the occasion of the meeting; after which the rev. J. Lonsdale, the principal, addressed the chair, and announced the names of the students to whom the prizes in the class of divinity had been awarded, and his grace delivered the prizes to the students. The archbishop then called upon the professors to announce the names of the students in their respective classes entitled to the prizes, and, the announcement having been made, the prizes were delivered to the students.

## OXFORD.

*Newbury.*—On 15th June, the diocesan school recently established in this town, was visited by the rev. T. Chamberlain, M.A., of Christ Church, Oxford, the inspector appointed for this purpose by the diocesan board at Oxford. The rev. gentleman was met at the schoolhouse, in Bartholomew-street, by the chairman and several other members of the committee of management, and in their presence proceeded to examine the pupils in the following subjects, viz.:—scripture history chronology and geography, general history and geography, the catechism, with the points of doctrine and duty therein contained, as taught by the church of England, and, lastly, arithmetic. The examination lasted about two hours, and at the conclusion the rev. inspector expressed himself well satisfied with the replies of the pupils to most of the questions put to them. He pointed out to Mr. Potter, the master of the school, and to the committee, that it was the great wish of the diocesan board that all these schools should be conducted as much as possible on the



uniform system of sound religious education; and mentioned that it was probable that a half-yearly inspection, similar to that which had then taken place, would hereafter occur in every school connected with the diocesan board.

#### WINCHESTER.

**Church Extension.**—*Rotherhithe.*—The third new church in Rotherhithe was consecrated June 20th. The bishop addressed the gentlemen assembled, expressing his great interest in the work in which they were engaged, and passed a deserved eulogium on the efforts which the rector, the rev. E. Blick, has made since his entering on the incumbency, about five years ago. He had completed the erection of five large school-rooms and three new district churches, and provided suitable endowments for each, and has in view the erection of parsonage-houses near each church; to accomplish these purposes he has collected nearly 25,000*l.*, and without those general applications which in other instances have been found necessary. The bishop preached from Isaiah liv. 2, after which a collection was made towards raising the sum of 1,700*l.* or 1,800*l.* still required.

#### CHURCHES CONSECRATED.

*Bath and Wells.*—Trinity, Bridgwater, June 16; Trinity, Clave, p. Yatton, June 18; Huntspill.  
*Chester.*—Maudsley, Bretherton, Farrington, Clason.  
*Oxford.*—Sibford, June 17.  
*Winchester.*—Rotherhithe, June 20; Wrecklesham, Farnham, July 15.

#### CHURCHES OPENED.

*Dublin.*—Bray chapel, Wicklow, June 28.

#### FOUNDATIONS LAID.

*York.*—Christ Church, Bridlington Quay, July 1; sermon preached on the occasion at par. church by rev. J. Birch.  
*Winchester.*—Milton, Portsea, July 18.

*Tributes of respect have recently been presented to the following:—*

Eden, J. P., par. Gillingham, Dorset, silver inkstand.  
Eland, H. G., St. Paul's, Westminster, plate.  
Hemming, C., Stogumber, par. Somers., books.  
Moore, W., cur. St. Thomas's, Ryde, Isle of Wight, silver inkstand, with purse of 520*l.*, also books from the poorer members of his flock.  
Nichols, W. L., cong. Trinity, Bath, plate. This is the third testimonial Mr. N. has received.  
Power, A. B., from Sunday-school teachers, Crowthwaite, Keswick.

### COLONIAL CHURCH.

#### AUSTRALIA.

Rev. R. Allwood, late curate, of Clifton, Gloucestershire, has been appointed by the bishop to the new church of St. John, Sydney.

#### THE CANADAS.

The following important statement is extracted from "The Church." It claims serious consideration:—

By private letters from England, received by the "Great Western," we understand that a very able pamphlet has recently been published in London by the Chief Justice of Upper Canada, against the proposed Union of these Provinces.

The measure proposed designs for each of the provinces of Upper and Lower Canada, fifty representatives; and as it appears that the Roman Catholic population in the united provinces will be equal to, if they will not outnumber, all other denominations, it is but reasonable to infer that they will return half the members. But in case this should be deemed too large a proportion to assign to the Romish church, inasmuch as Upper Canada, almost exclusively Protestant, is to possess one-half the representation, let us descend to particulars. Assuming the population of the united provinces 1,100,000, or 650,000 for Lower Canada, and 450,000 for Upper Canada—which would be found nearly the truth,—we shall have, in a religious point of view,—

Roman Catholics in Lower Canada .....	500,000
" " in Upper Canada .....	50,000
" " in all .....	550,000
Leaving for other denominations in Lower Canada .....	150,000
in Upper Canada .....	400,000

Protestants in all .....

Of these about one-third may be reckoned to belong to the Church of England, leaving two-thirds to other denominations termed protestant. Taking the numbers thus given, separately, the 500,000 Roman Catholics in Lower Canada would return nearly forty members, but rejecting the fraction, they would certainly return 39

The Roman Catholics in Upper Canada would return .....

Giving them in the united assembly .....

And when it is considered with what a tie of unity Roman Catholics are bound together, and with what concert they are accustomed to act, it will be admitted that this estimate will, in all probability, be below the result. To revert to protestant denominations, the 150,000 in Lower Canada would return .....

The 400,000 in Upper Canada .....

Nominal protestants in the united assembly ....

Majority in favour of nominal protestantism .. 10

Again, reckoning the members of the church of England at one-third of the whole protestant population, their representatives, upon this calculation, would amount to 18; but conceding to them a larger proportion in consequence of greater wealth and influence,—as experience justifies us in doing,—we may probably reckon their number in the united assembly at one-half of the protestant members, or certainly at 25. The composition of the assembly would then be—

Roman Catholics .....	45
Church of England .....	25
Other protestant denominations .....	30
In all .....	100

The number of Roman catholic members may prove to be greater, but there is no probability that they will be less. Now, when the vast extent of the two Canadas is taken into consideration,—in length more than 1100 miles, which, during nearly six months of the year, can only be travelled by land; and when it is considered further, that the place of meeting,—after, perhaps, the first session, to please the people of Upper Canada and allay their apprehensions,—will be in Lower Canada, most probably at Quebec, it will be extremely difficult for distant members to give a regular attendance, so that the protestant portion of the assembly are likely generally to be in the minority, inasmuch as the Romish representatives, being comparatively near at hand, can be always at their posts. When we add to this the divided state of protestantism, and the readiness evinced by many of its nominal adherents to unite with papists and infidels for the overthrow of the national church,—contrasting it too, with the compactness and unity of the Romish communion,—there is too much cause to fear that the latter will be able to carry in their own favour, or to their own purpose, every measure that may be proposed referring either to religion or to education. It be said that Lower Canada has always had a popular house of assembly, we reply that this was a case of necessity, as the whole of its population at the conquest were Roman Catholics; but it is a very different thing to risk the destruction of the protestant legislature of Upper Canada, at all times an important check to the exertions of any undue religious influence in the neighbouring province, and to bring the whole of this great colony under the blighting evils of Romish domination.

Should the principle of population be made, in this manner, the foundation of selecting members for a legislative council, the character of that body will necessarily be similar to that of the house of assembly; that if the number be limited to 50, or half the strength of the other branch of the legislature, the proportion would stand as follow:—

Roman catholic.....	23
Church of England .....	12
Other protestant denominations.....	15
f these calculations be well founded—and who can doubt that they are?—it is manifest that the general character of the united legislature will be popish, and thus the foundation will be laid on the North American continent of a powerful auxiliary to the see of Rome, and that by a protestant government!	
The present state of the Roman catholic church in the Canadas, as nearly as it can be ascertained, consists of	
Bishops .....	5
Vicars general .....	10
Parochial clergy—	
in Lower Canada.....	300
in Upper Canada.....	30—330
Clergy employed in four colleges or seminaries, under their control .....	40
In all .....	385

In regard to the resources of this body, the livings of the parochial clergy of Lower Canada may amount to between two and three hundred pounds per annum each, rising from tithes, dues, parsonages, lands, &c., and giving a general average of probably 275*l*. The whole income, therefore, of the parochial clergy alone in that province, would amount to 82,500*l*. per annum; which, calculating at 3*½* per cent., would be equal to a capital of about 2,250,000*l*!

The religious houses and colleges, including the jesuits' states, have endowments of greater value than the parochial clergy, amounting to more than 2,000,000 of acres of the finest lands in that province, the greater portion of which is under cultivation. One estate, belonging to the seminary of St. Sulpice, comprehends the whole island of Montreal, and reckoned by the annual revenue, is equal to an endowment of at least 500,000*l*.

It is true that the jesuits' estates, comprising 891,845 acres, have been placed at the disposal of the provincial legislature; but it is equally true that, in matters affecting religious grants, the church of Rome will be able to control that body. Taking the endowments of the religious houses and colleges, therefore, at the same value with those of the parochial clergy, though, in reality, they are much larger, we have again 2,250,000*l*.; giving altogether an endowment for the support of the Romish church in Lower Canada, of 4,500,000*l*.

We make no account of the resources of that church in Upper Canada, as their clergy here are rather to be considered in the light of missionaries, and are but poorly provided for.

Contrasted with the above statement, we now proceed to represent the present condition and resources of the united church of England and Ireland in the Canadas, as correctly as, at the present moment, we are enabled to do:—

Bishops .....	2
Archdeacon.....	1
Clergy in Lower Canada.....	50
Clergy in Upper Canada.....	81

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A few of the clergy in Upper Canada receive a stipend of 70*l*. sterling per annum, and in Lower Canada of 150*l*., but the majority have only 100*l*. sterling per annum, making an average of about 135*l*. With the exception of 7 rectories in Upper Canada, to which about 400 acres each are attached, chiefly unproductive, the clergy of Upper Canada have no endowments whatever.

These are paid, partly from colonial funds, and partly by the venerable Society for the Propagation of the Gospel in Foreign Parts, and a few by other societies and associations. The whole may be considered, in a measure, uncertain; depending chiefly upon voluntary subscriptions and collections in England, and the residue upon the faith of government. Previously to 1834, nearly half the clergy had stipends of 200*l*. sterling, but deduction of 15 per cent. was then made, and their income was consequently reduced to 170*l*.; while to all clergymen appointed since that year, a salary of only 100*l*. sterling is assigned.

If the clergy reserves, which comprise about two and a half millions of acres, should be forced into the market, as the bill for their sale and distribution implies, they will scarcely bring 600,000*l*.—that is, not quite one-seventh of the endowment of the Romish church in Lower Canada. The fourth part of this sum, or 150,000*l*., would, according to the same bill, be the share of the united church of England and Ireland in Upper Canada! Or, supposing the reserves to be sold with some better care, and to yield, after paying the expense of cumbrous management, 1,000,000*l*., and waiving the disadvantage of the long period that must elapse before such a result could be brought about, the portion, in such case, falling to the national church, would be 250,000*l*., yielding, in the British funds, the only safe investment, say 3*½* per cent., or 8750*l*. per annum; a sum not sufficient to pay one-half of the scanty stipends of the clergy now employed, and amounting to just one-eighteenth part of the value of the Roman catholic endowments of Lower Canada. Were even the whole proceeds of the reserves to be given to the established church, they would not amount to one-fourth of the endowment of the Romish church in the sister province.

It is not with the desire of taking away from the Roman catholic church in Lower Canada any thing which the law guarantees to them, that these remarks are made, but merely to contrast their rich endowments with the poverty of the protestant established church were she even to retain all her rights and possessions, and to manifest the inconsistency and the wickedness of those who have raised such a clamour against her on account of the assertion of her claim to the clergy reserves.

## JAMAICA.

*Ordination, May 10.—Priests.*—W. N. Ashby; T. Stevens.

*Deacons.*—C. Heath, B.A., Jesus.

*Portland.*—The occurrences of the last two or three days are of much importance, as they in a measure indicate the progress of morality and religion in the parish, and are calculated to afford encouragement to those who wish well to the cause of the gospel. The bishop arrived here on Saturday to consecrate St. Mark's chapel and burial ground, and to confirm those prepared for the rite. Several of the clergy were in attendance. The custos, members for the parish, churchwardens, and many other gentlemen, were present. The consecration being finished, and the service read by the rev. T. T. Orgil, island curate, his lordship preached from 1st Chron. xxix. 14, 16. About one hundred and twenty persons were confirmed, after which the burial-ground was consecrated. The bishop next proceeded to the rectory at Port Antonio, and, on Sunday, consecrated the new parish church (Christ Church), and confirmed nearly two hundred persons. In the afternoon, a sermon was delivered by his lordship, for the national schools; in the course of which an appropriate and well-deserved compliment was paid to the professional and moral worth of the late Mr. Voysey, the architect; but, owing to the inclemency of the weather, the congregation was small. His lordship was delighted with the new church. His feelings were in unison with those of the governor, and every other person of taste, that has ever had an opportunity of seeing so perfect a model of church architecture.—*Abridged from the "Morning Journal," Kingston, Jamaica, May 4th.*

## MONTREAL.

*New college.*—The building of the McGill College, on the mountain, is progressing rapidly, and from the number of men at present engaged, it will soon form a prominent feature in the landscape of Mount Royal. The masonry of the basement and first story of the centre, and also the basement, first and second stories of the left wing, have been completed, and, if we may judge of what the building will be from that portion of it already visible, we think it will be the finest building in British North America. The site is peculiarly good, commanding an extensive view of the city, the river, and scenery, as far as the eye can reach on three sides, and the masonry is remarkably solid and substantial.—*Montreal Herald.*

*New church.*—It has long been a cause for regret that

there is an insufficiency of church accommodation in this city for the members of the Anglican Church, the number of whom, resident in the parish of Christ's Church, is estimated at about six thousand. The parish church is very well attended, but applicants cannot obtain pews. This increasing destitution induced Major Plenderleath Christie to undertake the erection of Trinity Chapel. The excavation was made in the autumn of 1838, and in the following April the foundation was laid. Hitherto all the churches and chapels have been crowded together at the south end of the city, but this structure stands at the north end of St. Paul Street. With its gallery on three sides, it will accommodate seven hundred persons. None of the pews or sittings are to be sold, but rented from year to year. The prices of both are suited to the different circumstances of applicants; pews varying from 3*l.* to 7*l.*; seats, from 5*s.* to 1*l.*; some of the last are in pews. Nearly one hundred sittings are free for the poor and strangers. Under the chapel are school-rooms, and a depository for bibles and other religious books. It is expected that Trinity Chapel will be finished about the end of the present month, and will probably be opened in April.—*Montreal Herald*.

*New church at Mascouche.*—On Tuesday last, the ceremony of consecrating this church, by the bishop, took place. The building is a neat structure of wood, erected at the expense of the hon. J. Pangman, the seignior, assisted by a small grant from the society for the "Prop. Gosp. in Foreign Parts," and is the only place set apart exclusively for the worship of God, in which protestants, scattered over many miles, have to assemble. At the hour appointed for service the church was filled by those assembled. The service of the desk was taken by the rev. M. Willoughby and W. Anderson. The communion by the bishop, the rev. P. J. Manning, and the rev. Mr. Bourne; after which the bishop delivered an extempore sermon from Neh. x. 39: "We will not forsake the house of our God." We congratulate Mr. Pangman on his benevolent design having been so far completed as allowing the congregation to meet together for divine worship. Should a further sum be required to finish the building, and provide the necessary articles for the church, or to erect a small dwelling for the clergyman, we doubt not but that, if Mr. Pangman were to apply to some of his friends, who have their church comfortably fitted up to assemble in, he would find them willing to afford some aid to their less fortunate countrymen. We are strengthened in this expectation, by hearing that a very neat service of communion plate has been presented to the church since its consecration, by F. Griffin, esq., advocate, of our city, an example worthy of imitation. The want of churches and schools is deplored in very many places by settlers. The rev. P. J. Manning, one of the clergymen connected with the Montreal Missionary Society for the Indians and Destitute Settlers, will generally give one service in the church on Sundays. He is actively engaged in promoting the education of the children in all the neighbouring settlements; in which he is

supported by the "British North American School society," established in England.—*Montreal Herald*.

## NOVA SCOTIA.

*St. John, New Brunswick.*—We have at different times had the pleasure of giving publicity to acts of commendable liberality on the part of churchmen in this flourishing city, and we have now transferred to our columns some additional proofs of the like spirit elicited at a late meeting of the parishioners. We recommend the whole article to the attentive perusal of our readers, hoping the example will not be without imitation, according to the ability and necessities of many other parishes in the diocese. It is delightful to see talented and influential laymen, who fill the high stations of judges and land, coming forward in such a manner in the cause of their church, and expressing such excellent sentiments will be found in the speeches on that occasion. An doubtless one good, resulting from the evil measures of government, which has cut off from the established church the support formerly bestowed, that the zeal and energy of individuals have been thus called forth to their attachment to their religious institutions even to a far greater degree than before. We hope such an able regard for the church of our fathers will be cherished more and more amongst all who have the privilege of being numbered within her fold, and that laymen will feel their duty to be ever ready, with whatever means has entrusted to their care, to stand forth in her support. Too often, however, the small contribution that is made upon each parishioner for the maintenance of religious ordinances, is looked upon in the light of a tax, rather than as a debt that is due by every one to the Lord. It would be well if the proportion mentioned by Judge Parker conscientiously looked upon by all, as pledged to the treasury of the church of Christ, and if rich and well-to-do would give to the Lord the earnings of one week in a year. Who will say that such appropriation would yield the richest interest of all our substance, and that tries it will not be constrained to acknowledge, it is more blessed to give than to receive?"—*Churchman*.

## TORONTO.

*Bishop's circular to the clergy.*—My dear brethren, I beg leave to inform you that it is my intention, willing, to visit in the course of the coming summer the whole of my diocese, in order to confirm the various congregations, and to consecrate such churches as may be ready. I propose commencing with the North and Home Districts, which will occupy the latter part of May and the whole of June. July and August will be devoted to that portion of the diocese which lies west of Toronto, and September and October to the western portion. Notice will be given of the days on which I propose to meet you in your several parishes.

## Miscellaneous.

*Churchwardens.*—Mr. Justice Coleridge has decided that a party who has served the office of churchwarden one year, is eligible to the office the following year, but that he cannot be compelled to serve it.

*Regium Donum.*—Lord Ashley has moved for, and obtained the following important and interesting returns: "1. Of the totals of all sums of money issued from the Treasury on account of the civil list, excepting that of her present Majesty, or hereditary revenues, or of votes of this house, or from any other source, if any, for the

use of protestant dissenting ministers in Ireland non-conforming, seceding and protestant dissenting ministers in Ireland, for the support of the dissenting ministers of Ulster; also for paying allowances to protestant dissenting ministers in England, from the first date of such payment to the present period. 2. Of the total amount of the *Regium Donum* distributed to dissenting clergy, from the date of the grant to the present period."

# REGISTER

## OF Ecclesiastical Intelligence.

SEPTEMBER, 1840.

### Ordinations.

#### ORDINATIONS APPOINTED.

**BP. OF BATH AND WELLS, at Wells Cathedral, Sept. 20.**

**BP. OF WINCHESTER, at Farnham Castle, Dec. 13.**

**BISHOP OF HEREFORD, at Hereford Cathedral, Dec. 20.**

#### ORDAINED.

*By BP. OF LONDON, Trinity Sunday.*

#### PRIESTS.

*Of Oxford.*—W. B. Ady, B.A., Exet.; W. Baulster, B.A., Wad.; R. H. Bentley, B.A., New Inn Hall; R. C. W. Collins, B.A., Exet.

*Of Cambridge.*—T. Ainsworth, B.A., Cath.; T. Darling, B.A., St. John's; J. G. Hensch, B.A., Trin.

*Of the Ch. Miss. Coll., Islington.*—J. Baumann; S. S. Greshed, A.M.; J. T. Johnson; J. Long; J. F. Osborne; J. C. Wendagel.

#### DEACONS.

*Of Oxford.*—J. Bandinel, B.A., Wad.; R. Cole, M.A., Queens; G. H. U. Fagan, B.A., Oriol; J. Graham, B.A., New Inn H.; C. Holland, B.A., Univ.; J. H. Scott, B.A., Ch. Ch.

*Of Cambridge.*—M. Biggs, B.A., Pemb.; S. Garratt, B.A., Trin.; T. Hellyer, B.A., St. John's; D. Moore, B.A., Cath. H.; T. T. Storks, B.A., Jesus; H. O. Wood, M.A., St. John's.

*Of Dublin.*—A. D. Campbell.

*Of the Ch. Miss. Coll., Islington.*—N. C. Haastrop; R. Hawes; D. H. Schmid; J. Warburton.

*By BP. OF CHESTER, at Durham Cathedral, July 12.*

#### PRIESTS.

*Of Oxford.*—J. D. Dixon, M.A.; P. R. Robin, M.A., Brasen.

*Of Cambridge.*—J. B. Broderick, B.A., P. W. Copeman, B.A., Queens; J. J. Dixon, B.A., Magd.; J. Kitton, B.A., Queens; H. B. Jones, B.A., St. John's; J. Jones, B.A., C. C.; C. B. St. George, B.A., Jesus; J. Stoddart, B.A., C. C.; J. G. Venables, B.A., Jesus; J. C. White, B.A., Trin.

*Of Dublin.*—T. Booth, B.A.; W. Brewster, B.A.; E. B. Chalmers, B.A.; J. Gora, B.A.; W. F. H. Hooper, B.A.; W. T. Hozier, B.A.; F. Jefson, B.A.; F. B. E. Luscombe, B.A.; J. McGregor, B.A.; R. Tagert, B.A.; J. Whittaker, B.A.

*Of St. Bees.*—J. Lowthian; D. Seddon.

#### DEACONS.

*Of Oxford.*—W. B. Graham, B.A., Magd. H.; J. A. Hamilton, B.A.; J. Lomas, B.A., Wore.; E. M. Pickford, Brasen.; J. R. Scott, B.A., Ball.; J. Slater, B.A., Linc.; G. Thistlethwaite, M.A., Brasen.

*Of Cambridge.*—B. H. Birks, B.A., Cath.; T. J. Burton, B.A., St. Pet.; A. Christopherson, M.A., St. John's; R. Congreve, B.A., C. C.; E. Dean, B.A., St. John's; A. R. V. Hamilton, B.A., Cath.; J. C. Home, B.A., Clare; T. C. Howes, B.A.; A. R. Lloyd, B.A., Trin.; G. Sandford, B.A., Magd.; Sir J. W. Thorpe, B.A., Queens; A. Wallace, B.A., Pemb.; B. L. Witts, B.A., C. C.; A. Woodward, B.A., Cath.

*Of Dublin.*—W. Irvine, B.A.; E. O'Meara, B.A. (lett. dim.)

*Of Durham.*—A. J. Douglas.

*St. Bees.*—S. Cavan.

*By BP. OF RIPON, at Ripon Cathedral, July 19.*

#### PRIESTS.

*Of Oxford.*—A. Brown, B.A., Queens; T. B. Ferris, M.A., Trin.; W. Milton, B.A., Wore.; R. St. John Shireff, B.A., Wad.; G. Smith, B.A., Magd. H.; E. Woodland, B.A., Magd. H.

*Of Cambridge.*—J. F. Holden, B.A., St. John's.

*Of Dublin.*—T. H. Dundas, B.A.; W. Moriarty, B.A.; T. Rogers.

*Of Durham.*—W. Weightman.

*Literate.*—S. Gooch; H. Prior (lett. dim. abp. of York).

#### DEACONS.

*Of Oxford.*—W. R. Hall, B.A., Ball.; G. W. Hutchins, B.A.; W. P. Anson, B.A.; E. Lane, B.A., Magd. H.; E. N. Mangin, B.A., Wad. (lett. dim. bp. of Durham); J. W. Mence, B.A., Wore.; M. Pattison, M.A., Linc.; W. Shilleto, B.A., Univ. (lett. dim. abp. of York).

*Of Cambridge.*—E. Baylis, B.A., St. John's; H. F. Beckett, B.A., Cath.; C. Easther, B.A., Pemb.; A. C. Fraser, B.A., Trin.; A. Lambert, B.A., Pemb.; E. P. Luscombe, B.A., St. John's; W. H. Lewthwaite, B.A.; W. D. Morrice, B.A., St. John's; E. O. Morgan, B.A., Trin.; J. Murray, B.A., C. J. Pearson, B.A., Trin.; E. W. Rellon, B.A., Pemb.; O. Sudler, B.A., Trin.

*Of Dublin.*—R. Conolly, B.A.; M. S. Daly, B.A.; F. M'Cullagh, B.A. (lett. dim. bp. of Down and Connor).

*Of Durham.*—E. N. Boydell.

*By BP. OF WORCESTER, at Worcester Cath., July 25.*

#### PRIESTS.

*Of Oxford.*—R. H. Baxter, M.A., Brasen.; E. B. N. Fortesque, B.A., Wad.; R. H. Ingram, M.A., Wore.; L. H. Rudd, M.A., Pemb.

*Of Cambridge.*—L. Arthur, M.A.; M. Barrow, B.A., Trin.; H. Cottingham, B.A., Magd.; A. F. Merivale, M.A., Trin.

*Of Dublin.*—H. R. Brophy, B.A.

#### DEACONS.

*Of Oxford.*—C. H. Altkins, B.A., New Inn H.; C. M. Collins, M.A., Exet.; W. A. Faulkner, B.A., Magd.; G. E. Morris, B.A., Wore.; G. Moyle, M.A., Linc.; T. R. Smythe, B.A., Brasen.

*Of Cambridge.*—J. W. Reeves, B.A., Christ's; F. H. Richings, B.A., Queens; B. W. Saville, B.A., Emman.

*Literate.*—S. Jones.

*By BP. OF NORWICH, at Norwich Cathedral, July 26.*

#### PRIESTS.

*Of Oxford.*—Hon. A. Wodehouse, B.A., Ch. Ch.

*Of Cambridge.*—E. C. Alston, B.A., A. H. Belman, B.A., Calus; F. M. Cunningham, B.A., Trin.; H. S. Drew, B.A., St. John's; F. T. Eade, B.A., Jesus; E. Freuer, B.A., Christ's; F. J. Hare, B.A., Clare; W. W. Hobson, B.A., N. Meeres, B.D., St. John's; W. W. Poley, B.A., Queens; S. Smyth, B.A., Smyth, L. M.A., Trin.; T. York, B.A., Queens.

#### DEACONS.

*Of Oxford.*—Mayhew, T., B.A., Queens; T. Preston, B.A., Exet.; W. C. Rawlinson, B.A., Magd. H.; J. E. L. Schreiber, B.A., Ball.; W. Tattersall, B.A., Trin.

*Of Cambridge.*—J. Brothers, B.A., C. C.; H. Baber, B.A., Trin.; J. Chevallier, B.A., Calus; S. Churchill, B.A., Pemb.; G. Eiler, B.A., Queens; C. J. Fisher, B.A., St. John's; J. Foy, B.A., Trin. H.; Hon. B. Hay, M.A., Trin.; A. Hill, B.A., St. John's; A. Kemp, B.A., Calus Coll.; J. Royle, B.A., St. John's; W. C. Snook, B.A., Pet.; C. Spencer, B.A., Pemb.; D. E. Wright, B.A., Calus.

*Of Dublin.*—S. B. Brasher, B.A.; M. M'Master, B.A.

### Preferments.

Rev. Connop Thirlwall, M.A., Lord Bishop of St. David's.  
Calthrop, H. archd. of Derby (pat. bp. of Lichfield).

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Baines, E. ....	Clipstone (R.), Northampton .....	807	Christ's, Camb. .	344	Cooper, M. ..	Bramshaw (P. C.), Wilts .....	790	D. & C. Sarum..	143
Brett, E. E. ..	Rathmaucree (R.), Wexford .....		Corp. of Dublin .		Crosthwaite, C.	Lackagh (R.); Dooney (V.) .....		Bp. of Kildare ..	
Buckeridge, A.	Kennerleigh (R.), Devon .....	110	Gov. Church of Crediton.....	110	Davies, C. G. ...	Trinity (P. C.), Wakefield .....			
Burne, C. ....	St. Luke (Ch.), Wear .....				Davoren, A. ..	Kilshelly (R.), Clare .....		Bp. of Killaloe ..	
Buttmer, R.D.	Wrelesham (P. C.), Farnham, Surrey .....				Dredes, L. ....	Bransfield (R.), Herts .....		A. Smith, Esq. ..	
Clare, T. ....	Bainton (R.), Yorks. ....	418	St. John's, Oxf.	767	Ellis, E. ....	St. Paul's, Burslem, (P. C.) .....	5000	Rev. E. Whieldon	100
Clarkson, A. ..	Amberley (V.), C. Houghton (V.), Sussex.....	637	Bp. of Chichester	*108	Foxton, F. J. .	Stoke Prior (P. C.); and Docklow (P. C.), Hereford ..	450	Rev. G. Woodhouse .....	*122

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Gilbert, J. D.	{ Hellington (R.), Norf. .... }	53	W.A. Gilbert, Esq.	126	Roberts, J. F.	{ Llandulas (R.), Denbigh .....	347	Bp. of St. Asaph	110
Hamilton, J. ...	{ Gt. Baddow (V.), Essex .....	1719	Mrs. Bullen ....	*402	Robinson, G. ...	{ Mostim (V.), Long- ford .....		Bp. of Kilmore	
Jones, J. ....	{ Kilmore (R.), Ar- magh .....				Rose, G. ....	{ Earl's Heaton (P. C.); St. Peter's (C.), York .....		Vic. of Dewsbury	
Kelk, W. H. ...	{ Drayton Beau- champ (R.), Bucks }	275	{ W. Christopher, Esq., and Lady Mary Christo- pher .....	*275	Scott, W. ....	{ Tagmon (Preb.) Wexford .....		Bp. of Ossory ..	
Langford, R. C.	Kilfarboy (T.m.) Clare		Bp. of Killaloe ..		Smith, J. A. ...	{ Precombe (R.), Sussex .....	277	Lord Chanc. ....	*315
Maclean, W. ...	{ Tynan (Preb. and R.), Armagh .....		Abp. of Armagh		Studdert, F. P.	{ Clonlea (V.), Clare Moreton (R.), Essex	400	Bp. of Killaloe	
Matthews, S. ...	{ Hanging Heaton (P. C.) York .....		Vic. of Dewsbury		Tuffnell, J. C. F.	{ Edburton (R.) Sussex .....	267	Abp. Canterbury	*379
Mauleverer, J.	{ Newton Hamilton (R.), Armagh ..				West, S. M. ...	{ Killough (C.), Down.			
Meredith, J. ...	{ Uppington (P. C.), Salop .....	117	Duke of Cleveland	70	Williamson, W. J. ....	{ Killard (V.), Clare		Bp. of Killaloe ..	
Miller, A. ....	{ Balleek (P. C.), Armagh .....		Rect. Loughgilly		Wilmot, R. C.	{ Edensor (P. C.) Derby .....	703	Duke of Devonsh.	60
Orr, A. ....	{ Whitehouse (P. C.) Connor .....		Trustees .....		Wintle, T. ....	{ Leckford (Preb. or Sin. R.), Hants.		St. John's, Oxf. .	
Owen, T. ....	{ St. Clement's (P. C.), Manchester		Trustees .....		Wodehouse, Hon. A. ....	{ Litcham c. East Latham (R.),	977	Lord Wodehouse	*468
Phillips, F. R.	{ Oadby (V.), Linc.	1023	Countess of Listowel	210	Wollaston, W. C. ....	{ East Dereham (Sin. R.), Norf. ....		{ Rev. C. H. Wol- laston .....	704
Rain, A. J. ...	{ Beverley, St. John and St. Martin (P. C.) .....	4202	{ Trustees of Rev. C. Simeon .... }	*128	Young, B. ....	{ Tuddenham, St. Martin, Suff. (V.) }	368		50
Ridley, W. H.	{ Hambledon (R.) Bucks. .... }	1307	Lord Colborne ..	*1154					

Atkinson, T., chap. earl of Cavan.  
Brodrick, J. B., chap. duchess of Gordon.  
Caley, R. L., chap. Bristol Cemetery.  
Canon, G., chap. Marlborough Bridewell.  
Corfe, A. T., min. Bethel chap. Guernsey.  
Crane, J., chap. earl of Mountnorris.  
Dale, H., head mast. bishop's coll. Bristol.

Dunning, R., chap. lord Lisle.  
Goddard, G. F., chap. duke of Cambridge.  
Green, C., chap. duke of Richmond.  
Jessopp, British chap. of Ostend (nom. by  
bp. of London.)  
Jodrell, H., chap. duke of Leeds.

Jones, R., chap. lord Sooton.  
Mark, —, chap. English ch. Rotterdam.  
Nussey, J., chap. lord Blayney.  
Rowell, T. J., chap. duke of Sutherland.  
Trelawney, chap. earl Mount Edgcumbe.  
Wilberforce, ven. archd., preb. of Winch.

### Clergymen Deceased.

Alexander, R., rec. Ahoghilly, Antrim.  
Arlington, M., rec. Walsoken, Norfolk.  
Boyd, R., preb. Taghmon, Wexford (pat. bp. of Ossory).  
Carruthers, R., at Holbeach, 62.  
Caulson, H. T., rec. Landewednuck and Ruan Major.  
Cust, D. M., rec. Great Stainton (pat. vic. Sudburgh), 72.  
Daniel, H., vic. Swinstead, Linc., 48 (pat. lord Willoughby d'Eresby).  
Digby, J., perp. cur. Castlejordan, Meath (pat. rep. of sir D. Gifford).  
Drycock, W. G., rect. Hatch Beauchamp, Somers. (pat. heirs), 37.  
Eastcott, E., at Mount Radford Park, 50.  
Edmondson, J., cur. Kinnitty, King's County.  
Franklin, G., p. c. Kildimo, Limerick.

Gough, H., p. c. of Aust. and Northwick; c. Redwick.  
Grape, R., rec. Hoggston, Bucks. (pat. Worc. coll., Oxford) 63.  
Ince, E., rec. Wigtoft, Lincoln; c. Quadring (pat. bp. Lincoln).  
Jones, R., p. c. Little Leighs, Cheshire, 83 (pat. vic. Great Budworth).  
Jones, W., p. c. Linzen and Elton.  
Keating, G., vic. Mostim, Longford (pat. bp. Kilmore).  
Kling, T., cur. Westport, Mayo.  
Marsh, M., canon resid., sub-dean and preb. of Chute; chance. dioc. Sarum; rec. Brinkworth, Wilts (pat. Pemb. Coll., Oxford); rec. Winterslow (pat. — Fryer, esq.) Wilts.  
Manleverer, W., preb. and rec. Tynan, Armagh (pat. abp. Armagh).

Maudeley, H., cur. Ramsey.  
Ord, H. C., preb. of Lincoln, and vic. Stratfield Mortimer, Berks, 61.  
Pickard, G., rec. Warrinell, Dorset, 84.  
Ring, T. R., cur. Lyle, Mayo.  
Rogers, rec. Bealstone, and vic. of Stowe, Salop, 00.  
Scott, A. J., D.D., chap. in ordinary to her Majesty; vic. Caterick, York (pat. the Crown); vic. Southminster, Essex (pat. governors of Charterhouse), 72.  
Simcox, J. L., cur. Richmond, York, 26.  
Smyth, P., rec. Worthing, Salop (pat. New Coll., Oxford), 84.  
Thomas, J., at Brockhill House, Shrew, Worestershire.  
Woodcock, H., D.D., canon of Ch. Ch.; preb. Sarum; rec. Michaelmarsh (pat. bp. of Winton), 70.

### University Intelligence.

#### CAMBRIDGE.

Great St. Mary's Church, Aug. 9.—The following of Jesus' coll., elected fellows of that society, on the foundation of Mr. Jones:—

D. T. Ansted, M.A., professor of geology to King's coll., London; W. H. Hodgson, M.A.; R. Merry, B.A.

### Proceedings of Societies.

#### SOCIETY FOR PROPAGATION OF THE GOSPEL.

At the meeting of the board in July it was resolved, "That the best thanks of the society be returned to the bishop of Nova Scotia, for his able and indefatigable advocacy of their claims during his late visit to this country, and that his lordship, at the same time, be acquainted with their deep sense of the benefits which may be expected by his own diocese and the colonial church in general, from the manner in which he has made known their wants to the mother country, and from the interest which he has excited in their behalf."

It was resolved also, to allow 100*l.* a year towards the maintenance of an additional clergyman at Swan River; to maintain five additional missionaries in Newfoundland; and to maintain, at a salary of 300*l.* a year each, two additional missionaries in New South Wales, whose especial duty it will be to visit and minister to the

scattered population of the more unsettled districts in that colony.

Active and devoted missionaries are also wanted for the diocese of Bombay.

Candidates for any of the above situations are requested to apply to the secretary of the society.

The following recent appointments have been made:—Rev. C. Bridge, by the bishop of Newfoundland, to the rectory of St. John's, Newfoundland.

Revs. Messrs. Panther and Bond, travelling missionaries in the diocese of Quebec.

Rev. C. Calthorp, superintendent of the seminary at Vepery, Madras; and the rev. G. E. Morris, M.A., Worc. Coll., Oxford, to the head mastership of the grammar school at the same place.

The following have been appointed catechists, to be placed under the direction of some clergyman:—Nova Scotia, Mr. Weinbeer and Mr. Knox; Upper Canada, Mr. Armstrong; Jamaica, Mr. Fuller.

An additional grant of 200*l.* has been made towards the cost of building a chapel at Clifford Mount, Jamaica. The society have removed to No. 79, Pall Mall, where the business will, in future, be conducted.

#### UPPER CANADA CLERGY SOCIETY.

At the annual general meeting of the subscribers and friends of this institution, the Marquis of Cholmondeley occupied the chair, who having briefly opened the meeting, the rev. S. Ramsay, secretary, read the report, which showed that vast benefits were accruing to not only the white, but the Indian, population of Upper Canada, by the exertions of the missionaries of the society. They still, however, required further aid, as, in some of the districts, one missionary had to extend his labours over two thousand square miles. The society had received the most important aid from the Society for the Prop. Gosp. in Foreign Parts, and it was deemed by the committee that a more efficient plan of co-operation might be established by the incorporation of the society with the above-mentioned, under the title of "The Upper Canada Committee of the Society for Propagating the Gospel in Foreign Parts." The report proceeded to show the great amount of spiritual destitution which still existed, and urged the most strenuous exertions in the society's support. The balance-sheet set forth the total receipts of the past year to be 1,002*l.* 12*s.* 7*d.*, and the expenditure 1,014*l.* 0*s.* 1*d.*; leaving a balance in favour of the society of 78*l.* 12*s.* 6*d.* Lord Bexley moved, and the hon. capt. Maude seconded, the adoption of the report, which was carried unanimously. Mr. Gladstone, M.P., sir Walter Farquhar, and other gentlemen, severally addressed the meeting; and resolutions having been passed, carrying out the suggestions of the report for a junction with that for the Prop. Gosp. in Foreign Parts, thanks were given to the chairman, and, subscriptions being entered into, the meeting separated.

#### SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S DAY.

The ninth annual report of the above society is now printed, and may be had at the society's office, 12 Exeter Hall, Strand. The committee earnestly request the attention of the Christian public to the claims which the society has upon them for their support and contributions. The funds intrusted to the society, although administered with great economy, have never been equal to the claims made upon it. The report will show that the debt owing by the society, at the close of the last year, amounted to 497*l.* 7*s.* 0*d.* This debt has been accumulating from the following causes:—1*st*, The issuing of tracts and other publications, the number of which has amounted to one million and fifty-eight thousand, those of them distributed gratuitously having cost the society 1,090*l.* 15*s.* 6*d.* 2*d*. The employment of a clerical secretary, of which the importance and usefulness has been fully proved. 3*d*. The expenses occasionally incurred in opposing any threatened new infringement of the sanctity of the Lord's-day, such as the opening of the Hippodrome for public amusement at Kensington, and the contemplated delivery of letters in London on that day, the opposition to the last of which cost the society more than two hundred pounds. The annual reports give an extended view of the beneficial results arising from the operations of the society. The committee may, however, more particularly refer to the relief obtained by many thousands of the colliers, and men who work at the blast furnaces in south Staffordshire, and also by the barge and canal men upon several of the inland navigations, who have now the privileges and enjoyments of the Sabbath. The committee trust that this appeal for pecuniary assistance to carry forward the important labours of the society, will meet with that encouragement which may enable them to extend its operations into every part of the country.

#### CHURCH MISSIONARY SOCIETY.

From the report just printed, the following interesting statement is extracted:—

*Ordination of Students.*—The number of the society's candidates who have been admitted to holy orders during the past year is twenty-six—eight to priest's orders, and six to deacon's orders, by the bishop of London; one to priest's orders, by the bishop of Rochester, and two to

deacon's orders, by the archbishop of Canterbury, on letters dimissory from the bishop of London; one to deacon's orders by the bishop of Calcutta; one to priest's orders, and three to deacon's orders, by the bishop of Madras; one to priest's orders, and one to deacon's orders, by the bishop of Australia; and two to deacon's orders, by the bishop of Jamaica.

*Institution.*—It affords the committee strong satisfaction, to report that the progress of the institution continues to be marked by very favourable results. The principal, in his annual report on the institution, noticing favourable circumstances in the conduct of the students, remarks:—

"Another striking and most satisfactory indication of Christian principle, is the cheerful submission of the will, as evinced by the consistent observance of every known regulation. In no case has it been necessary to interpose a single word that has been authoritative in its tone. A monitory, or at most an expostulatory remark, has sufficed to maintain a discipline of no ordinary strictness.

Under the head of missionary zeal, the principal observes:—

"It will be borne in mind, that, from the very nature of the case, the thoughts and attention of the pupils are more immediately engaged in those studies which are the means to the attainment of the great end. There is, however, satisfactory reason for believing that the end is steadily kept in view; and that the zeal of the missionary candidates gains in the solidity and maturity of principle even more than it may lose in effervescence."

The principal adds:—

"On the whole, there is one comment on the foregoing report, which the principal feels it his obvious duty to make. It is this—that, while the immediate debt of gratitude for the general state of the institution is due unto God alone, very much is instrumentally attributable to the system which the experience of his predecessor had organized and bequeathed, and to the influence exerted by the senior students who were trained under that system."

Eighteen students have been received into the institution during the year, and twenty-seven still remain under preparation in it.

#### NUMBER OF MISSIONARY LABOURERS.

In the course of the past year have been sent forth seventeen ordained missionaries and five catechists; including seven ordained missionaries who have returned to their stations. Twelve of these being married, the total number of individuals sent out is thirty-four.

The total number of labourers at present engaged in the service of the society, as ordained missionaries, catechists, or artisans, amounts to one hundred and eighty-six; exclusive of native teachers, and the wives of the married labourers.

#### CHURCH EDUCATION SOCIETY FOR IRELAND.

The committee of the Church Education Society have recently supplied to each of their diocesan associations a grant of books to the amount of 20*l.* These books are intended principally for the outfit of the diocesan model schools, which the society is establishing throughout the country. The school papers necessary for the conduct of schools in accordance with the improved system recommended by the society are now completed, and a number of them has been issued to each diocesan society. The books employed by the Church Education Society are, with the exception of the Dublin spelling book, contained in the catalogue of the society for promoting Christian Knowledge.

Model schools have been already established in the dioceses of Armagh, Clogher, Clonfert, Cashel, Derry, Ferns, Killala, Leighlin, Ossory, and Tuam, and arrangements are in progress for the establishment of similar institutions in connexion with the other diocesan boards. A munificent offer has been made by E. J. Cooper, Esq., M.P., to place his schools at Collooney in connexion with the society, as their model schools for the diocese of Achonry, and to carry on the establishment entirely at his own expense. It is hoped such a spirit will spread among our protestant landlords.

At a meeting of the clergy of the diocese of Kildare, convened by the archdeacon, under the sanction of the

lord bishop, and held at Monasterevan on the 14th of May, it was unanimously resolved, "that this meeting do approve of the principles of the Church Education Society for Ireland, as set forth in the fundamental laws; and do hereby form a branch thereof, to be called, 'The Kildare Church Education Society.'" The rev. Thomas Newland attended as a deputation from the society to explain its principles and objects.

The annual meeting of the Glandelagh Diocesan Church Education Society was held at Wicklow, on Thursday, the 11th June; the very rev. the dean of St. Patrick's in the chair. The report, which detailed a most gratifying progress during the past year, was read by the secretary, rev. W. S. Guinness. James Lyne, esq., one of the central committee of the Church Education Society, attended as a deputation.

The second annual meeting of the Down and Connor Church Education Society was held at Belfast, on Tuesday, the 2nd of June; the lord bishop in the chair. The large and influential assembly of both clergy and laity was highly gratifying to those concerned in the management of this admirably worked diocesan board. The meeting was addressed by the lord bishop, rev. John Monsell, the archdeacon of Down, and the rev. professor Butler, who attended as a deputation from the central society. A sermon for the society was preached in Christ church, on the evening of the same day, by pro-

fessor Butler, at which upwards of sixty clergymen were present.

On the 8th June a meeting of the Clogher Diocesan Society was held at Enniskillen; the lord bishop in the chair. The rev. Thomas Newland, one of the committee of the central society, attended as a deputation. It has been found convenient, from the absence of any central situation, to divide the management of this society between two diocesan boards, meeting respectively at Enniskillen and Monaghan.

The books recommended by the Church Education Society are now on sale at their depository, 115, Grafton-street, at reduced prices.—*Irish Eccles. Journal*.

#### ADDITIONAL CURATES' FUND SOCIETY FOR IRELAND.

In the course of the last month, a grant has been made towards the support of a curate at Forgnay, in the diocese of Meath; a temporary grant for a curate in the district of Malone, diocese of Connor; and a conditional grant for a curate in Kilbrony, diocese of Dromore.

The grants made by this society amount now to 25; of which four are in the county of Antrim, four in Down, two in Cork, two in Wicklow, two in Galway, two in Tipperary, two in Westmeath, one in Fermanagh, one in Armagh, one in the King's County, one in Wexford, one in Roscommon, one in Sligo, and one in Longford.—*Irish Ecc. Journal*.

### Diocesan Intelligence.—England and Ireland.

#### BATH AND WELLS.

The lord bishop of Bath and Wells intends to hold his next ordination at Wells, on Sunday, Sept. 20. Candidates who have received the bishop's permission to offer themselves, are required to transmit their papers to his lordship's secretary, Henry Brookes, Esq., at Wells, at least three weeks before the day of ordination.—Rules and regulations adopted by the bishop in the diocese of Bath and Wells, with reference to candidates for deacon's orders:—1. Ordinations will be holden at Wells, at the times appointed by the bishop, according to 31st canon. 2. Every candidate will be required to give, at least, three months' notice to the bishop's secretary, Henry Brookes, Esq., at Wells, of his intention to offer himself. 3. Upon intimation being given of such candidate's intention, he will receive directions from the bishop (unless he be a student in the Theological College, at Wells), to attend at the house of the examining chaplain, in order that some general notion may be formed of his proficiency in learning, and his fitness for undertaking the holy office of the ministry. 4. Every candidate, tested according to the preceding rule, and approved, will have to present himself at the palace, Wells, for examination, on the Thursday morning previous to the ordination Sunday, at nine o'clock.—*Wells, July 1*.

#### CASHEL.

A monument to the memory of the late archbishop has been erected in the cathedral.

#### DOWN AND CONNOR.

At the third annual public meeting of the Diocesan Clergy, and Additional Curates' Society, held July 3, it was proposed by the bishop, and seconded by the rev. T. Drew.—That this meeting is sensible of the difficulty of providing sufficient means for the supply of the curates required by the wants of the country, through the unaided contributions of individuals; and is of opinion that aid should be furnished from national sources, for the due performance of the ministrations of the national church; that this meeting feels the inability of this society to interfere with the government of the country efficaciously for producing such a supply; but that they recommend to the General Additional Curates' Fund Society to consider the expediency of bringing the subject, at an early period, and with the most urgent arguments, before the proper authorities.

*Visitation.*—The bishop held his annual visitation for the united dioceses at the cathedral of Lisburn, on the 1st

July. The sermon was preached by the rev. Hugh S. Cumming.

*Confirmation.*—The bishop is in the habit of holding confirmations every fourth year throughout each of the dioceses under his care; for it has been found more convenient to take them in consecutive years. Thus the confirmations held last year and this, give the amount of young persons who have grown up to fitness for the rite in that interval. Last year, at sixteen places, mostly in the diocese of Connor, 2,378 persons were confirmed. This year, at eight places, mostly in the diocese of Down, 1,007 were confirmed, making a total of 3,475 in the united dioceses, besides two places, which, for particular causes, have been postponed till next year, and which will probably furnish 300 more. The amount may, therefore, be fairly stated at 3,775, a fact that will appear somewhat strange to those who are taught to believe that the church is without numbers in this country. On the late occasion, which was the fifth general confirmation held by the present bishop, his lordship expressed himself highly gratified at the order, propriety, and apparent devotion exhibited by the persons confirmed.

*New Churches.*—The new churches of Whitehouse and Muckamore are nearly completed. To the former the rev. A. Orr has been appointed. The trustees of the latter church are about to exercise their trust, in appointing a minister thereto. The church at Whitehouse is a beautiful erection, and reflects credit on its architect, Charles Lanyon, Esq., honorary architect of the Church Accommodation Society.—*Belfast Commercial Chronicle*.

Of the fifteen churches erected, or in progress of erection, under the benevolence of the Down and Connor Church Accommodation Society, not less than twelve are in rural districts, unconnected with the parish of Belfast. This fact shows how anxious the committee have been to extend their means over the diocese generally; and it is hoped that the public will enable them, not only to increase their efforts in rural districts, but also to add to the number of churches erected in this town, where the population continues to increase with such great rapidity.—*Belfast Commercial Chronicle*.

Fifty-eight school-houses in the united dioceses of Down and Connor are licensed for the celebration of divine service.

#### DURHAM.

*Diddington.*—The warden and fellows of Merton College, Oxford, have been pleased to transfer, by a deed



agreeable to act of parliament, the patronage of the vicarage of Diddington to Matthew Bell, Esq., M. P., Woolington, and his heirs, in consideration of a liberal grant, in addition to the present emoluments, having been legally conveyed to the rev. J. R. Furness, M.A., vicar of the parish of Diddington, and his successors. M. Bell, Esq., M. P., is now the true and undoubted patron of the vicarage of Diddington. — *Newcastle Journal*.

#### KILMORE AND ARDAGH.

The return of the inspectors of the Church Education Schools, in the diocese of Ardagh, for the last half-year, are very encouraging. Never has there been so great a desire manifested by the Roman catholic peasantry to have their children educated in these schools. Upwards of sixteen hundred Roman catholic children are in attendance. The protestant children amount to two thousand. The depressed state of the funds did not admit of giving the teachers for the last year more than three-fourths of their usual gratuities. The clergy have contributed liberally in their respective parishes out of their present much reduced and spoliated incomes. — *Irish Ecclesiastical Journal* (abridged).

#### LICHFIELD.

**Watermen.**—A meeting was held last week, at which resolutions were passed encouraging a continuation of those praiseworthy efforts which have lately been made in the behalf of the boatmen, &c., employed on canals. The multiplying of canal traffic of late years has tended greatly to increase that class of labourers, and they and their families now constitute a very considerable body. The peculiar mode of their employment, and its allowing of no cessation on the Lord's day, necessarily precludes them from the enjoyment of that holy rest of the sabbath which is the sacred privilege and chief blessing of the working man. Deprived, therefore, of all religious culture, and their children generally brought up without education, it is not to be wondered at that they have for a long time past formed so large a portion of our county calendar of crime, and that offences of the worst complexion have been so frequently imputed and traced to them. It must be gratifying to every religious and feeling mind to observe the success which has attended the efforts made to emancipate these poor people from their present degrading and demoralising condition. The recent order of the committee of the Trent and Mersey canal to close their warehouses, and discontinue the travelling of the boats on the Lord's day, and the petition to parliament of the committee of the Staffordshire and Worcestershire canal, praying that Sunday traffic on canals may be prohibited by law, with numerous parochial petitions, which during the session have been presented to both houses, urging legal interference, and the strenuous appeals made to the feelings and justice of the legislature, whenever the subject has been brought forward, concur in raising the highest expectations; and the hope expressed by lord Normanby that the subject would occupy the attention of a select committee early in the next session of parliament is sufficiently encouraging to the friends of the cause to continue their efforts. We are glad to hear that the Pastoral Aid Society has already placed the disposal of a considerable sum annually with the bishop of the diocese, for supplying religious instruction to the boatmen and their families. — *Wolverhampton Chronicle*.

#### LONDON.

**Bethnal Green, Aug. 3.**—The lord mayor, with some of the aldermen, the sheriffs, and the members of the committee of the Bethnal-green Churches Fund, laid the first stone of St. Peter's church, in the Hackney-road. After prayers, the rev. Bryan King read the inscription, which was placed in a bottle, with the usual accompaniments, and deposited in the cavity of the first stone:—"The first stone of this church, hereafter to be known as St. Peter's, Bethnal-green, was laid on the 3d of August, in the year of our Lord, 1840, and in the fourth year of the reign of her most gracious majesty queen Victoria, by the right hon. sir Chapman Marshall, lord mayor of the city of London, in the presence of the sheriffs, the aldermen, and

city officers, the trustees of the fund, and members of the committee, whose signatures appear on this document. To God alone be the glory, that in little more than twelve months the sum of 52,370l. 16s. 13d. (including 10,000l. from the Metropolis Churches Fund, 5,000l. from her majesty's commissioners for building additional churches in populous districts, and 1,000l. from the city of London) has been contributed in part of 75,000l., the estimated cost of providing this poor and populous district with the means of spiritual instruction, the opportunity of attending the worship of Almighty God, and of participating in the sacraments and ordinances of the church of Christ, by the erection of ten additional churches, parsonage-houses, and schools. In conformity with ancient practice it has been deemed becoming in those who trust in Almighty God for a blessing upon their work to lay the first stone of this the first of the ten churches with solemn prayer and thanksgiving to God, earnestly entreating him that he will in his mercy prosper the work of their hands, to the glory of his holy name, the extension of his kingdom, and the salvation of souls, through Jesus Christ. Amen." The stone was then lowered down. In five of the twelve projected districts sites have, by gifts and purchases, already been procured; whilst in a sixth, a building, known as the French protestant chapel, in St. John-street, has been opened, under the bishop's licence, for public worship. The existing churches of St. Matthew and St. John, and the episcopal Jews' chapel, supply the religious wants of two more of the proposed districts; thus leaving only four as yet unprovided with sites for the proposed new churches. It is proposed to supply the existing deficiency by opening an annual subscription list for the limited term of four years; a plan by means of which it is confidently expected that ample means will be placed at the disposal of the committee for the completion of their work.

**Liberty of the Rolls.**—It is in contemplation to erect a church within the Liberty of the Rolls, Chancery-lane; and ample funds for that purpose have been already subscribed. The necessity for having a place for divine worship has long been felt. Within this liberty there is a population of 3,500 persons. Some time since a committee was appointed to collect subscriptions, for the purpose of erecting a sacred edifice, and their exertions were ultimately crowned with success; 4,000l. was given by the trustees of Miss Hyndman, who left that sum applicable to such an object, and the parishioners readily subscribed upwards of 1,000l. The site selected for the building is in Bream's Buildings, Chancery-lane.

#### MEATH.

The visitation was held on the 2d of July, at Trim, by the right hon. Dr. Radcliffe, vicar-general, the bishop being absent from ill health. The attendance of clergy was very large, and the sermon was preached by the rev. J. Lever, rector of Tullamore, who has been requested to publish it.

**Almontea and Ballymoran.**—The crown has laid claim to the patronage of these parishes, *alias* Purceltown, county Westmeath, and government have entered a caveat to prevent the bishop from collating. The bishops of Meath have collated to these rectories for at least an hundred and forty years. The bishop has no other option than to engage in a lawsuit, which may cost him some thousands of pounds out of his own private resources, with the government, who have the public purse at their command; or to let the patronage of the diocesan pass into the hands of the crown. As the bishops have no private interest in livings belonging to their disposal, more than the government have in those under their patronage, it would be but just, that, unless the suit be a vexatious one on their part, the bishops should be borne harmless in defending the rights of the see. A bill to this effect ought at a favourable time to be introduced by some friend of the church. — *Irish Ecclesiastical Journal*.

#### CHURCHES CONSECRATED.

**Ely.**—Coates Chapel, Whittlesey.

**Glough.**—Derryvullen, July 10, erected by the late General Archdall.

**Hereford.**—Crupton, p. Pontesbury, July 7.

**London.**—Trinity, Barking, Essex.



*Limerick, &c.*—Aghadoc, near Killmeroy.  
*Worcester*.—Two at Dudley.

#### CHURCHES OPENED.

*Connor*.—Whitehouse.  
*Lichfield*.—Eckington Chap.

#### FOUNDATIONS LAID.

*Chester*.—Campall Bridge, 5 miles from Manchester; erected at the expense of G. Andrew, Esq.  
*Sarum*.—St. Gabriel, in the parish of Staunton St. Gabriel. This, when completed, will be the third church built at the expense of Hon. and Rev. W. T. Law.—Wotton, parish Potterne, Aug. 4.  
*Derry*.—Ballynacreen.  
*Ely*.—St. John's, Bury, by bp. of Ely, July 4.  
*Landaff*.—Cardiff, by marg. of But, who gives site and £1000.  
*London*.—St. Peter's, Hackney Road.  
*Worcester*.—Malvern, July 25.

#### Tributes of respect have recently been presented to the following:—

Rev. J. S. Broad, chap. Protestant Confederation, Northampton.  
 Rev. G. S. Bull, Bradford, Yorkshire; bible and prayer-book.  
 Rev. L. R. Cogan, Temple, Bristol; plate.  
 Rev. F. Cunningham, of Lowestoft; a chair, wrought in German wool.  
 Rev. E. B. Elliott, late vic. of Tuxford; plate.  
 Rev. J. Harling, of Great and Little Hampton; purse.  
 Rev. D. Hewitt, Trin. ch., Harwich; robes.  
 Rev. T. Lowe, late of St. Peter's, Oldham; purse.  
 Rev. S. Shepherd, schol. of Beverley gram. sch.; pock. com. service.  
 Rev. W. Simpson, of Horsham, Surrey; plate.  
 Rev. B. Tuckniss, incumbent of Raskelf, Yorkshire; plate.

## COLONIAL CHURCH.

### AUSTRALIA.

The following appeal to the friends of the church of England, in behalf of their brethren in Australia, has been extensively circulated by Mr. Justice Burton, who is now about to return to that colony:—"The church in New South Wales labours at the present time under a lamentable destitution of religious means, notwithstanding the increase which, under the divine blessing it has received in its spiritual labourers during the last three years; while the peculiar nature of its population points it out as an especial object for the exercise of Christian philanthropy. The reformation of the criminals whom this country, for its own security, has cast, and still daily casts upon its shores, and the preservation in the faith of their fathers of the thousands of poor emigrants who are led to seek a livelihood in that distant land, are matters well deserving the serious and attentive consideration of every Christian mind. It may, then, be enquired, how far it becomes a religious duty to assist in the promotion of so desirable an end? whether the members of the apostolic church of England are making to God a suitable return for the blessings which they enjoy in her ministrations, unless, according as they have opportunity and ability, they extend to their fellow-countrymen in the British colonies, those means of grace, from the frequent and faithful use of which they themselves derive consolation? In no colony under the British crown does there exist a greater spiritual dearth than in the colony of New South Wales; whilst there is none which has a superior claim on Great Britain for its supply. Without presuming to ascribe blame to any particular government, it may be stated, that during the fifty-two years of the colony's existence, the inadequate provision made for religious worship and instruction has been a national reproach. There are at this moment thousands of persons who have been for years, and still are, utterly destitute of all means of access to a place of worship; and a great moral wilderness has in consequence sprung up, and is daily increasing, for the spiritual occupation of which, numerous Christian husbandmen are urgently required. Churches are needed in every part of the colony; even in Sydney itself provision does not exist for one-fifth of its church-going population, much less for the accommodation of those who must be sought out by the Christian minister, and 'compelled to come in.' The same deficiency exists with regard to schools for the education of the young in the principles of the established church. They are driven, in consequence, to the chapels and schools of sectarians, many of them hostile to the very existence of the church. In the more settled parts of the colony, wholly inadequate as the means of religious worship are, the destitution is but trifling when compared with the lands which lie beyond the limits of location, in which dwells a large and increasing population altogether precluded from access to the ordinary ministrations of religion. These can only be supplied by itinerant ministers, and for them there is no government provision whatever. For the religious instruction of the numerous convicts confined in gaols and iron-gangs, and for the military in attendance upon them, the only provision which exists (except in one instance, and that merely temporary, viz., the iron-gangs in the neighbourhood of Sydney), is that which is supplied by the labours of clergy-

men who are overburthened by other duties, so that the due administration of the ordinances of the church takes place amongst them only at uncertain and frequently very distant periods. There is no sufficient or any permanent provision for the bishop and clergy, but (deprived of the lands assigned for their maintenance by king George the Third and king George the Fourth) they are wholly dependent upon the yearly vote of the local legislature. Institutions for the support of infirm and aged clergymen, their widows, and orphans, do not exist: and there is no establishment for the sound and religious education of the colonial youth on the plan of the English universities. With a view of enabling Christian individuals in this country to assist in the furtherance of religion in Australia, according to the doctrine and discipline of the church of England, the following objects are presented to their consideration, viz., the building of churches and schools and clergymen's residences; the maintenance of clergymen in the distant and more unsettled parts of the colony; the providing a fund for the purchase of glebe lands and endowments for churches and schools; the establishment of a college; the support of aged and infirm clergymen, their widows, and orphans; and the general advancement of religion on the principles of the church of England. The colonists have done, and are doing all that can be expected of them under their circumstances; and well-disposed persons inclined to contribute to any of these objects are respectfully informed that the best mode of doing so will be to communicate their names and subscriptions immediately to the rev. the secretary of the Society for Propagating the Gospel in Foreign Parts, 4, Trafalgar Square, London; and their attention is accordingly directed to the following resolution of the society, published in their report for the year 1839:—

"Contributions for special purposes.—The society having found that persons are occasionally desirous of making benefactions for some specific object comprehended in its general designs, has

'Resolved,—That, in future, contributions designed for any particular colony, or specified purpose, be received: and that they be placed at the disposal of the bishop for whose diocese such contributions are intended.'

But further: the clergy of the colony are labouring under great difficulty from the want of books in the arduous contest they have at present to maintain for the cause of truth; and with these they cannot supply themselves. It is hoped, therefore, that they may be provided by individuals contributing books according to their ability for so desirable an object. Many may have volumes in their libraries which they may be able to spare without inconvenience to themselves; and others may not be unwilling to show their good will to their brethren abroad, by furnishing and placing at their disposal sound theological works, which will be useful to them in their apostolic mission. To facilitate their so doing, Mr. Darling, bookseller, 22, Little Queen-street, has kindly consented to take in charge any such contributions; to register the names of the givers and the gifts in a book which will lie open for inspection in his shop; and, as volumes accumulate, to send them off properly packed, and delivered to the bishop of Australia. It may be remarked, that, as the circumstances of the

colony render it necessary to establish libraries at different stations, several copies of useful works will be very acceptable. The church in Australia derived great and valuable assistance from the means which, in answer to former appeals, were placed at the disposal of the bishop. There is need, however, of still more, and the present application is made to those well-disposed individuals alone, who have not yet had the opportunity of giving their contributions to these objects. W. W. BURTON.  
Judge of the Supreme Court of N. S. W."

#### BARBADOS.

*Trinidad.*—The bishop of Barbados has addressed a letter to the English clergy in Trinidad, from which the following extract is taken:—

"Your situation in this colony is peculiar. At the time when the island of Trinidad was attached to the British crown, the Roman branch of the church catholic, as recognized in the mother country of Old Spain, was the national church of the country. With the change in the national sway, there became necessarily a change in the national church; and the English branch of the same church catholic became the established religion of the country, yet with the "free exercise" of their religion to the members of the other branch still continuing under the British government. The Roman Catholic branch has not schismatically introduced itself into this colony since its conquest: it was in the colony with its ministers and lay members at the time of its conquest. Having been led to take up a false position in the church of Christ, the Roman Catholic inhabitants could neither conscientiously, as they were taught, communicate with the branch of that nation under whose temporal dominion they had passed: nor could we communicate fully with them without a sacrifice of our ancient and scriptural principles. Both branches have therefore remained within the same island under their respective ministers, and in the exercise of their respective rites: but it must never be forgotten that, with the exception of Scotland, there is only one established church throughout the whole British empire. The state is bound to support the church: it may, under certain limitations, grant its aid to every other denomination of Christians; but, with regard to the church of England, it has no option: it is too closely united with it ever to forsake or separate itself from it without risk, if not to the church (which may yet acquire thereby a dangerous, because uncontrolled, and irresponsible influence), yet to its own stability and religious integrity. The island of Trinidad is comprehended within the diocese of Barbados and the Leeward Islands: this diocese was constituted under the only legitimate authority, the patent of the sovereign; and the bishop, who bears this patent, is the only legitimate bishop of the diocese. There may be bishops of other branches of the church catholic resident within the diocese, but he only is the bishop of the diocese. It is incorrect therefore, in any public and official document, to speak of the 'protestant bishop of the diocese.' There is only one diocesan bishop under the appellation of the bishop of Barbados and the Leeward Islands, within whose diocese, by a subsequent act of the sovereign, the colony of British Guiana is included. As the ministers of the national church within this island, it belongs to your office, my reverend brethren, not to interfere unduly with any other branch of the catholic church, nor with any

other religious persuasion, but yet ever to regard yourselves as the pastors of all [within its limits, bound to instruct, advise, and administer spiritually unto all, of whatever denomination they may be. You will, with God's help, feed your own flock faithfully; and refuse none who shall take refuge within the national fold."

#### NEWFOUNDLAND.

It is gratifying to learn that a deputation of Wesleyan missionaries has presented the bishop the following address:—

"To the right rev. Aubrey Spencer, D.D. lord bishop of Newfoundland. We, the undersigned, as a deputation appointed on behalf of the Wesleyan missionaries in this island, beg to offer to your lordship our sincere congratulations on your safe arrival in this diocese. We hail with pleasure the appointment of your lordship to take charge of this part of the Lord's vineyard; and beg to assure your lordship that our united prayers will be offered to the throne of grace, that the blessing of the Almighty may rest on your endeavours to promote the cause of Christianity in this land. Our venerable founder, with the fathers of our societies, regarding the established church as the great stay and support of the protestant religion, not only in the mother country, but throughout the British dominions, asserted on behalf of themselves and their people, a friendly union with her—an union founded on sentiment and conviction. And we beg to assure your lordship that it is alike our wish and that of the thousands of our people in this island, steadily to adhere to the same principles; and to do our utmost to maintain, with your lordship and the clergy of your diocese, a cordial co-operation in the performance of our momentous work. We deem it also a matter of congratulation that a brother of the good and pious bishop of Madras, from whom our brethren in that part of the world have received so much kindness and attention, is appointed over the church in Newfoundland. That your lordship may be long spared to fill the high station in which it hath pleased the Great Head of the church to place you, and be rewarded with a crown of glory in heaven, is the fervent prayer of your lordship's humble servants."—[Signed by the deputation.]

To which his lordship was graciously pleased to reply:—  
"Government House, St. John's, 19th June, 1840.

"Gentlemen,—I very thankfully receive the kind congratulations with which, on the part of the Wesleyan missionaries to Newfoundland, you have been pleased to welcome my appointment to the charge of this diocese, and my safe arrival in this colony. In my humble but unintermitting endeavours, by the grace of God, to preach and propagate the gospel of our blessed Redeemer, it is a source of much comfort to me to know that I carry with me the prayers and sympathy of those pious and zealous persons who, though differing in some particulars from the church to which I belong, are conscientiously engaged in promoting the great and vital truths of Christianity in many a desolate portion of this land. For the kindly manner in which you have referred to my brother, the bishop of Madras, I beg you to accept my grateful acknowledgments, and to be assured that both his supplications and my own will be fervently offered to the Almighty Giver of all good, for every spiritual blessing on you and the community for whom you are interested.—AUBREY NEWFOUNDLAND."

#### Miscellaneous.

##### EPISCOPAL CHURCH OF SCOTLAND AND UNITED STATES OF AMERICA.

[An act to make certain provisions and regulations in respect to the exercise, within England and Ireland, of their office, by the bishops and clergy of the protestant episcopal church in Scotland, and also to extend such provisions and regulations to the bishops and clergy of the protestant episcopal church in the United States of America; and also to make further regulations in respect to bishops and clergy other than those of the united church of England and Ireland.]

*I. Bishops of England or Ireland may permit clergy*

*of the protestant episcopal church in Scotland to officiate in their dioceses under certain restrictions.*—Whereas an act was passed in the thirty-second year of the reign of his late majesty king George the Third, intituled, "An Act for granting relief to persons of the Episcopal Communion in Scotland:" and whereas it is expedient to alter and amend the said act, and to enable the bishops of the protestant episcopal church in Scotland, and the priests of such church canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the sacraments, according to the rites and ceremonies of the united

church] of England and Ireland, in churches or chapels within England or Ireland where the liturgy of the said united church is used: be it enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that it shall be lawful for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the protestant episcopal church in Scotland, or of any priest of such church canonically ordained by any bishop thereof, residing and exercising at the time of such ordination episcopal functions within some district or place in Scotland, to grant permission under his hand, and from time to time also under his hand to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacraments, according to the rites and ceremonies of the united church of England and Ireland, for any one day or any two days, and no more, in any church or chapel within the diocese of the said bishop, where the liturgy of the said united church is used, such day or days, and church or chapel, to be specified in such permission or renewed permission; and thereupon it shall be lawful for the party mentioned in such permission or renewed permission, with the consent of the incumbent or officiating minister of such church or chapel, to perform divine service, and to preach, and administer the sacraments therein, according to the rites and ceremonies of the united church of England and Ireland, on the day or days specified in such written permission or renewed permission, and on no other.

II. *Certain letters commendatory to be produced to the bishop before permission granted.*—Provided always, and be it enacted, that no such written permission or renewed permission shall be granted, unless the party applying for the same shall first produce to the bishop of the diocese letters commendatory, given within six months before the production thereof, in the case of a bishop under the hand and seal of two other bishops of the church to which he belongs, and in the case of a priest under the hand and seal of the bishop exercising episcopal functions within the district or place in which such priest usually officiates, and also a testimonial given within six months before the production thereof, under the hand and seal of such last-mentioned bishops or bishop, that the party applying is a person of honest life and godly conversation, and professeth the doctrines of the united church of England and Ireland.

III. *Provisions of this act as to the clergy of the episcopal church in Scotland extended to the clergy of the episcopal church in the United States.*—And whereas another act was passed in the twenty-sixth year of the reign of his said late majesty, intituled, "An Act to empower the archbishop of Canterbury and the archbishop of York for the time being to consecrate to the office of a bishop persons being subjects or citizens of countries out of her majesty's dominion:" and whereas it is expedient to alter and amend the said act, and to enable the bishops and priests of the protestant episcopal church in the United States of America to officiate in England and Ireland, under restrictions and limitations similar to those herein-before enacted and provided with respect to the bishops and priests of the protestant episcopal church in Scotland; be it therefore enacted, that all the several provisions herein-before contained with respect to the bishops and priests canonically ordained of the protestant episcopal church in Scotland, shall respectively extend to the bishops of the protestant episcopal church in the United States of America, and to the priests canonically ordained by a bishop of such church, residing and exercising at the time of such ordination episcopal functions within some district or place in the United States of America.

IV. *Penalty on allowing clergy of the Protestant Episcopal Church in Scotland or in the United States of America to officiate without such permission, or on al-*

*lowing other clergy to officiate.*—And be it enacted, that any incumbent or stipendiary curate, who, without the production of such written permission, or renewed permission as aforesaid, shall allow any bishop or priest of the protestant episcopal church in Scotland or in the United States of America, or who shall allow any deacon of either of such churches, or any other bishop, priest, or deacon, not being a bishop, priest, or deacon of the united church of England and Ireland, or of any of her Majesty's foreign possessions, to officiate in any church or chapel of which he is incumbent or curate, shall for the first offence be liable to be called to appear before the bishop of the diocese in person, and, if he show no sufficient cause to the contrary, to be publicly or privately monished, at the discretion of the said bishop; and for the second and every subsequent offence, if a curate, he shall, after having been in like manner called to appear, and showing no sufficient cause to the contrary, be liable to be removed, or to be temporarily suspended from his curacy, at the discretion of the said bishop; and if an incumbent, he shall, on proof of the offence, in due course of law, be suspended from his office and benefice for any time not exceeding three months, or be subject to other ecclesiastical censures; and the said bishop shall, during any such suspension, provide for the performance of the spiritual duties of such benefice, by sequestration or otherwise, as in the case of non-residence.

V. *Penalty on officiating contrary to recited Acts or this Act, save as herein mentioned.*—And be it enacted, That if any bishop or priest of the protestant episcopal church in Scotland or in the United States of America shall, save as herein-before mentioned, or if any deacon of either of such churches shall officiate, contrary to the provisions of the said recited acts, in any church or chapel in England or Ireland where the liturgy of the said united church is used, or if any bishop, priest, or deacon, not being a bishop, priest, or deacon of the united church of England or Ireland, or of any of her Majesty's possessions, or of the protestant episcopal church in Scotland or in the United States of America, shall officiate in any such church or chapel, he shall for every such offence forfeit and pay the sum of fifty pounds to the governors of Queen Anne's bounty, to be recovered by action of debt, brought in the name of the treasurer of the said bounty, in any of her Majesty's courts of record at Westminster, or in the courts of session in Scotland at the suit of the public prosecutor.

VI. *Deacons ordained out of England or Ireland and afterwards ordained priests in England or Ireland.*—And be it enacted, that no person, who has been or shall be ordained a deacon by any protestant bishop other than an archbishop or bishop of the united church of England and Ireland, and who shall after the passing of this Act be ordained a priest by any archbishop or bishop of the united church of England and Ireland, shall be thereby enabled, save as in this act is provided, to exercise his office within England or Ireland.

VII. *Admissions, &c., to benefices and curacies contrary hereto void.*—And be it further enacted, that all admissions, institutions, and inductions to benefices in the church of England or church of Ireland, and all appointments to act as curates therein, which shall be made contrary to the provisions of this act, shall be to all intents and purposes null and void: provided always that nothing herein shall be construed to affect any admission, institution, or induction to any benefice, or any appointment as curate which shall have been made previous to the passing of this act.

VIII. *Not to affect the Act 50 G. 3. c. 60.*—Provided always, that nothing in this act contained shall be construed to affect or to repeal any of the provisions of an act passed in the fifty-ninth year of the reign of his late Majesty king George the Third, intituled, "An Act to permit the archbishops of Canterbury and York, and the bishop of London, for the time being, to admit persons into holy orders specially for the colonies."

# REGISTER

OF

## Ecclesiastical Intelligence.

OCTOBER, 1840.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of WINCHESTER, Dec. 13.  
Bp. of HEREFORD, Dec. 20.  
Bp. of LONDON, Dec. 20.  
Bp. of RIPON, Jan. 10, 1841.

#### ORDAINED.

By Bp. of BANGOR, July 19.

#### PRIESTS.

Of Oxford.—H. W. W. Jones, B.A., Jesus;  
E. R. Princey, B.A., Magd.

#### DEACON.

Of Oxford.—J. Jones, B.A., Jesus.

Bp. of LICHFIELD, at Eccleshall, Aug. 23.

#### PRIESTS.

Of Oxford.—A. J. Pigott, B.A., Mert.;  
H. R. Smythe, B.A., Ch. Ch.  
Of Cambridge.—W. J. Kennedy, B.A., St.  
John's; W. M. Townsend, B.A., Queen's;  
S. Whitaker, B.A., St. John's.

#### DEACONS.

Of Oxford.—T. Helmore, B.A., Magd.;  
W. R. Ogle, B.A., Trin.; C. Whitaker,  
B.A., Brasen.

Of Cambridge.—W. H. Barber, B.A.  
Magd.; J. J. Barlow, B.A., St. John's; G.  
Capel, B.A., D. Cooke, Queens'; J. F. Fan-  
shawe, B.A., C.C.C.; T. P. Ferguson, B.A.,  
J. W. Hall, M.A. Trin.; G. Lloyd, B.A.,  
Emm.; J. G. Mould, B.A., E. H. L. Noott,  
B.A., A. Paris, B.A., J. Pulling, M.A., C.C.C.;  
A. B. Strettell, B.A., Trin.; J. Till, B.A.,  
Queens'; P. Williams, B.A., C.C.C.; J. G.  
Wordsworth, B.A., Pemb.; H. W. Yeoman,  
M.A., Trin.  
Of Dublin.—W. Gray, B.A.; E. Norman,  
M.A.

### Preferments.

Rev. Phillip Nicholas Shuttleworth, D.D., to be Bishop of Chichester.  
Hale, Ven. Wm. Hale, Archd. of St. Alban's, to be Archd. of Middlesex, vice Archd. Cambridge, resigned.  
Waddington, G. D. D., Dean of Durham.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Archer, W. J. B.....	Churchill (P.C.), ..	979	{ D. & C. of Bristol ..	08	Houlditch, E. ....	Staplegrave (R.), Som. ....	457	{ V. Stuckey, Esq.....	*200
Bayfield, B. ..	Ripponden (P.C.),	7430	{ Vicar of Hall- fax ..	*156	Harris, Hon. —	Wilton (R.) .....	1616	{ Earl of Pem- broke ..	*450
Berkeley, G. C.	Southminster (V.),	1422	{ Govs. Char- ter House..	*202	Hughes, J. R. ....	Dorchester (P.C.), Oxon .....	1038	{ Mr. Burrows Trustees..	100
Birney, T. ....	Templecarr (R.),				Lawrence, —	Tipperary, (V. Tip- perary .....			
Benn, W. ....	Moyleker, (R.),				Mackenzie, H. ....	St. James (P.C.), Bermondsey, Sur- roy .....		{ R. of Ber- mondsey..	300
Busfield, W....	Keighley (R.), York	11178	{ Duke of De- vonshire..	*358	Macleland, R. ....	Newtownrommelin (P.C.), Antrim..		{ Rev. W. Walsley .	
Cox, J. ....	Salcot-Virley (R.),	63	{ Rev. C. S. Coxwell ..	140	M'Lintock, L. ....	Monevea (P.C.), Galway .....			
Croft, J. ....	Catterick, (V.),	1219	{ The Queen..	*078	Maurice, T. P. ....	Michaelmersh, (R.), Hants.....	902	{ Bp. of Win- chester ..	*071
Crofts, J. D....	Old Walsingham (D.), Norf.....	434	{ Rev. D. H. Lee War- nor .....	168	Percy, H. ....	Warkworth, Northd.	2478	{ Bp. Carlisle.	*598
Daniel, A. ....	Trinity, Frome, (P.C.) .....				Phillips, F. R. ....	Oadby (V.), Leic...	1023	{ Countess of Listowell	310
Dawson, E. H.	Beauchamp (R.),				Postlethwaite, J. ....	Headon, c. Upton (V.), Notts.....	248	{ G. H. Vernon, Esq.....	*200
Drew, —	Templebredin (V.),				Rees, B. ....	Eggwys Cymmlin (R.), Carmarthen.	373	{ Lord Chanc.	*147
Durdin, T. G.	Oldcastle (V.), Dlo. Meath.....				Roper, R. ....	Monaghan (R.), Monaghan .....			
Edmonstone, C. W. ....	St. Mary, Marl- borough (V.), Wilts.....	1849	{ Dean of Sa- rum.....	*100	Stockwell, J. S. ....	Wylie (R.), Wilts.	427	{ Earl of Pem- broke ....	*492
Griffiths, T. ..	Kidwelly (V.), Car- marthen .....	1681	{ Lord Chan- cellor .....	97	St. George, T. ....	Kilbarron (V.), Tip- perary .....			
Gooch, S. ....	Alverthorpe (P.C.),	2420	{ Vic. of Wake- field.....	73	Talbot, G. ....	Evercreech, c. Chersterblade ..	1490	{ Hon. J. Tal- bot .....	*226
Hall, S. ....	Newtownhamilton (R.), Armagh ..		{ Abp. Armagh		Tottenham, Hon. R. ....	Aghabog (R.), Mo- naghan .....			
Hackett, J. W.	Bray (chap.), Wick- low .....				West, J. ....	Coleford (P.C.)....		{ V. of Kil- merdon..	*45
Harries, D....	Colwen (P.C.), Bre- con .....	80	{ Vic. of Dery- nock ....	50	Wegg, R. ....	Frenze (R.), Norf.	44	{ S. Smith Esq.	70
Hawks, J. C.	Ramsbury (V.),	2305	{ Lord Chanc.	*219	Wilberforce, R. ....	Burton Agnes (V.), York .....	648	{ R. Raikes, Esq.....	*807
C. B. P....	Wilts .....				Willis, W. N. ....	Kildimo (P.C.), Li- merick .....			

Bartholomew, J., Canon, Exeter.  
Booth, J., divinity lect. church of Brom-  
yard.  
Cottle, J., chap. Lord Ashburton.  
Faunsset, Godfrey, D.D., Canon of Ch. Ch.  
Greetham, J. K., preb. Wells Cath.

Gunning, W., Preb. Wells.  
Llewellyn, D., chap. Pewsey Union Work-  
house.  
Malcolm, D., Preb. Wells.  
Mayne, C. O., preb. Haselbere, Wells Cath.  
(pat. bishop).

Moore, J., chap. Earl of Morley.  
Pinder, J., Precentor and Hon. Prebendary  
Wells.  
Thomas, R., chap. Bancroft's Hospital (pat.  
Drapers' Company).  
Willis, W. D., Preb. Wells.

\* As Margaret Professor of Divinity in the University of Oxford, having vacated his stall at Worcester.

## Clergymen Deceased.

Otter, right rev. W., D.D., lord bishop of Chichester, at Broadstairs, 72 (*See Dioc. Intell.*)  
 Atkinson, J., bishop Auckland, 83.  
 Baker, F., rec. Wylye, Wilts. (pat. Earl Pembroke); vic. Coombe Bisset, c. West Harnham, Wilts., (pat. prob. Combe, in church of Sarum) 67.  
 Barra, G., cur. Rowley Regis, Stafford.  
 Bradford, W. M., rec. Hedsor, Bucks, (pat. bp. of Linc. and Lord Boston alt.), 67.  
 Carver, J., Necton, Norf., 72.

Carr, T. W., p. c. Southborough, Kent.  
 Crabbe, J. W., rec. Great and Little Glemham, Suff., 53.  
 Chave, E., rec. St. Mary Arches, Exeter, (pat. bp. of Exeter and priest vic. of Cath.), 71.  
 Dappa, J. W., rec. Puddleston, Hereford, 79.  
 Greenwood, J., Dalton-le-Dale, 87.  
 Harris, D., p. c. Callwen, Brecon.  
 Handoll, R., vic. Ridgewell, Essex, (pat. Cath. Hall, Cambridge).

Heineker, N. T., at Bradford, Yorks., 78.  
 Noble, J., vic. Frisby, Leic., 81.  
 Parkinson, J., D.D., Ravendale, West Grimsby, Linc., (pat. Lord Yarborough), and rec. Fittleton, Wilts., (pat. presid. and fellows Magd. Ox.), 87.  
 Railton, W., rec. Bywell, Northd., 79.  
 Sinclair, E., vic. Kibberton, Tipperary.  
 Southcombe, cur. St. Ween, Cornwall.  
 Woodington, H. T., vic. Hampton in Arden, Warw., (pat. trustees Earl of Leicester's Hosp.)

## University Intelligence.

### OXFORD.

*Queen's.*—*Five hundredth Anniversary of the Foundation of Queen's College.*—On the fifth centenary of this college, it was observed by the society with the accustomed pomp and hospitality. All its members of the degree of M.A. and upwards were invited to attend, and were lodged within its walls. They began to assemble on the 18th of August, and on the following day a numerous party

dined in the hall. On the 20th (the principal day) all the assembled members breakfasted in the hall, and at eleven o'clock proceeded from the provost's lodgings, in procession, to the college chapel, where the morning service was read by the rev. J. B. Maude, and an appropriate sermon was preached by the rev. Dr. Fox, the provost.

## Proceedings of Societies.

### NATIONAL EDUCATION.

The following circular has been addressed by the rev. John Sinclair, M.A., secretary of the National Society, to the managers of schools, aided by public grants through the Lords of the Treasury, and therefore not liable to inspection:—

"National Society's Office, Sanctuary, Westminster,  
 Aug. 12, 1840.

"Reverend Sir,—I have the honour to inform you that, in consequence of communications between the lord president of the council and his grace the archbishop of Canterbury, the committee of council have laid before parliament the following minute, preparatory to the vote for education this year:—

"1. That, before any person is recommended to the queen in council to be appointed to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society, or the church of England, the archbishops of Canterbury and York be consulted by the committee of privy council, each with regard to his own province, and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

"2. That the inspectors of such schools shall be appointed during pleasure; and that it shall be in the power of each archbishop at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment shall take place.

"3. That the instructions to the inspectors, with regard to religious instruction, shall be framed by the archbishops, and form part of the general instructions to the inspectors of such schools, and that the general instructions shall be communicated to the archbishops before they are finally sanctioned.

"4. That each inspector shall at the same time that he presents any report relating to the said schools to the committee of the privy council, transmit a duplicate thereof to the archbishops, and shall also send a copy to the bishop of the diocese in which the school is situate, for his information.

"5. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution; with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to parliament.

"6. That a minute embracing these points be laid before parliament."

"At a meeting held on the 15th inst., the above minute having been read by his grace the archbishop of Canterbury to the committee of the National Society, the following resolution was unanimously agreed upon:—

"That the best thanks of the committee be conveyed to his grace the president, for the trouble he has taken in conducting the negotiations with the committee of coun-

cil, and for concluding an arrangement by which the National Society is enabled to resume its recommendation of cases for aid out of the sums voted by parliament for education."

"You will perceive that, by the arrangement now agreed upon, the objections stated by the National Society to the plan of inspection proposed by the committee of council have been removed. It is provided that the two archbishops are to be consulted by the committee of council in the nomination of inspectors of church of England schools; that no such inspector is to be appointed without their concurrence; and that any person so appointed will retain his office only so long as he is approved by the archbishops, who, by withdrawing their sanction, may at any time cancel his appointment. Thus the inspection will be 'derived from, and connected with, the authorities of the national church.'

"Again, the general instructions under which the inspector is to act will not be finally sanctioned till after they have been communicated to the archbishops, who will thus have an opportunity of observing upon any points which may even indirectly bear upon religious teaching; while that part which has a direct regard to religious instruction is to be framed by the archbishops. Provision is further made that a duplicate of the report on each school shall be sent by the inspectors to the archbishop of the province, and that a copy shall also be transmitted to the bishop of the diocese.

"To give the above provisions additional authority, the committee of council have laid before parliament the above minute, and have satisfactorily explained that they have no intention of interfering with the discipline and management of schools, but will rely upon the friendly suggestions of the inspectors, the good sense of the managers, and the influence of public opinion, for the introduction of every necessary or valuable improvement.

"The committee of the National Society are of opinion that the visits of a judicious inspector, acting under such an arrangement, cannot fail to be highly beneficial, and they are especially desirous that all schools, which have been at any time aided by public money, should be open to inspection, in order to satisfy parliament that its bounty has been usefully applied. I should be happy, therefore, to inform the committee of council that you will be ready to admit any duly authorized inspector who may be appointed to visit your schools.—I have the honour to be, rev. Sir, your faithful and obedient servant,

"JOHN SINCLAIR, Secretary."

### UPPER CANADA CLERGY SOCIETY.

The committee beg to bring before the notice of their subscribers, and the Christian public in general, the appalling spiritual destitution which continues to prevail in the upper province. The great poverty of a majority of the settlers renders the maintenance of a regular clergy, by their contributions alone, quite impracticable; and, from the present inadequate state of the funds of this so-

ciety, the committee are unable to comply with the many urgent and repeated applications made to them for assistance. They are therefore induced to make this public appeal to the friends of the established church in this country, entreating a confident hope that the knowledge of such a painful state of things actually existing will of itself be sufficient to excite a corresponding feeling of sympathy in behalf of their destitute brethren in that colony. The committee will be glad to receive communications from candidates willing to go out as missionaries to Upper Canada. The committee feel much pleasure in being enabled to state that a communication has recently been received from the lord bishop of Toronto, the patron of the society, in which his lordship is pleased to express himself highly satisfied with the proceedings of the missionaries, and with the whole operation of the society in Upper Canada. The committee avail themselves of the present opportunity to inform the friends of the society, that the publication of the report is unavoidably delayed until they receive the sanction of the bishop of Toronto to the union between the venerable Society for the Propagation of the Gospel in Foreign Parts and the Upper Canada Clergy Society; which union has already met with the approval of the board of the Society for the Propagation of the Gospel in Foreign Parts, as well as that of a general meeting of the subscribers to this society. The committee rejoice to have it in their power to add, that the union between the two societies has been approved of by his grace the archbishop of Canterbury, the lord bishop of London, and by all the bishops to whom an opportunity has presented itself of introducing the subject.

#### CHRISTIAN KNOWLEDGE SOCIETY.

*Report of the Foreign Translation Committee.*—This report, of which an abstract here follows, was made to the general meeting of the society held on the 7th of July.

*Bible in French.*—A copy of the New Testament is now laid before the board. The committee have alluded, on former occasions, to the difficulties which they have had to encounter with respect to this version; and they readily acknowledge that they have not been able to accomplish all that they could wish in regard to it: yet they venture to hope, that it will be found, on the whole, a very considerable improvement on those versions which are at present in use, and will not be unworthy of the character and designs of the society. The quarto edition which has been printing in Paris, concurrently with this edition, will further advance the society's objects, by the addition of the marginal references and tables, which are usually published with the English quarto bibles; but these editions will of necessity retard for some time longer the publication of this edition of the New Testament.

*Liturgy in French.*—The revised edition, which was announced in the last report, as being in preparation, has of necessity been delayed, on account of the scripture portions, which are to be taken from the version now preparing by the committee; but the New Testament being complete, and the psalms and other portions of the Old Testament being nearly ready, the printing of the liturgy will now be proceeded with.

*New Test. in Italian.*—During a portion of the past year, the committee have been engaged in printing a corrected edition of the New Testament in Italian, from the version of Diodati. The corrections in this edition are, in general, such as relate only to orthography, or typography; but it is right to state, that the committee have considered it advisable to substitute the word *verbo* for *parola*, where it represents the Greek word *λόγος*, as applied to the Eternal Word. This alteration appeared to the committee to be required, not only as being desirable in itself, but also as being more conformable to ecclesiastical usage, and as tending to render the version more generally acceptable to Italian readers.

The committee are proceeding to print the Old Testament in the same manner, so as to publish, in a short time, an edition of the whole bible in Italian.

*Bible in Dutch.*—The committee have recently undertaken to prepare and print a new edition of the bible in Dutch; the text is to be taken from the Elzevir edition

of the States' bible of 1663, which is deemed the best standard of the authorized version; but the modern orthography will be followed as in the society's edition of the liturgy, and the marginal references will be inserted. The preparation of this edition, and the superintendence of the press, have been undertaken by the rev. Adrian Van Deuse, Emeritus Pastor of Yselmonde. As there does not at present exist any edition of the bible in Dutch, containing these advantages, the committee are led to believe that it will be very acceptable, both in Holland and in the Anglo-Dutch colonies.

*Liturgy in German.*—Measures are taken for preparing a new or revised version of the liturgy in German. Such an edition is required for use among German emigrants in some of the British colonies; and the committee also consider, that, in the present state of feeling in Germany as regards the questions of episcopacy and liturgies, it is very desirable that the liturgy of the English church should appear to better advantage than it does in the existing version.

The subject of INDIAN VERSIONS, both of the holy scriptures and the liturgy, has again occupied the attention of the committee; and they have renewed their request to the bishop of Madras and the Madras diocesan committee, respecting versions in the *Tamul* and *Teelooogo* languages, but they are not yet in a condition to make a distinct report to the board.

*Bible in Arabic.*—The first portion has been received by the committee, and has been examined in manuscript by some of the members. Mr. Schlienz having, in the mean time, been on a visit to England, has had the advantage of conferring with them on the subject. He has now returned to the Levant, carrying with him the observations of Dr. Mill and Dr. Lee; intending, on account of his health, to remain during the present summer on Mount Lebanon, where he will be able to obtain additional information and facilities for carrying on this work. In the opinion of those who examined it, this specimen of the new version is just what it ought to be in point of style; and as this has been considered one of the greatest difficulties in the way of a correct Arabic version of the holy scriptures, the committee have great hopes that this important object will ultimately be accomplished.

*Liturgy in Arabic.*—The committee have the pleasure to lay before the board a copy of the new Arabic version of the liturgy, as completed at Malta, under the direction of the rev. C. F. Schlienz, and printed at the press of the Church Missionary Society in Malta, of which Mr. Schlienz has the charge. The committee are very desirous that the judgment of Arabic scholars, both at home and abroad, concerning this work, should be obtained, before another edition is required; and they will be glad to receive any communications which may be addressed to them on the subject. At the same time, they think it due to the translators to state, that the opinions which they were able to obtain before it was printed were quite satisfactory to the committee; and they have no doubt that it will prove very acceptable in those parts of the East for which it has been more particularly intended. The committee have much pleasure in stating, that fifty copies of it have been purchased for use in the holy city of Jerusalem, where a small congregation of converted Jews has been assembled by the rev. Mr. Nicholayson; and where a church is now building, in which divine service will be celebrated in Hebrew, and also in Arabic, according to the ritual of the church of England. The committee feel assured that the society at large will be gratified to learn, that through its instrumentality the worship of God may now be carried on in the Arabic language, according to our own cherished formularies, in this little flock gathered from the lost sheep of the house of Israel, even upon Mount Zion itself.

The committee also beg to report, that they have received some important communications respecting the translation both of the holy scriptures and of books and of tracts for use in the Levantine countries; and they are disposed to think that much good might be done in those countries by extending the operations of the society; but they have found it difficult to obtain such information on these subjects as might enable them to come to

a satisfactory conclusion respecting the course which ought to be pursued. They are anxious, on the one hand, not to do anything which may be justly considered as an interference with the affairs of the churches or communities of the east; and, on the other, not to neglect any opportunity which may present itself for carrying into effect the objects for which they were appointed. They have, therefore, agreed, with the approbation of his grace the president, and with the concurrence of the standing committee, to request the secretary to go out to the Levant during the autumn of the present year, to make in-

quiries personally in the different localities to which these applications refer; and to ascertain, as far as possible, the opinions and views of the authorities of the oriental churches respecting them. The committee consider these inquiries to be of sufficient importance with reference to their own operations and the interests of the society, to justify the step which they have taken; and they are led to hope, that, looking to the prospects of usefulness which are opening in different parts of the east, the measure will be satisfactory to the society at large.—*Extracted from Missionary Register.*

## Diocesan Intelligence.—England and Ireland.

### CHICHESTER.

*The late Bishop.*—The death of this venerable and amiable prelate must be felt as a serious loss, not only by his own family and more immediate connexions, but also by a considerable number of persons who were attached to his lordship by kindnesses and obligations conferred in the most urbane and disinterested manner. Dr. Otter was educated at Jesus coll., Cambridge, where he was fourth wrangler in 1790, and discharged for some time the office of tutor with fidelity and success. He was also the fellow-traveller of Mr. T. R. Malthus and Dr. E. D. Clarke in the north of Europe, &c., and published in 1825 the *Life and Remains of Dr. Clarke*. His services rendered to the church in the capacity of parish priest, principal of King's college London, and bishop of Chichester, were valuable and important; and, when it is considered that his bodily powers had begun to exhibit the usual effect of severe mental labour before his lordship was appointed to the see of Chichester, it must be acknowledged that he exerted himself in a high degree to carry on, in concert with his able colleague the dean of Chichester, various improvements in the condition and economy of the diocese. To Dr. Otter and Dr. Chandler the diocese is chiefly indebted for the establishment of the theological seminary and the training school for masters of the national schools—institutions of the utmost importance to Christian education. Dr. Otter was a man of the most gentle and amiable spirit, a sound scholar, and a faithful churchman; what more needs be said in his praise let another hand supply:—

“Verum ubi plura nitent — non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana perum cavit natura.”

As a proof of the high estimation in which his lordship was held in the diocese we may further state, that, at a meeting of the rural deans, convened by the archdeacon of Lewes, it was resolved to erect a monument to his memory in the cathedral, Chichester. The remains of the bishop of Chichester were removed for interment at Chichester cathedral on Friday, and were followed to the grave by the rev. W. P. Otter and Mr. A. Otter, his lordship's sons; by the rev. W. Malthus, Mr. E. Strutt, M.P. for Derby, Mr. Romilly, and Mr. Trotter, his lordship's sons-in-law; by the earl of Chichester, dean Chandler, archdeacon Webber, and nearly all the parochial clergy of the city and neighbourhood, with a large number of the nobility and gentry of the county, anxious to testify their respect for his lordship's character.—*Oxford Herald.*

A very interesting meeting took place in the library of the cathedral, immediately after the funeral of the late bishop; the dean of Chichester was called to the chair, and was supported by the earl of Chichester, archdeacons Hane and Webber, the canons residentiary, and many of the clergy and laity. It was resolved unanimously that a durable monument should be erected which would testify to future generations, the respect and veneration felt throughout the diocese, for the memory of the late excellent bishop, who had given rise to, fostered, and perfected so many useful institutions, having for their objects the glory of God, and the welfare of the diocese at large; that the testimonial which the meeting believed to be most in unison with the feelings of the deceased would be one that would forward those objects; and that the education of the poor being the last great subject which occupied his arduous thoughts, it was

further resolved that a training school should be erected by public subscription at Chichester, for the purpose of educating young men to act as masters of the different parochial, national, and other schools, throughout the country, and that such school should for ever be called “Bishop Otter's School.” We are quite sure that ample funds will be raised to complete a testimonial which arises from such motives, and is intended to promote such benevolent objects.—*Hampshire Advertiser.*

### CASHEL.

In last Register, the erection of a monument to the memory of the late archbishop was noticed. The following is the inscription it bears:—

“Sacred to the memory of the most reverend Richard Laurence, LL.D., lord archbishop of Cashel, bishop of Emly, Waterford, and Lismore, primate of Munster, formerly regius professor of Hebrew in the university of Oxford, who departed this life on the 26th of December, 1838, in the 79th year of his age. The learning of this eminent prelate was extensive and profound; age could not damp his literary ardour; and his numerous works bear evidence of talents unceasingly devoted to the service of that church which, from conviction of its excellence, he highly prized. This monument was erected by the clergy of the united diocese of Cashel and Emly, over whom he presided during an eventful period of seventeen years, in testimony of their grateful recollection both of his ability and kindness.”

### BANGOR.

The diocesan committee of the Society for Prom. Christ. Knowledge held their annual meeting, August 5, the archdeacon of Merioneth in the chair. The meeting was opened with prayer, after which the secretary (the very rev. the dean) made a full statement of the affairs of the committee. An edition of the book of Common Prayer having been published by the parent society in English, with marginal references, a memorial was unanimously agreed upon, praying that the society would cause a similar edition to be published in Welsh, and declaring that the committee pledged itself to purchase 100 copies published. In confirmation of the assertion that the demand for Welsh prayer books was rapidly increasing, the memorialists called the attention of the standing committee of the parent society to the number of Welsh common prayer books sold by the Bangor diocesan committee during the last eight years. The meeting then proceeded to business connected with the charity for the relief of widows and orphans of clergymen belonging to the diocese. A letter was read from the bishop announcing his donation of 1,000*l.* 3 per cent., as a permanent fund to augment the diocesan fund for the widows and orphans of the clergy.

### LICHFIELD.

The rev. J. Colly has presented 500*l.* towards the permanent endowment of Trinity church, in the parish of St. Julian, Shrewsbury.

### LINCOLN.

*Confirmation and Visitation.*—The bishop held a confirmation and visitation in the parish church of Boston, on Tuesday, August 25, on which occasion about 400 young persons were confirmed. The right rev. prelate delivered a most impressive address, explanatory of the rite of confirmation, to his youthful hearers, and exhorted them to discharge the duties of their respective stations diligently and faithfully. Divine service was afterwards performed, prayers being read by the rev. M. Robinson, lecturer, and a sermon preached by the rev. J. F. Ogle, vicar of Boston. The lord bishop then proceeded to the altar, and delivered his charge to the clergy; and in so doing, the right rev. prelate adverted to the various acts of parliament, having reference to the church, which have



recently been passed, particularly to the temporalities and plurality and non-residence bills, the general scope and tendency of which his lordship explained. Referring to the argument that the clergy ought not to interfere in temporal affairs (such as elections), the right rev. prelate remarked that, although specific duties were allotted to the clergy, they were not relieved from their obligations to the state, and were bound to assist in defending those political institutions in which they themselves had at least as great a stake as any other class of the community. The right rev. prelate then at considerable length entered into a consideration of the relative positions of the church and state, the union of which, he observed, could only be maintained by mutual concessions, and not by receiving with distrust every amendment that might be proposed. His lordship's observations on the points of non-residence and pluralities were particularly forcible, as also was his recommendation of the more frequent performance of divine worship. In the concluding portion of his eloquent and truly admirable charge, the right rev. prelate referred to the controversy now carrying on between the Anglican church and the Romanists relative to the rule of faith, and called the attention of his rev. brethren to the fact that fifteen years ago he had predicted that this controversy would be revived—an anticipation of which experience had demonstrated the correctness.

#### CLOGHER.

The annual report of the Church Accommodation Society of the north-west district of the diocese has just been published. Under the labours of bishop and clergy, this society has met nine applications for building and enlarging churches, within the present year. Subscriptions to the general fund, 1305*l.* 5*s.* 8*d.*; subscriptions for special purposes, 2800*l.*; total, 4105*l.* Rev. J. Richardson, secretary. A church is about to be opened at Fintona under the society.

#### EXETER.

The act lately passed, having removed the suspension of filling up the canonries in the chapter of Exeter, the chapter proceeded on Friday to elect a canon in the room of the late Dr. Fisher, and we have much gratification in announcing the election of the rev. John Bartholomew to that dignity. There is another canonry vacant, that of the late dean, which by the provisions of the act is to be filled by annexing it to two of the archdeaconries of the diocese, under a plan to be approved by the ecclesiastical commissioners.—*Western Luminary.*

#### BATH AND WELLS.

*Beacon Hill, Sept. 7.*—The foundation-stone of the new church on Beacon Hill, Bath, was laid in the presence of a large concourse of highly respectable individuals. When completed, the church will afford 1000 sittings without galleries. The following fact reflects additional lustre on the high character of the rev. Dr. Moysey. On retiring from the rectory of Walcot, several of the parishioners were desirous of presenting him with some testimonial of their esteem and respect; and a sum of not less than 240*l.* was speedily raised for the purpose. With the greatest disinterestedness, Dr. Moysey declined receiving any personal tribute, preferring the appropriation of the sum thus collected to the erection of the new church.

#### YORK.

*Doncaster.*—An anniversary meeting of the Doncaster Auxiliary Society for the propagation of the gospel, and of the Church Missionary Society, was held in the mansion-house, Doncaster, on Monday, Aug. 17, the ven. the archdeacon of York in the chair. The meeting, which was commenced in the morning, and was held again, by adjournment, in the evening, was addressed by rev. Dr. Sharpe, the vicar, rev. J. H. Macculey, R. Wrightson, esq., R. Baxter, esq., rev. Mr. Davies, rev. Thos. Jackson, rev. V. Green, and rev. T. B. Paget. Among the resolutions unanimously agreed to was the following:—"That in consequence of the societies being called upon beyond the amount of their annual income, and compelled to trench upon their small capital from year to year, and increased demand being still made on their resources for

the maintenance of additional clergymen and missionaries, this meeting would respectfully suggest to the clergy the adoption of parochial associations throughout the deanery, for the purpose of making the designs of the societies more extensively known, and for the receiving of subscriptions and donations in order to recruit their exhausted finances."

#### CHESTER.

*Visitation.*—Sept. 4, the rev. worshipful James Thomas Law, A.M., commissary of the archdeaconry of Richmond, held his annual visitation of the clergy at the parish church of Kendal. The service was read by the rev. Joseph Irving, M.A., and an excellent and most appropriate sermon was preached by the rev. John Aspinall Addison, A.B., from Acts xx. 28. The right rev. the bishop of Bath and Wells, and a large concourse of the clergy within the archdeaconry, were present on the occasion. An impressive charge was delivered by the archdeacon.

*Warrington schools.*—The report of these schools for the present year is a most valuable document, and one which it is a real refreshment to peruse. Not because it contains a statement of an increase of numbers in the pupils, or of a great accession to the funds of the institution, or of anything else which is a common subject of exultation in such reports. On the contrary, it appears that, from a concurrence of circumstances—some of them of a very painful character—the numbers of several of the schools have considerably diminished, and the treasurer's balance sheet shows a considerable deficiency in the receipts compared with the expenditure. But the encouragement to be derived from the report is of a higher kind than could arise from any statement, however favourable, of numbers and income. The committee show no disposition to disguise or to underrate the adverse circumstances they have had to struggle with. They clearly state them, and simply mention the causes to which they conceive the particular deficiencies of the present year may be ascribed. But (to use their own words) they "can well afford, under present circumstances, to waive the test of success which numbers are supposed (often most erroneously) to supply, and to take cheerfully upon themselves the responsibility of assuring all members of the church that the schools never were in so satisfactory a condition as now, both as to their order, discipline, feeling, the regularity of pupils' attendance, and their progress in the acquisition of sound and wholesome learning. The committee earnestly invite personal examination into the correctness of their testimony in these matters, as in all others connected with the working of this most important institution." Such a declaration as this, accompanied with an earnest profession of the strictest adherence to right principles, is, beyond all comparison, the best report that a committee could have to make. As the Report not only contains some very important information, and remarks of general interest, but is also a model, in its arrangement and manner, which can hardly fail to be useful to those who have to prepare similar documents, we trust that the following passages will be acceptable to our readers.

"The parish church school committee have determined upon departing from former precedents, both as regards the extent and the matter of their annual report. Their object in so doing is twofold; first, To convey more generally the statistical information which it is desirable to impart; and, secondly, To circulate among all classes an authentic statement of the principles on which the education given by the church is based and conducted. To subscribers and non-subscribers therefore, to all members of Christ's mystical body the church, who look to education as a means of advancing God's true religion, the present report is respectfully addressed.

"Under the head of statistical information, the committee desire, first, to put forth a correct return of the numbers of young persons under education in connexion with the church; and, secondly, to render an account of their stewardship in the management of the schools immediately committed to their care.

"The number of young persons under education in connexion with the church, in the town of Warrington, is as follows:—



	Boys.	Girls.	Total.
Parish church and Sunday-schools .....	143	308	511
St. Paul's ditto .....	87	73	160
Blue-coat day and Sunday-schools .....	200	60	260
National school .....	204	68	272
Ladies' school .....		80	80
Parish church infant school ..	(8)	57	126
St. Paul's ditto (about) ..	40	30	70
Bank Quay ditto .....	36	37	73
	779	773	1552

"The committee are in no way daunted by any temporary obstructions. They feel assured that the day cannot be far distant when all eyes will be opened to the expediency, as well as duty, of making some personal sacrifices, if needful, in order to enable the church to act freely as the unfettered educator of the nation; and then all pecuniary difficulties which now quench the rising zeal of many, and dishearten others who have long been struggling against them, will be deemed the least of hindrances in the cause of Christian education. In the mean time the committee have devised a mode of relieving the schools from the pressure of their present debt, and at all events, are quite prepared to go on sowing in faith 'the good seed,' leaving patiently and cheerfully all issues in the hands of God, 'who alone puts into our hearts good desires, and can enable us to bring the same to good effect.'"

"Under the head of principles on which the education given in the schools is based, the committee would shrink from anything like reserve or ambiguity of expression in declaring that 'God's true religion,' as held to be so from the beginning by the 'one catholic and apostolic church' is the foundation of the Christian building which they would assist in raising. Other knowledge is by no means undervalued; on the contrary, every legitimate endeavour is made to forward and encourage the acquisition of general and useful information. The committee, however, cannot consent, on the ground of Christian principle, to call anything education which is not intimately connected with true religion, nor to describe true religion in any other terms than as 'the faith once delivered to the saints,' as recorded in the bible, and as taught by the church. Hence in all the schools under their charge, the doctrines of the church, as embodied in her catechism and articles, are 'with all due diligence' taught and insisted upon as the basis of a churchman's education. The liturgy, which has been set forth by authority as a fixed form of religious worship and instruction, is scrupulously used and faithfully explained, whereby some security is given to the church that her children will hold the right faith, and conform to it under a proper sense of their privileges, their duties, and their appointed means of grace."

The extract from Cousin's report on education in Holland, contained in the following passage will, probably, meet the eyes of some for the first time in our pages.

"In speaking of the day schools the committee have great satisfaction in reporting that the system of instruction detailed in last year's report is found to answer fully the expectations which it had then raised. The main success in this system consists in this, that it has greatly diminished the evils arising out of monitorial instruction, and brought the religious tuition more immediately under the superintendence of those who are the authorised interpreters of God's holy word. We are informed upon high authority, that in France much of its republicanism and infidelity is traceable to the effect of monitorial education; that 'under the restoration, the government of that country tried to place the primary schools in the hands of the clergy, and the resistance made to that scheme carried things to the opposite extreme. Some well-meaning persons, but men who did not look below the surface of things, and were utter strangers to the subject of public instruction, having by chance visited some of those semi-barbarous manufacturing towns in England, where for want of anything better, they are happy to have *Launcerian* schools, mistook for a masterpiece of per-

fection that which is only the infancy of the art of teaching; and were dazzled with the exhibition of vast numbers of children taught by one master, assisted only by little monitors, chosen from among the pupils themselves. Seeing children thus governed by children, they found a species of self-government, which they thought would be an useful preparation for the infusion of the democratic principle; and, as it is obvious that a Christian education is impossible under such a system—for what monitor, even of twelve years of age, can give instruction in religion and morals?—they saw that the religious education amounted to nothing, unless the dry repetition of a catechism, such as we might expect to find in Portugal or Spain, can be called by that name; and this they view as a triumph over the clergy."—*Cousin's Report on Education in Holland.*

"In all the schools under their notice or charge, the committee would have their supporters know and observe that, while no encouragement is given to those who are fond of change, no children are nominally retained whose regular attendance cannot be secured; no rewards are given, and no inducement is held out to the children to come or to keep away, but the benefit of an intellectual and religious education. The church acting upon the authority of her divine Head, and faithfully depending upon his continual presence 'wherever two or three are gathered together in his name,' needs not to enter into compromise with any. Her ministers, acting up to their spiritual commission, would 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' and, while extending the most enlarged charity towards all persons who cannot agree with them as to 'what is truth!' they would fulfil their ordination vows and 'be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word.'"

There are connected with this institution, a lending library, a provident fund, and a sick club, which the report states to be in a very flourishing condition. We should be glad to have some more particular information respecting the arrangement and constitution of these auxiliary institutions, the connexion of which with the schools is particularly interesting.\*

#### LONDON.

*Repairs of the Temple Church.*—It is intended to throw open the nave of this ancient church so as greatly to enlarge the accommodation. In order to effect this, the organ, which is considered the finest in England, will be removed from its present position to the north side, and workmen are actively engaged in pulling down a portion of the north wall, abutting on some vacant ground belonging to the edifice towards Fleet-street, and in the projection will be formed the organ-loft and gallery. The roof of the church is also undergoing extensive repair.

*New Church.*—The workmen have commenced pulling down the range of old buildings in Wilton-place, which formerly were occupied as the Foot Guard barracks. A new church is about to be built on this eligible site, to be called St. Paul's, Belgrave-square, which is to form an additional parochial district of the important and populous parish of St. George, Hanover-square. The marquis of Westminster has granted the freehold of the site, and no less a sum than 3,000*l.* has been paid to the lessee for his remaining interest in it. The patronage is to be in the hands of the bishop of London, who has appointed the rev. William Bennett, at present minister of Portico chapel, St. Marylebone, to be the first incumbent. The proposed building is to be of gothic architecture, and to hold about 1,600 persons.

*Archdeaconry of Middlesex.*—The venerable George Owen Cambridge has retired, full of years and honour, from the archdeaconry of Middlesex; after performing, with high credit and success, the various duties of that important office, since 1806, a period of thirty-four years. He is succeeded by the rev. William Hale Hale, late archdeacon of St. Alban's. Archdeacon Cambridge, although arrived at a very advanced age, as

Extracted from "The Educational Magazine," No. III. Vol. II. New Series. This work is becoming increasingly interesting, and contains many most valuable documents.

appears from his having been ordained priest in the year 1782, is still possessed of singular health and mental energy: but the immediate motive for his retirement is understood to be a wish to partake in carrying out that provision of the recent act of parliament, which relates to the establishment of a fourth residentiaryship at St. Paul's. With this view, he has prevailed upon the bishop of London to accept his resignation, in order that his lordship might have an early opportunity of adequately filling that stall, and, at the same time, permanently providing for the important, but hitherto ill-endowed archdeaconry of Middlesex.

**City Improvements—Miles Coverdale.**—The alterations in the vicinity of the proposed site of the New Royal Exchange are proceeding very tardily. The steeple of the church of St. Benet's Finck, in Threadneedle-street, has been taken down, as have also the neighbouring houses in Sweeting's-rents, giving to this sacred edifice a very denuded appearance. No progress has yet been made in levelling the church of St. Bartholomew, by the bank, further than in the removal from it and the graveyard of some of the bodies, which have been re-interred, at the expense of the bank of England, at the neighbouring church of St. Margaret, Lothbury, with which this parish is now combined. This has met with considerable disapprobation from the neighbouring inhabitants, as, from the great heat of the weather, the disinterment is attended with circumstances of a very disagreeable nature, which is equally painful to the feelings of relatives and friends. A large grave or vault is being excavated on the west side of the church of St. Margaret's, adjoining the burial ground, which will be capable of receiving 70 bodies, and is intended for the reception of the bodies of those who are unclaimed by their friends. The body of Miles Coverdale, bishop of Exeter, and the translator of the first bible which received the royal sanction, has not yet been discovered, and, from the great lapse of time since he has been interred, in 1548, it is rather uncertain whether it now will. In case of these relics being found, there are three claimants who are anxious to become possessed of them. The bishop of Exeter is desirous to have them removed to the cathedral of that city, he having been appointed to that see in 1557; the rev. Mr. Leigh, the rector of St. Magnus, London-bridge, wishes them to repose in the burial ground of that church, to which he was appointed rector in 1563; and the bishop of London also claims them, in whose disposition they will probably remain. There is no tablet in the church to his memory, but it is probable that the original was destroyed when the church was burnt in 1693, nothing of which remains but the venerable tower, built about 1438, and a portion of the walls at the north and west side.

Miles Coverdale was in early life an Augustine monk, but was converted to protestantism, and exerted his best faculties and influence in advocating its cause. He was patronized by Thomas Lord Cromwell, and Queen Catherine Parr appointed him her almoner; but he was ejected from his see, and persecuted by Queen Mary, who, by an act of council in 1554, allowed him to pass to Denmark with two servants, his bags, and baggage. On returning home he declined to be reinstated in his former see, but repeatedly preached at St. Paul's Cross, after which he was presented to the rectory of St. Magnus, London-bridge, which he resigned in two years, and dying at the age of 81, he was interred in this church. A tablet, commemorative to his memory, was a few years since erected in St. Magnus church.

SODOR AND MAN.

The bishop of Lichfield has presented a valuable plate communion service to the new chapel of Dalby, Isle of Man.

#### CHURCHES CONSECRATED.

**Lincoln.**—Holbeach, St. John's, Aug. 27. In addition to the munificent sum of 800*l.*, which the bishop has already contributed to the general purposes of the undertaking, his lordship has, since the consecration, given the further sum of 50*l.* towards the endowment, and is about to present a service of communion plate.

**Norwich.**—Hayford, Norfolk, July 28.

**Peterborough.**—Ashby-de-la-Zouch. Site given by Marq. Hastings.

#### FOUNDATIONS LAID.

**Bangor.**—Pfestinlog July 23, for 350 persons, land granted by lord Newborough, built and endowed by Mrs. Louisa Jane Oakeley, widow, of Plas Tan-y-bwlch.

**Lichfield.**—Wolverhampton, St. James, by the bishop, Aug. 18.

**Norwich.**—St. Clement, Norwich.

**Sarum.**—Shaftesbury, Trinity ch., by Countess of Grosvenor, Aug. 31.

**Ireland.**—Newry, Aug. 10, by archbp. Armagh.

#### Tributes of respect have recently been presented to the following:—

Boucher, J. of Blachland, silver pocket communion service.  
Clark, G. parish Alton, Hants, on resigning the curacy, silver tea-pot and ink-stand; also a bible from the poorer classes.  
Cottle, J., vic. St. Mary, Taunton, tea service and pocket communion.  
Davies, C. G., St. Paul's, Cheltenham, plate.  
Eden, J. P., Gillingham, Dorset, silver inkstand.  
Eland, H. G., St. Paul's, Westminster, plate.  
Evans, J., cong. St. James', Berrymedsey, three silver waiters.  
Hemmling, C., Storumber, books.  
Jenkins, J. C., Braunton, Northampton, tea service of plate.  
Lamb, R., parishioners of Kirkham, plate.  
Leete, T. T., cur. bishop Stortford, silver tea and coffee service.  
Luckock, cur. Great Barr, robes.  
Read, R., par. Bressingham, plate.  
Ware, J., inc. minister of Kirkstall, near Leeds, robes and pocket communion service.  
Whytt, J., Lambourn, Essex, plate.

## COLONIAL CHURCH.

### NOVA SCOTIA.

**Eastern shore\*.**—That portion of the eastern shore, which is least known in the province, lies between the mouth of Musquodoboit river and the harbour of Marie Joseph, and comprehends a great many small bays and inlets, including Jeddore harbour, Ship harbour, Sheet harbour, and several other commodious havens. It is a dreary region, thinly inhabited, without roads or bridges, and possessing very little to attract the eye of the traveller, except rugged rocks, the green woods and the dark blue sea, with occasionally a small boat skimming its surface, or a larger vessel ploughing the deep. The population may be roughly estimated at 1,000 souls. They have sixty-eight decked vessels, some of which go to the West Indies, and double that number of good whale boats employed in the shore fishery. They have about 150 pair of working oxen, but few if any horses, to the use of which the country is not adapted. With the exception of a few old people, the inhabitants of this part of the coast are all country born, and chiefly natives of this rugged, sea-beaten shore. Their original employment was carrying cord wood to Halifax, but the fine hard wood with which their hills were formerly

covered, has nearly all disappeared, and they now seek support for their families and themselves, partly by a small coasting trade, partly by ship-building, and partly by fishing and farming. They are a humane, honest, hospitable people, and not much inferior in moral worth, to their more showy neighbours in Halifax, Musquodoboit, and other parts of the province. Their greatest defect, one incident to their situation and circumstances, and therefore rather their misfortune than their fault, is the want of education. Many of their young men grow up without any information but what nature teaches, and the very scanty instruction their parents may be capable of imparting. Their schools are few in number, in most cases recently established, far distant from each other, and sadly deficient in the machinery for conducting the business of education. They are also very partially supplied with religious instruction, and have never enjoyed the labours of a stated clergyman. They hear the murmurs of the ocean, as its surges beat upon their rock-engirdled shore, and the moaning of the blast amid the trees of the forest; but they seldom hear the voice of the missionary of salvation. Some years ago, when the rev. John Burnyeat visited Ship Harbour, and commenced public worship, for the first time, in that place, the master of the house, in which the service was con-

\* From a letter in the Halifax "Guardian" by rev. J. Spratt.

ducted, being from home, accidentally returned at the time of the dismissal of the congregation. The sight threw him into great alarm. He supposed there was a funeral in his house, that being the only occasion on which the people were in the habit of assembling together on one spot. But a great change for the better has since taken place throughout the district; and they have already erected places for the worship of God in Musquodoboit harbour, in Jeddore, in Ship harbour, in Pope's harbour, and in Sheet harbour, where small congregations are now regularly organised. In all these churches they assemble for divine service on the sabbath, not only when a travelling missionary visits them, but also upon other occasions; and their meetings are marked and their services conducted with a decorum and solemnity becoming their profession. In many of the harbours they have a leaning to episcopacy; and in most places the prayer book is used, even among the adherents of the presbyterian church. Of late the eastern shore has been occasionally visited by ministers of different denominations, whose services are highly prized and gratefully acknowledged. Among the number of those zealous and devoted missionaries who have travelled through this neglected district, probably the highest praise should be awarded to the rev. John Stevenson, of King's College, Windsor. This distinguished scholar often relinquishes his scientific pursuit for the noble work of preaching the gospel in the scattered villages of the eastern shore. I have frequently known him travel through the woods on foot, in the month of July, with his knapsack on his back, under the full blaze of the midsummer sun; and have known him at his post at Christmas, even when he had to make his way to it over a stormy sea or on fields of ice; and his labours have not only been unremitting, but they have also been singularly blessed at Ship harbour, Pope's harbour, and other places in the neighbourhood. It is generally believed that my own labours at Sheet harbour, and many other places which I have regularly visited for a number of years, have not been in vain. The largest congregation I have ever seen on the shore, is that at Sheet harbour. I performed divine service there, on the last sabbath in March; and though

the day was unfavourable, and travelling, either by land or water, very disagreeable, the number of persons assembled could not be less than two hundred. At the time of our communion, any stranger would be surprised at the magnitude and the decorum of the congregation. A silence has often prevailed during the service, so profound, and so solemn, that you could hear the buzzing fly or the fall of a needle. I have at times seen nearly sixty communicants sit down at the Lord's table, and take into their hands the symbols of their pardon, and the pledges of their redemption; and their conduct for steady habits and decorum in ordinary life, would bear a comparison with the behaviour of more highly favoured persons in older communities. They have at Sheet harbour a temperance society, regularly constituted; two schools in active operation; and they speak of forming a small circulating library, which could not fail to produce a sensible effect upon the minds and morals of the inhabitants. The temporal fortunes of the inhabitants of this harbour, are also much improved. When I first visited them, fifteen years ago, they had only three small shallops. They have now thirteen decked vessels, some of them of 100 tons burthen, and eight vessels on the stocks. A marked improvement has also taken place in their habitations, in their farms, and in their external circumstances generally. Poverty is the punishment that invariably follows idleness, mismanagement, and vice; but industry, economy, and prudence, are usually rewarded with plenty.

#### AUSTRALIA.

The Society for the Propagation of the Gospel in Foreign Parts has voted 1000*l.* for each of the years, 1840 and 1841, to be placed at the disposal of the bishop of Australia, for the purpose of assisting in building churches in New South Wales, and 500*l.* for each of those years for a similar purpose in Van Diemen's Land; and William Leigh, esq., of Aston Hall, Lichfield, has given the munificent donation of 2000*l.* for the purpose of building a church and parsonage-house in South Australia, and has appropriated 400 acres of land as an endowment. He has also made over to the society two town acres of land in the city of Adelaide, producing 150*l.* a-year.

### Miscellaneous.

*Restoration of the Jews.*—The proposition to plant the Jewish people on the land of their fathers, under the protection of the five powers, is no longer a mere matter of speculation, but of serious political consideration. In a ministerial paper of the 31st of July an article appears, bearing all the characteristics of a feeler on this deeply interesting subject. However, it has been reserved for a noble lord opposed to her Majesty's ministers to take up the subject in a practical and statesmanlike manner, and he is instituting inquiries of which the following is a copy:—"Queries.—1. What are the feelings of the Jews you meet with respect to their return to the Holy Land? 2. Would the Jews of station and property be inclined to return to Palestine, carry with them their capital, and invest it in the cultivation of the land, if, by the operation of law and justice, life and property were rendered secure?—3. How soon would they be inclined and ready to go back?—4. Would they go back entirely at their own expense, requiring nothing further than the assurance of safety to person and estates?—5. Would they be content to live under the government of the country as they should find it, their rights and privileges being secured to them under the protection of the European powers? Let the answers you procure be as distinct and decided and detailed as possible: in respect to the inquiries as to property, it will of course be sufficient that you should obtain fair proof of the fact from general report."—The noble lord who is instituting these inquiries has given deep attention to the matter, and is well known

as the writer of an able article in the *Quarterly* on the subject, in December, 1838. In connexion with this, a deeply interesting discovery has been made on the southwest shores of the Caspian, enclosed in a chain of mountains, of the remnant of the ten tribes, living in the exercise of their religious customs in a primitive manner, distinct from the customs of modern Judaism. The facts which distinguish them as the remnant of that branch of the Jewish family, are striking and incontrovertible, and are about to be given to the world. An intrepid missionary, the rev. Mr. Samuel, of Bombay, has made the discovery, and resided amongst this people several months, under permission from the Russian government, who directed him to institute inquiry concerning them.—*Correspondent of the Times.*

By the recent act relating to cathedral bodies, which received the royal assent lately, the following additions have been made to the corporation of the ecclesiastical commissioners for England:—All the bishops of England and Wales, the two lord chief justices, the master of the Rolls, the lord chief baron, the judges of the Prerogative court and the court of Admiralty, the deans of Canterbury, London, and Westminster, and six other lay members (being of the church of England) four in the appointment of the crown, and two in that of the archbishop. The offices of treasurer and secretary are united and conferred to Charles Knight Murray, barrister, as a life-office.

# REGISTER

07

## Ecclesiastical Intelligence.

NOVEMBER, 1840.

### Ordinations.

#### ORDINATIONS APPOINTED.

BP. OF ELY, Nov. 29.  
BP. OF CHICHESTER, Dec. 20, at *Chichester Cath.*  
BP. OF BATH AND WELLS, Dec. 20.  
BP. OF WORCESTER, Dec. 20.  
BP. OF NORWICH, Jan. 10, 1841.  
BP. OF HEREFORD, Jan. 10.  
BP. OF LICHFIELD, Jan. 10, 1841, at *Eccles-hall Castle*. Candidates to send papers by Dec. 1.

#### ORDAINED.

By BP. OF BATH AND WELLS, Sept. 20.  
PRIESTS.

*Of Oxford*.—J. T. Barclay, B.A., Ed. H.; H. E. Crutwell, B.A., Worc.; W. G. Haw-tayne, B.A., Magd. H.

*Of Cambridge*.—J. C. Cox, B.A., Trin.; W. Elwin, B.A., Caius; R. J. Harrison, B.A., Esmian; W. C. Osborn, B.A., M.H. Whish, B.A., St. John's.

*Of Dublin*.—J. S. Watson, M.A.

#### DEACONS.

*Of Oxford*.—J. W. S. Bennett, B.A., Ed. H.; G. J. Maddison, S.C.L., New Inn, II.; H. Milward, B.A., A. Reeve, B.A., Wad.

*Of Cambridge*.—F. C. A. Clifford, B.A., Trin.; W. H. Pillans, B.A., *Lett. Dim. bp. of Warr.*

*Of Dublin*.—C. Gilmore, B.A.; E. Griffith, B.A.; W. Coddington, B.A., *Lett. Dim. bp. of Meath.*

By BP. OF LINCOLN, at *Lincoln Cathedral*, Sept. 20.  
PRIESTS.

*Of Oxford*.—T. A. G. Hogarth, B.A., Queen's; W. W. Lovell, B.A., Trin.

*Of Cambridge*.—C. R. Alfred, B.A., Trin.; T. Bleamire, B.A., Trin.; P. E. Durnford, B.A., King's; J. S. Green, B.A., Christ's; W. Hides, B.A., G. T. Potchett, B.A., St. John's.

#### DEACONS.

*Of Oxford*.—H. L. K. Bruce, M.A., Ch. Ch.; G. J. Davis, B.A., Exet.; R. Mence, M.A., Trin.; J. L. Moody, B.A., St. Mary H.

*Of Cambridge*.—C. Bernal, B.A., Clare; J. George, B.A., Emmin; G. Goldney, B.A., King's, B.A.; G. A. Langdale, B.A., K. M. Pugh, B.A., St. John's; C. W. Woodhouse, Caius, *Lett. Dim. bp. of York*; F. Powke, B.A., Pet., *Lett. Dim. bp. of Ripon.*

By BP. OF SALISBURY, at *Salisbury Cathedra*, Sept. 20.  
PRIESTS.

*Oxford*.—H. H. Duke, B.A., St. Mary H.; E. Duke, B.A., Exet.; J. R. Pretymann, B.A., Trin.; J. Wyndham, M.A., Magd.

*Of Cambridge*.—J. B. Thurling, B.A., Cath.; T. W. Marshall, B.A., Trin.

*Of Dublin*.—T. A. Walrond, B.A.; W. Harter, B.A.

#### DEACONS.

*Of Oxford*.—W. M. Cosser, B.A., Trin.; G. S. Stanley, B.A., Ch. Ch.; C. F. Wordsworth, S.C.L., Magd. H.

*Of Cambridge*.—G. J. Collinson, B.A., Trin.; J. Cree, S.C.L., C. C.; A. M'Ewen, B.A., Magd.

By BP. OF LIMERICK, at *Limerick Cathedral*.  
PRIESTS.

*Of Dublin*.—J. W. Baldwin, B.A.; F. Bar-r, B.A.; H. Carleton, B.A.; A. Colly, B.A.; H. Cosgrave, B.A.; W. Cosgrave, B.A.; T. Dawson, B.A.; T. W. Garde, B.A.; J. Green, B.A.; M. Hewson, B.A.; R. Hewson, B.A.; E. Hodgins, B.A.; W. Johns, B.A.; T. Knott, B.A.; S. P. Lett, B.A.; P. Marsh, B.A.; T. M'Donagh, B.A.; R. M'Kee, B.A.; P. Marsh, B.A.; T. Meade, B.A.; S. D. Norris, B.A.; W. Richardson, B.A.; J. Sil-cock, B.A.; H. Smyth, B.A.; A. Thomas,

B.A.; T. U. Townsend, B.A.; J. G. Vance, B.A.

#### DEACONS.

T. B. Adair, B.A.; W. F. Bindon, B.A.; W. H. Bradshaw, B.A.; W. Bredin, B.A.; H. Collins, B.A.; J. Crampton, B.A.; J. Freke, B.A.; J. Harley, B.A.; R. Healey, B.A.; R. Hogg, M.A.; J. H. Jameson, B.A.; W. Mackesey, B.A.; W. Metge, B.A.; T. O. Moore, B.A.; G. A. Proctor, B.A.; J. C. Rogers, B.A.; D. B. Seymour, B.A.; R. Smyth, B.A.; H. T. Townsend, B.A.; J. C. Wolfe, B.A.; S. B. G. Young, B.A.

By BP. OF PETERBOROUGH, at *Peterbo-rough Cathedral*, Sept. 20.  
PRIESTS.

*Of Oxford*.—J. M. Cox, M.A., Worc.; R. M. Dukes, B.A., Linc.; J. Innes, B.A., Trin.; R. Millman, B.A., Exet.

*Of Cambridge*.—H. H. Adcock, B.A., Trin.; A. Annand, M.A., Jesus; G. Bainbridge, B.A., St. John's; T. Barton, B.A., B.M. Queens'; H. P. Corrance, B.A., Clare; R. T. Noble, B.A., Sid.; G. P. Phillips, M.A., Trin.; J. B. Snelgar, B.A., Jesus; J. H. Theed, B.A., Sid.

#### DEACONS.

*Of Oxford*.—S. A. Bell, B.A., Linc.; F. Bennett, B.A., Ch. Ch.; T. A. Kershaw, B.A., Brasenose.

*Of Cambridge*.—H. Bedford, B.A., St. Pet.; F. Bennett, B.A., Christ; G. H. Capron, B.A., T. W. Irby, B.A., St. John's.

By BP. OF CARLISLE, *Carlisle Cathedral*, Sept. 20.  
PRIESTS.

W. R. T. Boggis, B.A.; R. Dugdale; E. Elliott; J. Halifax; J. Kitchin.

#### DEACONS.

*Of Oxford*.—D. Hunter, B.A., Exet.

*Of Cambridge*.—W. M. Mann, B.A., Clar.

### Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Baines, E. ....	Clipston (R.), Northampton .....	807	Christ's Coll., Cambridge .....	*344	East Brent (V.), and Weston - super - Mare, (R) Somersetshire .....	820	Bp. of Bath and Wells .....	*902	
Baker, G. ....	All Saints (V.), Leicester .....	3284	Lord Chancellor .....	*148	Derry-noose (R), Armagh .....	1310	Bp. of Bath and Wells .....	*254	
Bannatyne, C.	Aldham (V.), Essex	407	Bishop of London ..	*327	Mangau, C. S.		Abp. of Armagh .....		
Bird, R. ....	Coombe Bissett (V.), Wilts. ....	858	Pr. in Sarum Cathedral .....	*220	Marsh, G. T. ...	67	Queen (this turn) .....	*261	
Brooke, B. ....	Aghavea (R.), Fermannagh .....		Bp. of Clogher .....		Marshall, T. ...		Bp. of Meath (this turn) .....		
Browne, G. ..	Lenton (V.) Notts	3077	Lord Chan-c.	139	Maunsell, J. ...		W. S. Crosbie, Esq. ..		
Browne, — ..	St. Mary's (V.), Leicester .....	7097	Lord Chan-c.	221	Middleton, H.	623	D. & C. Winton .....	*306	
Campbell, T. .	Wolstanton, (V.), c. Tunstall, (C.), Staff.	10853	R. Sneyd, Esq.	*290	Nicholson, M. A. ....		Trustees ....		
Chenales, J. .	Skendleby (V.), Linc. ....	253	Lord Willoughby D'Eresby ..	153	Palmer, J. ....	5568	Sir O. Wake-man, Bart.	246	
Crofton, J. ....	Dunleer (R.), Louth .....		Queen .....		Pearson, C. ..		Mr. Berthon		
Custance, F. .	Colwall (R.), Hereford .....	909	Bp. of Hereford .....	*120	Plues, W. ....	243	D. & C. Ripon	75	
Dupuis, G. J.	Creething St. Olave's, Creething All Saint's, Creething St. Mary's (Cons. Rect.), Suffolk ..	407	Eton College	*063	Richards, G. .				
Giles, J. D. .	Swinstead (V.), Linc. ....	402	Lord Willoughby D'Eresby ..	80	Saunders, W. H.		W. H. Saunders, Esq. (this turn)		
Haigh, J. ....	St. Luke's (P.C.), Sheffield .....		Trustees ....		Sheppard, W. .		Marq. of Downshire		
Hinton, W. ....	St. James (P.C.), Higher Sutton, Macclesfield ..		Trustees ....		Vaux, W. ....	1010	D. & C. of Winton ..	*875	
Irwin, C. K. .	Keady (R.), Armagh .....		Abp. of Armagh .....		Willis, H. D. .		Archd. of Limerick		
Jackson, D. .	Chase-water (P.C.), Cornwall .....		Rev. G. Cornish .....	*00	Wilson, E. ....	1399	Bp. of Bath and Wells	*739	
Jevens, C. J. .	Ballinderry (C.), .. Down .....		Marq. of Hertford ..		Yate, C. ....	1438	St. John's Coll. Cambridge ....	*97	

Allen, R. chap. bp. of Chichester.  
 Barker, J. H. chap. Hereford Infirmary.  
 Barrow, G. N. chap. bp. Glouce. and Bristol.  
 Bradney, J. H. chap. lord Keane.  
 Bricknell, W. S., one of the city lecturers,  
 Oxford, Pat. Town Council.  
 Bull, E., chap. Sudbury Union.  
 Burrows, H. N., chap. duke of Sutherland.  
 Campbell, J. N., chap. H. M. S. Britannia.  
 Drury, C., preb. Hereford.  
 Evans, W. F., preb. Hereford.

Falls, J., chap. H. M. S. Queen.  
 Irwin, C., vic. gen. diocese of Ferns.  
 Jones, J., chanc. Cusbel, Armagh. (pat.  
 abp. of Armagh.)  
 Hughes, J. R. exam. chap. bp. of Chiche.  
 Humphreys, Dr., rur. dean Narboth (pat. bp.  
 of St. David's).  
 Illingworth, E., sec. mast. Birmingham. prop.  
 sch.  
 Lonsdale, W., head master commerc. scho.  
 St. George's, Hanover-sq.

Mayhew, W., St. Thomas-above-Rock, Jama-  
 ica.  
 Nicholls, J., chap. bp. of St. David's.  
 Payne, S., chap. bp. of Killaloe.  
 Power, J. T., chap. duke of Beaufort.  
 Toogood, J. J., preb. Wells, and rur. dean  
 Bridgewater (pat. the bishop).  
 Trevelyan, J. T., preb. Wells (pat. the bp.)  
 Venn, J., preb. Hereford (pat. the bishop).  
 Walley, T. L., preb. Wells (pat. the bishop).

### Clergymen Deceased.

Abraham, J. H., at Westbourn Terr., Bays-  
 water, 68.  
 Atkinson, J., at Bishop Auckland, 83.  
 Barton, G., at Lincoln, 83.  
 Belgrave, C. P., cur. Colleyweston, Linc., 50.  
 Beesford, J., rec. Kibworth Beauchamp.  
 Linc., (pat. Merton Coll., Oxford), 77.  
 Barrington, G., vic. Chudleigh (pat. Feoffees),  
 and preb. of Exeter, 88.  
 Carver, J., of Necton, Norfolk, 72.  
 Carroll, J., vic. Clonlea, Clare (pat. bp. of  
 Killaloe).  
 Clarke, J., rec. St. Catherine's, Upper Cana-  
 nada.  
 Cooke, G., rec. Tortworth and Didmarton,  
 and master of St. Mary's chap., Bawtry.  
 Downes, W., rec. Dennington.  
 Dukinfield, C. E., vic. Edenhall, Cumb., D.  
 and C. Carlisle, 40.  
 Darby, T., rec. Shanby and Swaynton, Linc.  
 (pat. Mrs. Knapp).  
 Edgell, T. C., at Regent's Park, London.  
 Evans, C., rec. Monaghan (pat. bp. Clogher).  
 Foster, J., p. c. Tossett, Yorkshire (pat. id.  
 Ribblesdale).

Griffin, E., rec. of Dingley and of Draughton,  
 Northamp., 88.  
 Hamilton, J., rec. Stapleford Abbots, Essex  
 (pat. id. chan.), and vic. of St. Stephen's,  
 near Canterbury.  
 Harrison, J., vic. Bodenstown (pat. bp. of  
 Kildare).  
 Gooch, S., p. c. Alverthorpe, Yorks., 27.  
 Hopper, W., cur. Howden, Yorks.  
 Henning, C. W., late cur. Stogumber,  
 Somerset.  
 Humfrey, N., rec. Thorpe Mandeville, North-  
 ampton (pat. family), 60.  
 Kendall, C., at Chudleigh.  
 Langdon, G. H., rec. Burleston, c. Athel-  
 hampton (pat. Hon. W. T. L. P. Wellesley).  
 Matthews, A., fellow of Brasenose, and can-  
 resid. of Hereford, vic. Wolhope, Hereford  
 (pat. d. and c. Hereford), vic. Linton,  
 Hereford (pat. St. John's, Oxford).  
 Miller, R., rec. Derrynoose, co. Armagh  
 (pat. abp. of Armagh).  
 Molyneux, G. F., preb. Wolverhampton,  
 rec. Ryton, Shrops. and p. c. Acton

Trussells, Staff., (pat. preb. in Lichfield  
 Cathedral).  
 Morton, M., at Westerham, Kent, 81.  
 Palmer, C., at Dover.  
 Parker, F., p. c. Dore, Derbyshire (pat.  
 earl Fitzwilliam), 79.  
 Preston, G., rect. of Lexden, Essex, and  
 vic. Briston, Norfolk, 70.  
 Rogers, A., p. c. Spistow, Suffolk (pat. duke  
 of Grafton), 69.  
 Smyth, T., Suffron Walden, Essex.  
 Smith, T., cur. Ruspur, Sussex, 41.  
 Staines, W. T., vic. Aylesford, Kent (pat.  
 d. and c. of Rochester).  
 Stanfield, J., at Stapleford Abbots, 45.  
 Sutcliffe, R., rec. Lambourn, Essex (pat. C.  
 C. Camb.), 73.  
 Tippet, E., vic. St. Allen, Cornw. (pat. bp.  
 of Exeter).  
 Tyson, J., formerly cur. of Islington, 91.  
 Walpole, T. H., vic. Winslow, Bucks (pat.  
 lord chancellor), 42.  
 Whitmore, J., rec. Polstead, Essex (pat. F.  
 R. Reynolds, Esq.), 74.  
 Woods, D., at Dublin.

### University Intelligence.

#### OXFORD.

**New College, Oct. 2.**—W. S. Miller elected actual fellow.  
**Elections.**—**Vice-Chancellor, &c., Oct. 9.**—A convocation was  
 held to confirm the chancellor's appointment of a vice-chancellor,  
 in the room of the rev. A. T. Gilbert, D.D., and principal of Bra-  
 senose college, who retires after having served the office for the  
 usual period of four years. After a Latin speech from Dr. Gilbert, in  
 which he recapitulated briefly the events which had occurred worthy

of notice during the period, Dr. Wynter, president of St. John's,  
 was installed as vice-chancellor for the ensuing year. He subse-  
 quently appointed as pro-vice-chancellors:—Rev. Dr. Gilbert, prin-  
 cipal of Brasenose; Dr. Marsham, warden of Mert.; rev. Dr. Bridges,  
 presid. of C. C. C.; rev. Dr. Hawkins, provost of Oriel.

**Pro-rector, Oct. 11.**—The rev. W. W. Woolcombe, M.A., fell-  
 ow of Exet., appointed vice Mr. Dawson, of Exeter.

#### CAMBRIDGE.

**Oct. 1.**—The following were elected fellows of Trinity college:—

J. A. Frere	H. J. Hodgson
D. J. Heath	W. Mathison
D. F. Gregory	A. S. Eddis
J. Edleston	R. L. Ellis

There will be congregations on the following days of the ensuing  
 Michaelmas term:—

Saturday	Oct. 10, at ten.
Wednesday	14, — eleven.
Wednesday	28, — eleven.
Wednesday	Nov. 11, — eleven.
Wednesday	25, — eleven.

Wednesday. .... Dec. 9, — eleven.

Wednesday. .... 16, (end of term) at ten.

**Oct. 21.**—Chancellor of the University (in the room of the late  
 Marquis Camden) the Duke of Northumberland.

**Oct. 10.**—Proctors:—Rev. C. H. Maturin, M.A., King's; rev. J. E.  
 Dalton, M.A., Queens'. Moderators:—Senior moderator to be ap-  
 pointed at a future congregation; Rev. E. Steverson, M.A., Corpus  
 Christi. Scrutators:—Rev. J. Burdakin, M.A., Clare; Rev. H.  
 Arlett, M.A., Pembroke. Tutors:—Rev. A. Thurtell, M.A., Caius;  
 J. Pulling, Esq., B.A., Corpus Christi. Auditors of Accounts:—  
 Rev. W. Hodgson, D.D., St. Peter's; Rev. J. Shaw, M.A., Christ;  
 Wm. N. Griffin, M.A., St. John's.

### Proceedings of Societies.

#### CHURCH PASTORAL-AID SOCIETY.

At a meeting of the general committee on the 1st  
 Oct., grants for five additional curates were voted. The  
 society now aids 279 incumbents, having under their  
 charge a population of 2,039,156; or each, on an average,  
 the charge of 7,344 souls, while the average amount of  
 their incomes is only 162l.; and 139 of these are without

houses. Previous to the aid of the society, only 314  
 clergymen were engaged in the care of the above-stated  
 population. The existing grants are to provide stipends  
 for 204 clergymen and 44 lay assistants, at a charge to  
 the society of 26,808l. per annum. 225 clergymen and  
 42 lay assistants are supported at a charge of 20,688l. per  
 annum.

### Diocesan Intelligence.—England and Ireland.

#### CHESTER.

**Watermen.**—Since his return to England, Lord Francis  
 Egerton has ordered a flat to be fitted up at Preston  
 brook as a floating chapel, to be licensed for the use of  
 boatmen, on board of which it is intended that divine  
 worship shall be regularly performed: an example well  
 worthy of imitation by all canal proprietors. We under-  
 stand that the noble lord is also building an episcopal  
 chapel at Manchester, with the same benevolent design  
 of promoting the spiritual welfare of a class of men long  
 neglected.

#### CHICHESTER.

The rev. P. N. Shuttleworth, D.D., was consecrated

bishop of the diocese, in the chapel of Lambeth-palace,  
 Sept. 20, by the archbishop of Canterbury, assisted by  
 the bishops of Rochester and Peterborough; the sermon  
 on the occasion was preached by the rev. A. Grant, from  
 Eges. ii. 20, 21.

**Bishop Otter's School, September 28.**—The death  
 of the bishop of Chichester has been felt as a per-  
 sonal loss by all the clergy, and many of the laity,  
 in his diocese. There was a loveliness in his character  
 which won every heart. At a meeting held at Chichester,  
 immediately after his funeral, it was determined to erect a  
 monument to him by a general subscription of the diocese,  
 and that the most appropriate monument would be a

building for the training school at Chichester, to be called "Bishop Otter's School." This was his latest institution, and one in which he took a deep interest; and his name will thus be handed down to future generations as the father of the improved system of education in the diocese, while every parish, and almost every family in it, we may trust, will have reason to be thankful for the benefits which, under God's blessing, may be expected to emanate from Bishop Otter's school.

The following account of the late bishop, extracted from a country newspaper, is written by one who knew him well, who has happily caught the chief features of his character, and whose reverential love for truth has withheld him from everything approaching to exaggeration:—

"William Otter, late lord bishop of Chichester, fourth son of the rev. Edward Otter, was born at his father's vicarage, Cuckney, Notts, on the 23rd of October, 1708. He was educated at Jesus college, Cambridge, and took the degree of B.A. in 1730; in the examination of which he attained the honour of fourth wrangler. He was ordained to the curacy of Helstone, in Cornwall; from which place he was recalled into a residence at Jesus college, having been elected fellow, and subsequently appointed tutor. In 1804 he became rector of Colmworth, in Bedfordshire; and the same year he married Nancy Sadlier, eldest daughter of William Bruere, esq., formerly secretary to the government, and member of the supreme court at Calcutta. After being removed successively to Chetwynd and Kinet, in Shropshire, he accepted, in 1825, the ministry of St. Mark's church, Kennington; which last he resigned in 1830, on being appointed principal of King's college, London. In 1836 he was consecrated bishop of Chichester. His death took place at Broadstairs on the 20th instant.

"To these leading facts of the late bishop's life, we may add a slight sketch of his high and admirable character. The distinguished academical honours which he obtained in early life, and the important office of principal in King's college, London, from which he was removed to the see of Chichester, indicate no common intellectual endowments. His reading was extensive and various—he had a remarkable quickness of apprehension, and great correctness in the habits of thought and reasoning. His compositions are marked by the chastity and elegance peculiar to a classical scholar, and by a simplicity of style which seems to belong with exclusive propriety to natural goodness and singleness of heart. In the more public functions of the episcopal office, his manner had a singular ease and a persuasiveness, which none who have ever heard him can forget. He had a largeness of hand that was never straightened by a selfish carefulness, and his aims were not only given with a cheerfulness, but with a sensitiveness of tact and delicacy which true charity alone inspires. The same nice regard of the feelings of others rendered easy the most difficult functions of the episcopate. His admonitions were weighty, because they were gentle. He disarmed opposition by forbearance, and won the reluctant by the equity and fairness of his injunctions. It may be said, with the strictness of truth, that they who were brought to never so slight an intercourse with him will retain a grateful recollection of his kindly condescension; and that they who either by the necessity of their duties or by the freedom which he permitted to them, were often about him must for ever cherish an affectionate remembrance of his most endearing character.

"There was also another feature hardly less remarkable than the last—namely, a most perfect absence of self-esteem. His mind seemed proof against this littleness in all its forms. The kindness of his own heart, as it led him to form an unduly favourable estimate of others, so it produced an undue depreciation of himself. There was about him the true dignity of goodness, which put him above every kind of self-elation. It would be hard to find any one who ever possessed high mental qualities with more humility, or bore the honours of rank and station with greater meekness; so that in public he had the most natural and unconscious gravity, and in private life a fresh and playful mind. The piety which is between God and his departed servants, it becomes us rather to

imitate with a reverent silence, than to commend with ordinary praise. The living fall more fittingly within the range of our commendation; but those that are taken, God has thereby gathered into the fellowship which is to be honoured by a reverent and thankful memory; of that aspect of their character, however, which is open and visible to us, we may more readily speak, and in the character of him whose loss we deplore, there was one signal and predominant feature, a deep and earnest benevolence.

"In his own family his affections were of the fondest kind, in his friendships he was warm and steadfast; to the young, especially of his clergy, he was as a father; for all who were brought to him by want or affliction, he had the keenest and liveliest sympathy. There is, however, a better testimony to the excellence of this lamented prelate than any we can offer, we mean in the condition of the diocese which he has administered, and the universal attachment of the clergy, and the flock over which he ruled. In his whole temper of mind he was a man of peace, and above all things he yearned after the unity of the church. To this great end the unremitting labours of his episcopate were directed, and by God's blessing he was spared to see, in no small measure, the fruit of his labours. In the short space of four years he called into united action the clergy and laity of his diocese, inviting them to aid him in fulfilling his sacred mission, by multiplying the number of churches and of clergy, and by extending the means of education to the poor.

"His last public measure was to draw closer still the bonds of unity among his clergy, by restoring an organized system of mutual intercourse and co-operation, and by exhorting them to brotherly love and united action, in a pastoral letter of the most primitive and apostolic character. These institutions, together with a school for raising the qualification of parochial teachers, and a diocesan college to prepare young men for holy orders, planted by the side of his cathedral church, will stand as visible monuments of the piety and devotion of Bishop Otter. They who had the high privilege to be about him know how often and how earnestly he desired that his life might be prolonged to see these works firmly and surely established. And it would seem that his desire was granted. It only remains for us to add, that throughout the whole diocese of Chichester there is but one accordant feeling of deep and affectionate sorrow. The whole flock over which he has presided, as they have been most persuasively drawn to act together by his example, so are they now united once more in mourning together for his loss. He has bequeathed to them a pure example and a work of peace among themselves, than which no man can bequeath a richer inheritance to the church of Christ."—[The editors extract this from the October Number of the "Educational Magazine;" a work monthly increasing in excellence. They are enabled to bear full testimony to the truth of the above remarks.]

#### DOWN AND CONNOR.

Endowments for the following churches building, or about to be built, have been granted by the following munificent individuals: St. John's parish of Hillsborough, by the marquis of Downshire; Hollymount, parish of Doon, by Lady H. Forde; Muckamore, parish of Antrim, by J. Thompson, esq.; Kircubbin, parish of St. Andrew's, by R. G. Ward, esq.; Whitehouse, parish of Carnamary, by Rev. R. Bland, Messrs. McAlmiont, and Thompson; Raloo, parish of Inver, by Viscount Dungannon.—*Irish Ecclesiastical Journal*.

#### DURIAM.

The anniversary meeting of the Berwick and Bortle district committees, in aid of the Society for Prom. Christ. Knowl., and the Church Building Society, was held on Friday week, and was most respectably attended. Sir Henry Askew presided. In the course of the proceedings Lord Fred. Fitzclarence spoke nearly as follows:—"Sir Henry, I have to propose that the next meeting of this association be held at Ford, in May, 1841. With your permission I beg to take this opportunity, the first I have had since I returned from the south, of mentioning a circumstance which may be considered rather irrelevant, but which, nevertheless, I cannot allow this opportunity

to pass without mentioning. I am sure it will be received by you with feelings of deep gratitude and loyal attention. Some time ago I was entrusted to present two addresses to her Majesty from the inhabitants of these districts, and, in order to lay them at her Majesty's feet, I waited one day at Buckingham-house, where I represented the situation in which this part of the country is placed, and the desire which prevails to establish schools for the benefit of the children of the lower orders. I only mentioned this at two o'clock in the day, when it was represented to her Majesty, and when I proceeded home I found on the table a draft for 100 guineas for the benefit of the poor. I am sure all here will feel a high degree of gratitude and loyal affection to her Majesty for this act of gracious munificence and kindness."

#### GLOUCESTER AND BRISTOL.

**Hannah More Schools, St. Philip's, Bristol, Oct. 7.**—The infant school, in St. Philip's, which completes the erections known as the Hannah More schools, was opened by the bishop. The institution consists of two large schools, one a boys' and girls' daily school, and the other the infant school above mentioned, and a neat cottage for those who have charge of the buildings. The boys' and girls' schools receive 500 pupils, and the infant school can accommodate as large a number. The school-rooms, admirably adapted for the purpose, are well ventilated, and neatly fitted up. The building reflects much credit on the architect, R. S. Pope, Esq.

**Great Western Railway.**—The following memorial, which has received the sanction of the bishop, lies for signature at the diocesan school-room, Nelson-street:—

#### To the Directors of the Great Western Railway.

The memorial and remonstrance of the bishop of Gloucester and Bristol, and the undersigned clergy of the city and neighbourhood of Bristol,

Sheweth,—That in the month of last, a memorial was addressed to your board, bearing the signature of the bishop, the archdeacon, and a large body of the clergy and laity of Bristol, expressive of their anxious forebodings respecting the evils that might be expected to result, should your line of railroad be opened for travelling on the Lord's day. In that memorial, the alarming facilities which the railroad system was furnishing in other parts of the kingdom, for the desecration of the sabbath, were earnestly deplored, and the introduction of the like temptations on your line fervently deprecated. The subject was urged upon the serious attention of your board by various considerations, but especially and pre-eminently by the authority of him who hath said "Remember the sabbath-day, to keep it holy." In this view the memorialists stated their apprehension that the opening of the railroad on the Lord's day would give occasion, not only for the interchange of large masses of the population of the great towns on the line, whose respective inhabitants would be reciprocally attracted by the novelties and associations of other localities, but that the hitherto sequestered and peaceful villages would become the scene of folly and dissipation. To these considerations was added that of the palpable violation of the law of the sabbath by the servants of the railway company. At the time when the document referred to was presented to your board, the views of the memorialists were prospective, and founded on the necessary connection of cause and effect, and on the example of some remote parts of the kingdom—but your present memorialists have to deplore that the anticipated evils are no longer matters of speculation, but of bitter experience. In consequence of the recent opening of the line between Bristol and Bath, and the running of trains on the Lord's day—this city, formerly noted for its comparatively tranquil and devotional aspect on the sabbath, begins to have its streets and environs thickly frequented on that sacred day by those "who are lovers of pleasure more than lovers of God." In short, "the thing which we greatly feared is come upon us," and therefore your memorialists feel imperatively called upon to repeat the appeal already made to your board, and in their own name, as the accredited and solemnly responsible ministers of religion—in the name of thousands of their fellow-citizens whose religious feelings are deeply wounded by this gross violation of the sabbath—in the name of a numerous class of persons who,

in order that they may minister to the sinful pleasures or unhallowed gains of others, are deprived of that rest, and of those opportunities for spiritual edification, which the Lord of heaven and earth wills them to enjoy—in the name of our country, so signally owned and blessed of God, whilst honouring his sabbaths, but assuredly destined to suffer his judgments, if the sanctity of that holy day be violated—but above all, in the name of him who is Lord of the sabbath, and whose ministering servants we are—we not only memorialize, but respectfully and fervently remonstrate and protest against the making this great work of human art an instrument for dishonouring God, and demoralizing the community; and we earnestly entreat that your board will take this important subject into serious consideration, and duly weigh the solemn responsibility which will attach to those who, for the sake of any worldly advantage, initiate a system which may perpetuate the violation of divine law through successive years and by generations yet unborn; and on the other hand, the important opportunity which is presented to you of making a stand for the honour of God and the well-being of man, by closing your railroad on the Lord's day.

#### LICHFIELD.

The lord bishop of Lichfield has completed his confirmation tour throughout this populous and extensive diocese. The number of young persons who received this ancient and sacred rite of the church at his lordship's hands was as follows, viz.:—In Staffordshire, males, 4,008; females, 7,356; total, 11,364. In Derbyshire, males, 2,672; females, 4,130; total, 6,811. In Shropshire, males 2,183; females, 3,038; total, 5,221. Amounting together to—males, 8,863; females, 14,523; entire total, 23,386. The bishop was assisted by his chaplain, the rev. Henry Calthrop, fellow and tutor of Corpus Christi college, Cambridge. His lordship also, in the course of his progress, consecrated five new churches.

#### LIMERICK.

The bishop accompanied by his chaplain, the rev. R. Maunsell, and the rev. A. Deany Cateby, attended divine service at Ventry. The congregation, with the exception of 250 visitors from England, was composed of converts from the church of Rome. The service was performed, and sermon preached in Irish by rev. T. Moriarty, himself a convert, and minister of the congregation. Service was concluded by the bishop's exhorting the congregation to stand fast in the truth of the gospel, and by purity of life and conversation to manifest the sincerity of their profession. He expressed himself highly gratified with the evident reality of this important work, and particularly with the answering of the children in the Sunday school. In the evening he preached to a crowded congregation in Dingle, including more than 100 converts, inhabitants of the town.—*Limerick Chronicle*.

#### LONDON.

**Sunday Desecration on the Thames.**—At the court of aldermen, held Sept. 30, the lord mayor presented the following letter from the bishop of London:—

"Fulham, Aug. 18, 1840.

"My dear Lord,—I have the honour to transmit to your lordship a memorial, signed by the clergy of all the parishes which lie upon the river Thames, between London and Staines, praying your lordship and the court of aldermen to take into your serious consideration the evils which result from the great interruption occasioned to the due observance of the Lord's-day, and consequently to the ministerial duties of the clergy, by the present state of the navigation of the river. I beg to state, that I entirely concur with the clergy in the wish which their memorial expresses, and to recommend it to the attention of your lordship and the Court of Aldermen.—I have the honour to be, my dear lord, your lordship's most obedient, faithful servant,

"C. J. LONDON.

"The right hon. the lord mayor, &c."

"To the right hon. the lord mayor and court of aldermen and council assembled.

"We, the undersigned clergymen, whose parishes are on the banks and in the immediate vicinity of the river Thames between Staines and the metropolis, and within the jurisdiction of the city of London, impressed with the



obligation which lies upon us as ministers of the gospel to promote amongst all classes of our parishioners the due observance of the sabbath, beg earnestly to represent to your honourable court the serious interruption which we meet with in the discharge of our duty from the great increase in Sunday navigation. The men and horses employed to tow the barges up and down the river, and the persons in charge of the various locks, are kept occupied, with little intermission, from morning till night; and thus the men are deprived of rest, and precluded from attending divine worship; while at the same time the constant passage of themselves and their horses along the banks of the river has the effect of attracting the attention of other inhabitants of our several parishes from their religious duties, and of disturbing the sacred repose of the Lord's-day. Deploping the painful consequences resulting from this state of things, and feeling thankful for the important benefit which has accrued from the suppression of Sunday fishing in the river during the past year, we are encouraged to hope that your honourable court will take these distressing circumstances into your serious consideration, and devise such means to remedy the evil of which we complain as your wisdom and sense of Christian duty may suggest.

"We have the honour to be your obedient and faithful servants."

The signatures of fifty-three clergymen are appended to this memorial.

It is with extreme regret, that we are obliged to state, that a letter was ordered to be transmitted to the bishop, stating that the court had not the power to comply with the wishes of the memorialists.

*Myles Coverdale, Translator of the whole Bible into English.*—Oct. 4, being the 305th anniversary of the translation of the whole bible into English, by Myles Coverdale, his remains, which had been exhumed from the church of St. Bartholomew by the Exchange, to make room for the building of the new Sun fire-office, and transferred on the preceding evening to St. Magnus church, by London-bridge, of which he was formerly rector, were deposited at nine o'clock in the morning against the east wall of that church, a part of the old building in which he preached, and not pulled down on the rebuilding of the church after the fire of London by Sir Christopher Wren, in a vault, at the expense of the parish, to whom these precious remains had, at their solicitation, been kindly consigned by the bishop of London. The re-interment was strictly private, with the exception of the presence of the children of the ward schools and some of the parishioners, to whom a short and appropriate address on the occasion was made by the rector, the rev. Thomas Leigh, A.M.

*New church.*—A church is now being erected within the grounds belonging to the Charterhouse-school. In a few days the dead wall, facing Old-street St. Luke's, so long a nuisance to the neighbourhood, will be thrown down in order to display the church.

ST. DAVID'S.

At the consecration of the bishop of this diocese in the

chapel at Lambeth, the archbishop was assisted by the bishops of Ely, Hereford, and Lichfield. The sermon was preached by the rev. Julius Hare, on Matt. v. 14, and will be published by the desire of the archbishop. On the 9th Sept. the bishop of St. David's arrived at the deanery, where he was received by the dean, archd. Davies, and the rev. G. Harries, M.A., canons residentiary. On Thursday morning, the bishop was received at the western door of the cathedral by a large body of his clergy, when the oath of office having been administered to him by the dean, they repaired in procession to the choir, where the bishop was duly enthroned and installed by the dean.

YORK.

We hear that plans have been approved of for a district church at Clifford, in the parish of Bramham, to contain 300 persons. The building fund is at present about 1,000*l.*, collected chiefly by the rev. T. Brownrigg, of Boston, rev. E. Duncombe, of Newton Kyne, and rev. T. Radcliffe, curate of Bramham. The site is given by G. L. Fox, Esq., and an endowment of 50*l.* per annum. The dean and chapter of Christ Church, Oxford, have presented 200*l.* for a further endowment upon the opening of the church. The vicar of Bramham, in consequence of Mr. Fox's liberal gift, gives up his right of presentation.—*Leeds Intelligencer.*

#### CHURCHES CONSECRATED.

*Kildare.*—Nurney, Sept. 21.  
*Lichfield.*—Shugborough.  
*Limrick.*—Askeaton, Aug. 23.  
*Marth.*—Fintona, Aug. 2.  
*Ossory.*—Offlance, Aug. 21; Kildare, Aug. 27.  
*Ripon.*—Norton-le-Clay, Sept. 26.  
*Salisbury.*—Burton Chap.; Wincifith; Winterbourne, Clenston; St. John's, Isle of Portland; Cann St. Rumbold, Sept. 22.  
*York.*—St. Thomas, Crookes, Sheffield; St. John, Rotherham; St. John, Sheffield.

#### CHURCHES OPENED.

*Cork.*—Inchabacca, Sept. 13.  
*Darna and Connor.*—Ballymacarret.  
*Killaloe.*—Kilmaley.  
*Lichfield.*—Gunsill.  
*Sarum.*—West Stower, Oct. 8.

#### FOUNDATIONS LAID.

*Down and Connor.*—Annalong, par. Kilceel, by vic. Newry Aug. 20.  
*Lichfield.*—Golden Hill.  
*Winchester.*—Clapham, by I. Thornton, esq.; Christ Church, Anglesey, in the par. of Alverstock, by R. Cruickshank, esq., Oct. 14.  
*Worcester.*—Warton, chap., Polesworth, Warw., Sept. 23; New Church, Trinity, Coventry.  
*York.*—Grosmont, Sept. 23.

*Tributes of respect have recently been presented to the following:—*

Brookfield, par. All Saints, Southampton, plate, purse, robes.  
Dudley, W. C., par. Wharton, instand, purse, robes.  
Dudley, W. M., par. St. James, Poole, purse.  
Hutchins, J. T., par. St. Anne and Agnes, and St. John Zachary, Abbergate, plate and purse, 200*l.*  
Mackey, W., par. Sunderland, books.  
St. Leger, A., cong. Mamehead, Devon, silver salver.  
Spencer, L., cong. St. George, Eghaston, Birmingham, a bible.

## SCOTTISH EPISCOPAL CHURCH.

### ABERDEEN.

The annual synod of the clergy of the diocese met in St. Andrew's chapel, on Wednesday, the 19th current. Morning prayer was said by the rev. Mr. Pressley; Fraserburgh; the sermon was preached by the rev. Mr. Grieve, Kilon; and thereafter the dean and clergy were addressed by the right rev. the bishop. The bishop, in his charge, alluded to the happy and quiet condition of the episcopal church, and made particular reference to the bill recently introduced into parliament by the archbishop of Canterbury, which has now received the royal assent, by which the unity of principle between this church and the united church of England and Ireland is still more completely manifested.—*Aberdeen Paper.*

### EDINBURGH.

*St. John's, Princes-street.*—The burial-ground connected with this chapel was consecrated on the 24th September, by bishop Russell, the primus being prevented by increasing infirmity from performing the duty in person.

The mode in which this burial ground is laid, and the manner in which it is kept, reflects the highest credit on those who superintend it, and is well worthy the imitation of those who have the charge of the other burial grounds in the city.

*Dunfermline.*—On Sunday September 27, the large hall in Inglis-street was opened as a temporary place of worship for members of the Scottish Episcopal Church. The hall is comfortably and tastefully fitted up, and the whole of the pews are fully let. By the arrangements, however, of the managers, a number of strangers were accommodated, and, to prevent confusion, were admitted by tickets. The morning service was conducted by the rev. Mr. Marindin, rector of Buxton, West Dorsetshire, who, considering the peculiar circumstances of the congregation, composed chiefly of new adherents to the episcopal church, addressed them upon the nature and spirit of the liturgy, and adverted, in a spirit of most Christian charity, to the lawfulness, the antiquity, and the superio-



rity of a fixed form of prayer. The evening service was conducted by the rev. Mr. Stewart, Yorkshire. The collection was liberal on both occasions, and Mr. Davidson, organist, from Leith, kindly gave his services in directing the harmony.—*Edinburgh Advertiser*.

**Episcopal College.**—We are informed by an esteemed correspondent, that it is proposed to found a college for the instruction of young men intended for the ministry in the Scottish episcopal church. Such an institution, we conceive, would be attended with great benefit; at the same time it may not be unseasonable to remark, that for the support of episcopacy in Scotland there are ten well-endowed exhibitions at Balliol college, Oxford, of the value

of about one hundred and thirty pounds each, founded by John Snell, esq., and tenable for ten years; together with four of 20*l.* yearly in the same college, founded by Dr. Warner, bishop of Rochester, for seven years, and generally held by Mr. Snell's exhibitors. The patronage to the exhibitions of Mr. Snell, is vested in the principal professors of the university of Glasgow; and it is, says our correspondent, an astounding fact, that there is not, at the present moment, to the best of his knowledge and belief, one of the exhibitors of Mr. Snell or bishop Warner, officiating as a minister of the episcopal church of Scotland.

## COLONIAL CHURCH.

### CALCUTTA.

We have just received the following from a correspondent:—

**The Mission at Kishnaghur.**—Many of the friends of Christianity may, perhaps, have heard of the blessings which God has been pleased to bestow upon the ministry of the gospel in the district of Kishnaghur Nudda, but, as the report which was given of it in February last, by the venerable archdeacon Dealtry, may not have reached all, a short outline of the mission is herewith afforded. The mission was begun in 1832. Schools were established at Kishnaghur and Nudda (the head quarters of Brahminism) and the sacred scriptures introduced and read in these schools. In the beginning of the year, 1835, public preaching, in the streets of the town of Kishnaghur and its villages, was commenced, on Mr. Deerr's return from Europe, with the assistance of three well qualified native young men, and continued for about two years. The people were roused by the word, which was evident from the violent opposition at first made; and Kishnaghur being the station where the courts are held, and the people from all parts of the zillah having come to town on business, at one time or another, had ample opportunities of hearing the gospel themselves, and carrying the news home to their respective villages. In the same year, 1835, a new door of usefulness was opened to Mr. Deerr, by his becoming acquainted with a sect called "Kurtu Bhojals," "The worshippers of the Creator," whose chief principle is, that by devotion, God will give them eyes, and then they will obtain a sight of him, and through that sight, salvation. To these people was preached the great mystery of godliness, "God manifest in the flesh." They became gradually attentive, but took a whole year for consideration. In 1836, about 30 persons of the "Kurtu Bhojals" were admitted into the church by baptism, and divine worship regularly performed amongst them, and numerous villages were also visited, and the number of enquirers of this class of people amounted to 500, but though they seemed favourably disposed, they were not yet decided. In 1837, Christian worship had been begun in ten surrounding villages, amongst those who professed themselves candidates for baptism, and the enquirers who promised fair were very numerous. They extended already as far as above 50 miles north east. However, no report whatever was made; the residents only of the station knew of it—one of whom, Mr. Nisbet, erected at his own expense, a chapel in Solo, where the rev. Mr. Alexander now resides. Besides two other chapels had been erected in other places, one the year previous, the other the same year. In places where there was no chapel, the missionary performed worship under trees or in private dwellings. In 1838 the country was laid waste by a visitation from heaven, by an inundation of the Jellinghee, and all the crops, just ready for the sickle, were destroyed. This chastising and awakening hand of God had no doubt its desired effect, in rousing the dormant spirit of many, and, on the other hand, there was ample opportunity for Christian sympathy to show her sweet and cheering character. Little, indeed, it was that the residents could afford to give to such great numbers, and they only had been informed of the circumstance. The missionary thought it best to go on quietly, in order not to attract the notice of enemies, or to excite high expectation in the minds of Christian friends; therefore, neither the number of the converts, nor their sufferings

were made known, till in December, 1838, he sent down a catechist to the bishop of Calcutta, to inform him of the state of things. In January, 1839, a kind visitor, Mr. T. Smyth, of Calcutta, came, as it were, accidentally, and saw the congregations, and was struck with the deep poverty, and still deeper piety, as he expressed it, of the new converts. In February, 1839, the bishop, not being able to visit the mission at the time, requested the archdeacon, Mr. Dealtry, to go up to Kishnaghur. He, in company with three more clergymen, like Barnabas of old, rejoiced when he saw the grace of God. A report was then, for the first time, given to the public, which appeared in the April number of the *Christian Intelligencer*. The state of the mission now differs from that made known in February, in three respects. Then the number of converts was 3,000, now they are about 4,000; then the number of villages was 55, now they are 72; then they were in distress, now they are repaying the money lent them. Their increase in number, in the days of prosperity, was equal to that in the days of suffering. Another cause of rejoicing is the formation of an auxiliary society at Kishnaghur, in connection with the Church Missionary Corresponding Committee of Calcutta. This society will ease the hands of missionaries from temporal affairs; such as buildings, &c., &c. They will collect subscriptions and donations, and engage to see the same applied according to the wish of the donors. The mission, in its present condition, being as to spiritual things a garden which God has blessed, wants, for that very reason, the necessary care of labourers. Numerous chapels, schools, dwellings for teachers, &c., are also indispensable, and, as the funds of the committee of Calcutta, are in such a reduced state, that they cannot afford any material aid, the Kishnaghur committee of this station have come to the resolution of sending a circular to the friends of Christianity in different stations, to assist them in these respects for the furtherance of the gospel. The committee have been further encouraged to take this step by a letter from the army of the Indus, dated Candahar, containing a list of subscribers from the officers of that army, to the amount of 680 *rs.* The committee trust, therefore, that their appeal to other friends will not be in vain. Subscriptions and donations will be received by C. Steer, esq., secretary, and Dr. Fuller, treasurer to the Kishnaghur society, and by the secretary and members of the corresponding committee of the Calcutta Church Missionary Society.

Note by the right rev. the lord bishop of Calcutta.—"The bishop of Calcutta is happy to attest the entire truth of the above account, as far as he knows and believes."

Note by the local committee.—"The above report having been drawn up by the rev. Mr. Deerr, and its accuracy attested by the lord bishop after a personal visit to some of the villages, the Kishnaghur committee have much pleasure in circulating the same, in the hope of obtaining subscriptions from the Christian public, in furtherance of the objects contemplated in the report.—C. STEER, Secretary to the Kishnaghur Church Missionary Association.

TORONTO.

**Cornwall.**—On Sunday, Aug. 2, the bishop of Toronto, being now on his first tour of visits to the different churches and congregations of his diocese, administered the rite of confirmation to thirty-two persons, in Trinity church, in this place, and afterwards addressed the candidates in a

most impressive and feeling manner. His lordship also delivered most excellent discourses to large audiences, both at morning and evening services. After morning service a feeling and dutiful address was presented to the bishop, a copy of which we give below, with the answer thereto. The pathetic allusion to the flight of time, and the changes which it brings with it, contained in both these documents, cannot fail to touch the heart of the most callous and indifferent, even of those who were not immediately concerned in the services of the day:—To the lord bishop of Toronto—"We, the undersigned, ministers, church-wardens, vestry, and members of the church of England, with other inhabitants of the town of Cornwall, beg leave to offer to your lordship our sincere congratulations on your elevation to the episcopate, and to express our confident hope and expectation that, by the divine blessing on your lordship's exertions, the temporal and spiritual interests of the church in this province, together with the interests of religion in general, will prosper under your pastoral care and superintendence. We are fully aware that sentiments of no ordinary nature must be awakened in your lordship's mind on this your first diocesan visit to this place. Here you first commenced your ministerial labours. In this church, where you have now been exercising the office of a bishop, you first discharged the duties of deacon and priest, and several persons were this day present in the church who then sat under your ministry, and received at your lordship's hands the sacraments of baptism and the supper of our blessed Lord; whilst others, who partook of the same advantages, have passed into eternity. On the present interesting occasion, your lordship will doubtless look back with much pleasure to the long period when you had charge of the district school in this town; the recollection of which must be pleasing to you, who have been, under divine Providence, the honoured instrument of imparting instruction in the higher branches of education to so many pupils, who have done so much credit to your exertions in their behalf: and a great number of whom have shown, by their eminent success in after life, the judicious care and pains bestowed by your lordship, in improving their talents, and in preparing them for their different learned professions, thus enabling them to distinguish themselves in the important and responsible situations which they have been called upon to fill in the services of their country. We feel assured, therefore, that the recollections of by-gone days will always ensure to Cornwall an especial place in your lordship's regards, and while we most earnestly implore the divine blessing on your labours, we cherish the hope that we shall be remembered by your lordship, in your prayers to the throne of mercy."

Answer.

To the reverend the ministers, church-wardens, vestry, and members of Trinity church, with other inhabitants of the town of Cornwall.

My dear brethren and friends,—Your affectionate congratulations on my elevation to the episcopal office, are grateful to my heart, and anxiously do I cherish the hope that you so kindly express, that my exertions may, by the divine blessing, be made to promote the temporal and spiritual interests of our beloved church, in this rising province. More than half the period usually allotted to the life of man, has passed away, since I was appointed missionary of this portion of this Lord's vineyard; and nine laborious but very happy years did I spend among you, and, when called by divine Providence to a more extensive field of exertion, we parted with sorrow and regret. It is now twenty-eight years since the separation took place, but it is still as green on the tablet of memory as at the hour of departure, and attended with many pleasing as well as melancholy associations. This church I assisted to build—in this desk and pulpit, and at this altar I ministered to your spiritual wants. Some of my ancient friends are still before me, and many of my children in the Lord, whose faces I first beheld at the baptismal font, now promising members of the congregation, with olive branches around them, are seeking my remembrance—and to these many sincere worshippers of the one Saviour have been added by my worthy successors. And they surely form a delightful spectacle, for which I ought to be thankful, and yet, even at such a

moment of enjoyment, melancholy reflections will come forward—for such is the lot of man. I look around, and see many seats now vacant or occupied by strangers, which were once filled with those who smiled on my early days, and amidst my cares and troubles never failed to extend the friendly hand, and offer the fatherly counsel, and to greet me with the kind word and the look of encouragement and approbation. They have departed to join, it is hoped, the church triumphant, accompanied by the song of sorrow and gratitude, with which the church militant takes leave of believers. "Blessed are the dead which die in the Lord." Your allusion to the share I have taken in the education of the youth of this beautiful village, or rather, of the province, is to me peculiarly pleasing. And much reason have I to be grateful to God for blessing so abundantly my labours, and for making me his humble instrument in disseminating his good seed, and which, falling on a kindly soil, has produced so much benefit to this colony. Although no person can be more sensible of his many infirmities and deficiencies than I am, yet I am greatly strengthened and encouraged, by the warm reception which you have given me, and which is accompanied with so many endearing and delightful recollections. While, therefore, I entreat the continuance of your prayers for the blessing of God on my future labours, I shall not cease to pray that you may ever rest under God's gracious mercy and protection, and that his grace may descend upon you like the dew of heaven.—

Cornwall, 2nd August, 1840.

JOHN TORONTO.

#### NOVA SCOTIA.

The bishop held an ordination at St. Paul's church, Halifax, on the 9th of August, when Mr. W. Scovil, A.M. of King's College, Fredericton, Mr. T. N. Dewolf, late of the theological seminary, New York, and Mr. Jamieson, of the theological institution of Belfast, were admitted deacons. The sermon was preached by the bishop, from Matt. xxviii. 20. Mr. Jamieson was immediately dispatched to labour on the Eastern shore, where the rev. J. Stevenson has so long, and so laboriously ministered to the scattered and destitute members of the church. Mr. Dewolf is appointed to assist the rev. Mr. Parker, at Dartmouth, where, we believe, there are five churches. Mr. Scovil's destination is not fixed, he was to preach at Digby on Sunday last. The bishop consecrated the new churches at Three-fathom Harbour and Porter's Lake on Sunday last; and intended to leave so as to be at Cornwallis and Horton, on Sunday, the 23rd, Digby, Sunday, 30th, and Fredericton, N.B. Sunday, 6th Sept. Mr. W. K. Porter, from Sydney, C.B., was ordained deacon at Three-fathom Harbour, having arrived too late for the ordination at St. Paul's. A Visitation of the clergy of that province will shortly be held at Fredericton, and, after the bishop's return, the clergy of Nova Scotia will be called together at Halifax, it having been found inexpedient to do so at an earlier period. Besides the ordinations above mentioned, we hear that others may shortly be expected. May yet more be continually added to our little band—"workmen that need not to be ashamed"—labourers indeed; men "full of faith and the Holy Ghost"—to build up the waste places of our Zion, and gather in the harvest that is whitening our spiritual fields. Some fine parishes are vacant—among the number Cornwallis and Horton—the very garden of our country, as regards natural advantages, and otherwise inviting to the zealous minister of Christ. We had the pleasure of meeting full congregations in both churches, on Sunday, the 9th. During the long privation they have been occasionally supplied by rev. Messrs. Grantmann, Stevenson, and Owen. We have also to announce the arrival, at Lunenburg, of Mr. A. W. B. Weinbeer, of Berlin, in Prussia, and educated at the missionary institution there, who has been appointed by the bishop as catechist at Lunenburg, during his preparation for holy orders. He has brought with him from the society a supply of the common prayer-book, in German. It is confidently expected that a bishop will soon be appointed for New Brunswick.—*From the Colonial Churchman, Lunenburg, Thursday, Aug. 20, 1840.*

## Miscellaneous.

**Marriages.**—The second annual report of the register-general has just been published, from which it appears that during the past year the number of marriages solemnized according to the rites of the established church was 114,632; viz., 10 by special licence, 14,000 by licence, 70,328 by banns, 908 by superintendent-registrar's certificate, and 22,657 by unspecified forms. The number performed otherwise than by the rites of the established church, was 6,451; viz., 4,654 in registered places of worship, 1,564 in superintendent-registrar's offices, 78 between quakers, and 160 between Jews.

## CATHEDRAL CHAPTERS.

On the 11th of August her Majesty gave her royal assent to the ecclesiastical duties and revenues bill:—

**Future style of chapters to be uniform.**—The members of chapter in every cathedral and collegiate church are henceforth to be styled dean and canons. § i.

**The Universities.**—The cathedral of Oxford is not affected, except by annexing a canonry to the Lady Margaret's professorship of divinity, who hitherto held a stall in the cathedral of Worcester, and two others to two new professorships to be founded by the queen, § v. vi. vii.; one of biblical criticism and one of ecclesiastical history. The two canonries in the cathedral of Ely, which shall be secondly and thirdly vacant, will be filled by professors at Cambridge.

**Offices in other cathedrals not affected.**—In the chapters of Canterbury, Durham, Ely, and Westminster, six canonries; Winchester and Exeter, five; of St. David's and Llandaff, two; and in all the rest four, are left untouched, § ii., a new canonry being founded in each of those of London and Lincoln, § xvii. Besides these, nine are retained which had been previously annexed to various archdeaconries, parishes, and headships of colleges, § xv.

**Suspension of the functions of certain canonries.**—The remainder of the canonries of each chapter are to be suspended (i. e. no new appointments made when vacancies occur): viz., seven at Winchester, § x.; six at Canterbury, § iv., and six at Durham, Worcester, and Westminster respectively, § viii.; three at Exeter, § xi.; two at Bristol, Chester, Ely, Gloucester, Lichfield, Norwich, Peterborough, Ripon, Rochester, Salisbury, and Wells, respectively, § xiii.; one at Hereford, § xiv.; and all but two at St. David's and Llandaff, § xix.

**Provision for removing the suspension from and re-establishing any or all of these canonries.**—The suspension may be removed by the commissioners; first, by the annexation of one archdeaconry to a canonry in any diocese in which all but four are suspended; and second, on the re-endowment of the canonries: (1st) by the chapters out of their own corporate revenues: (2nd) by any other persons with any private funds in money, lands, or tithes; (3rd) by the annexation of suitable benefices or other preferment by bishops, chapters, or private patrons, according to plans to be proposed by the chapters, § xx.

**Minor canonries.**—The commissioners are to regulate the numbers of minor canonries so that in no cathedral they shall be more than six or less than two, § xiv.

**Non-residentary prebends, and other cathedral offices and dignities.**—The whole of these remain unimpaired in their numbers and in possession of all their former rights and privileges, excepting that of the patronage of livings, and having claim on the revenues, § li.—In those cathedrals in which there are not already any such non-residentary prebends or other dignities or offices, there shall be founded "Honorary canonries" to the number of twenty-four in each cathedral, § xxiii.

**Collegiate churches not cathedrals.**—Manchester, be-

ing about to be erected into a bishopric on the union of Bangor and St. Asaph, is treated as a cathedral; as is the Queen's free chapel of Windsor, in which eight canonries are suspended. § ix. One canonry in Southwell church is annexed to the archdeaconry of Nottingham, the rest are suspended. § xviii. The deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon, are suppressed. § xxi. The prebends and other offices in these collegiate churches are all preserved, as in the cathedrals, *without their revenues.* § li.

**Patronage.**—All deans to be appointed by the Queen. § xxv. All canons (except three of St. Paul's remaining to the Queen) by the several bishops. § xxv. All minor canonries by the several chapters. § xlv. All deans, archdeacons, and canons, must be priests of at least six years' standing, except where the canonry is annexed to a university office. Chapters retain their corporate patronage of livings, but with some restrictions in the choice of those they nominate, § xlv. The patronage held by the members of chapters, or by non-residentaries in right of separate estates, transferred to the several bishops, § xli.

**Revenues.**—The chapters retain their corporate revenues: but paying over the shares of the suspended canonries to the commissioners except at Chester, Lichfield, and Ripon, § xlix. The separate states of the prebends of Burgham, Bursalis, Exceit, and Wyndham, in the cathedral church of Chichester, and of all prebends or other dignities permanently annexed to bishoprics, archdeaconries, professorships, &c., remain untouched. § li. The estates of the five prebends of Chulmleigh, in the county of Devon, are annexed to the rectory of that parish. § lxi. Certain other revenues (corporate and separate) of chapters and of non-residentaries are to be annexed to archdeaconries, parishes, colleges, and chapters whose corporate funds are insufficient. § xxxvi. xxxvii. xxxviii. xxxix. xl. liii. lix. lxviii. lxix. and all other separate estates (not thus excepted) are to be vested in the commissioners. The chapters of Durham, St. Paul's, Westminster, and Manchester, are to pay to the commissioners such portion of their corporate revenues as shall leave to the dean of Durham 3,000*l.*, and to the other three deans 2,000*l.* a year each; and to each canon in each of these four churches 1,000*l.* a year. § lxxi. Out of the common fund accruing to the commissioners, they shall (where necessary) augment the incomes of deans to 1,000*l.*, and of canons to 500*l.* each, in every cathedral church in England, and of the deans to 700*l.*, and the canons to 350*l.* in those of St. David's and Llandaff. § lxxvi. And the remainder of the fund shall be appropriated to making additional provision for the cure of souls in parishes where such assistance is needed. The real property is to be actually conveyed and assigned for this purpose; and, if it be tithe, consideration is first to be had to the spiritual wants of the place whence it accrues. § lxxvii.

**Chapters of St. Asaph and Bangor.**—Changes in these chapters left for future enactment. The bishops meanwhile allowed to appoint to the vacant non-residentary prebends, which are to confer no title to revenues. lx.

**Commissioners.**—The commission, by whom this act is to be carried into effect, to consist of the previous ecclesiastical commission with the addition of all the bishops of England and Wales, the deans of Canterbury, St. Paul's, and Westminster, six judges, and six laymen, four to be appointed by the Queen, and two by the archbishop of Canterbury. § lxxviii. The act also contains provisions for suppressing sinecure rectories or annexing them to cures of souls; and for making consolidations or divisions of benefices. § lxxviii. lv. lxxii.

## TO OUR READERS.

In our next part will be given Views and Description of the Cathedral Church of Lincoln.

# REGISTER

OF

## Ecclesiastical Intelligence.

DECEMBER, 1840.

### Ordinations.

*Ordained by BP. OF LLANDAFF, at Llandaff Cathedral, Oct. 4.*

#### PRIESTS.

*Of Oxford.*—W. Bruce, B.A., Oriel; Iltyd Nicholl, M.A., M. Steel, B.A., Jesus; T. K. Thomas, M.A., St. John's; D. P. Thomas, B.A., E. T. Williams, B.A., Exeter.

*Of St. David's.*—R. H. James; J. Morgan.

#### DEACONS.

*Of Cambridge.*—J. Jones, B.A., Trin.

*Of St. David's.*—T. James; J. R. Jones.

*By BP. OF EXETER, at Exeter Cathedral, Oct. 11.*

#### PRIESTS.

*Of Oxford.*—M. Anstie, B.A., Exeter; G. Russell, B.A., Worc.; H. Gough, M.A., R. Lawrie, B.A., Queen's; T. C. Powell, B.A., Brasen.; F. P. Seymour, B.A., Ball.; R. H. Whiteway, B.A., Worc.; J. Wilkinsou, B.A., Mert.

*Of Cambridge.*—J. Curtis, B.A., St. John's; G. Heathcote, B.A., Trin.; W. Laing, B.A., St. John's; H. Stambury, S.C.L., Trin. H.; G. Thomson, B.A., H. K. Venn, B.A., St. Pet.

*Of Dublin.*—W. Baxter, B.A.

#### DEACONS.

*Of Oxford.*—R. P. Burton, B.A., Pemb.; J. Carthew, B.A., R. H. Chichester, B.A., T. Coldridge, B.A., Exeter; G. Coryton, B.A., Oriel; J. Glencross, B.A., Ball.; L. M. Peter, B.A., Exeter.

*Of Cambridge.*—T. Drake, B.A., A. J. Hamner, B.A., St. John's; C. A. Hockin, B.A., Trin.; J. Symonds, B.A., Clare; W. Wall, M.A., Jes.

*By BP. OF ST. DAVID'S, Chapel St. David's Col., Oct. 18.*

#### PRIESTS.

*Of Oxford.*—W. L. Collins, B.A. Jesus; E. K. Field, St. Edmund H.; E. Jones, Jesus.

*Of Cambridge.*—E. H. A. Gwynne, B.A. St. John's; C. J. Hilton, M.A., Jesus.

*Of Dublin.*—T. Evans.

*Of St. David's.*—T. Evans; H. Felix; J. G. Jones; J. D. Morgan; D. Morgan.

#### DEACONS.

*Of Cambridge.*—E. Andrews, B.A. Trin.

*Of St. David's.*—W. C. Bowen; D. Davies; D. Edwards.

*By BP. OF KILDARE, in the parish church of Lachagh.*

#### PRIESTS.

*Of Dublin.*—J. Berkley, B.A.

#### DEACON.

*Of Dublin.*—S. Kenney, B.A.

*By BP. OF TUAM, Tuam Cath, Oct. 4.*

#### PRIESTS.

*Of Cambridge.*—R. W. Maxwell, B.A., Trin.  
*Of Dublin.*—B. J. Clark, B.A.; M. G. Croker, M.A.; R. Oldham, B.A.

### Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Alford, C. R.	Rugby (D.C.), Warw. ....		Trustees ....		Huddart, J. P.	Clontarf (R.), Dublin .....			
Bartholomew, C. C.	Lympstone (R.), Devon .....	1060	{ Mr. and Mrs. Porter.... }	*207	Jameson, T. ...	Ballinaclash (P.C.), Wicklow ..		W.S. Guinness	
Beddingfield, R. K.	Sunninghill-dale (P.C.), Berks. ....		Bp. of Oxford		Kemp, G. ....	St. Allen (V.), Cornwall .....	637	Bp. of Exeter.	*174
Brewster, W.	Rochdale (N. Ch.), Derry Hill (P. C.), Christ Church, Wilts .....				Kirkpatrick, G.	Craigs (R.), Ireland.			
Browne, S. ....	St. Matthews (P. C.), Birmingham .....		Trustees ....		Labatt, E. ....	Menagh (R.) Donegal .....		{ Bp. Derry & Raphoe .. }	
Bull, G. S. ....	Hartwell (P. C.), Northamp. ....	531	{ W. Castleman, Esq. }	70	Lavers, C. ....	Ballinderry (V.), Antrim .....			
Butcher, E. R.	Stratford, (P. C.), Wilts .....	374	{ D. & C. Sarum .....	80	Maginn, O. ....	Castletownroche (R.), Cork .....		Bp. of Cork.	
Caswall, E. ....	St. George, Sowerby (P. C.) .....				Marshall, W. K.	Kemberton (R.), c. Sutton Maddock, Salop .....	282	{ W. H. Slaney, Esq. }	*529
Carrick, G. M.	Trinity (Ch), Whitehaven, Cumb. ....		{ Earl of Lonsdale .....	250	McAll, E. ....	Brightstone (R.), I. of Wight .....	641	{ Bp. of Winchester .. }	*516
Dalton, T. ....	Hatch Beauchamp (R.) .....	325	Own Petition	*107	McGregor, J. ...	Mellor (P. C.) Lanc. ....	2586	{ Vic. of Blackburn .. }	34
Dymock, T. F.	Compynne (R.), Devon .....	131	{ Mrs. M. Edwards .. }	127	Mende, E. ....	Malvern Wells ....		{ Rev. P. E. Boisser .. }	
Edwards, Z. J.	Oldbury (R.C.), Dids-marton, Glouce. ....	414	Duke of Beaufort ..	250	Naylor, F. W.	Upton (V.), Notts..	533	{ Chap. Southwell .. }	91
Everard, E. J.	Winterslow (R.), Notts. ....	749	—Fryer, Esq.	*784	Nevin, J. ....	Portiglenone (P.C.), Antrim .....			
Fryer, H. E. ...	Gonaldston, (V.), Notts. ....	107	{ Southwell chap. .... }	*327	Potter, L. ....	Ballinadore, Sligo			
Footit, J. ....	St. Peter's Ch., Halliwell, Lanc.		Trustees ....		Russell, G. ....	Durnford (V.), Wills	481	{ Rev. A. Howman, as Prob. of Sarum.... }	131
Gibbs, W. C. ...	Spernal (R.), Warw.	95		*154	Russell, J. F. ...	St. James (P. C.), Enfield, Middlx.		{ Vicar of Enfield .. }	45
Goodenough, J. J., D.D.	Landewednack (R.), Ruan Major, (R.), Devon ....	406	{ P. V. Robinson .. }	*253	Thackeray, G.	Hemlingby (R.), Linc. ....	367	{ King's Coll. Camb .....	365
Griffith, E. ....	Radintone (R.), Kildare .....	102		191	Tyrrell, W. ..	Ahoghill (R.), Antrim .....			
Handcock, W.	Swift's Alley (P.C.), Dublin .....				Walker, W. H.	St. Botolph's (V.), Cambridge .....	759	{ Queen's Coll. Camb .....	87
Hare, G. ....	Little Stambidge (R.), Essex .....	105	{ Lord Chancellor .. }	177	Whitaker, G.	Oakington (V.), Cambridge, c. Westwick .....	532	{ Queen's Coll. Camb .....	*199
Hewlett, J. ...	Carberry (R.), Kildare .....		{ Lord Harberton .....		White, J. ....	St. Stephens (V.), Canterbury .....		{ Archb. of Canterbury }	
Hewson, F. ....	St. James Sutton (P.C.), Lanc. ....				Wilson, E. ....	St. John's Buglawton (P. C.) .....			
Hinson, W. ...	Darlston (R.), Staff. ....	6697	{ Mr. Simeon's Trustees.. }	*266	Woodroff, T. ...	Wislou (V.), Hunts.	404		254
Hujill, J. ....					Wyndham, J.	Sutton Manderville (R.), Wills .....	256	{ W. Wyndham, Esq. }	310

Allen, T. L., chap. Hereford gaol.  
Armstrong, —, priest vic. Exeter cath.  
Atkins, J., chap. Windsor union.  
Curn, T., chap. duke of Marlborough.  
Field, E., official inspector of schools, (pat. the privy council).  
Hale, archd., canon residentiary of St. Paul's, (pat. bp. of London).

Hugall, W. H., chap. to lord Beaumont.  
Irwin A., reader, cath. Armagh.  
Irvin, G. D., chap. Bristol bridewell.  
Litton, E. A., chap. Oxford workhouse.  
Marshall, J., chap. H.M.S. Victory.  
Reay, C. L., chap. lord Keane.  
Stephens, C. R., subdean of Exeter.

Snow, M. N., chap. H.M.S. Calcutta.  
Theed, J. H., chap. H.M.S. Howe.  
Thomas, W. B., exam. chap. bp. of St. David's.  
Twisleton, F. B., canon residentiary of Hereford.

## Clergymen Deceased.

Right hon. and most rev. N. Alexander, D.D., lord bp. of Meath.  
Very rev. H. R. Dawson, D.D., dean of St. Patrick's, Dublin.

Ainger, W., D.D., princ. cler. College St. Bees', preb. of Chester, rec. Northenden, Chesh. (pat. D. and C. Chester), p. c. St. Bees' (pat. Earl of Lonsdale), 52.  
Barnard, E., rec. Alverstoke, Hants, (pat. bp. of Winchester), and preb. of Hereford, 77.  
Finch, hon., D., preb. of Gloucester, rec. Harpenden, Oxford, (pat. All Souls' coll.), rec. Cwm, Flintshire, (pat. bp. St. Asaph), 83.  
Hammond, H., at Windlesham, 77.

Harrison, T., rec. Cornoy and inc. Holy Trinity, Whitehaven, (pat. Earl of Lonsdale).  
Harvey, W. H.  
Heyrick, S., rec. Brampton, by Dingley, Northamp. (pat. Earl Spencer), 76.  
Hobson, W., p. c. Welsh Hampton, Salop, 73.  
Magian, J., rec. Castletownroche, Cork.  
Palmer, C. C., rec. Castle Carberry, Kildare.  
Penny, J., rec. Sandy Point and chap. of Garrison, St. Christophers.

Smith, E., rec. Tollerton and vic. Egman-ton, Notts.  
Smith, R., at Marks Tey near Colchester. 33.  
Thompson, W. T., 30.  
Turner, J. F., vic. Kidderminster, (pat. lord Foley), rec. St. Mary Major, Exeter (pat. D. and C. Exeter), 31.  
Vivian, W. H., at Hans Place, London. 85.  
Ward, A., vic. Easington, Yorks. (pat. lord chanc.)  
Wilkinson, J., rec. Mevagh, Donegal, pat. bp. of Raphoe.

## University Intelligence.

### CAMBRIDGE.

Oct. 21.—Caput for the ensuing year:—

*Divinity*.—Rev. W. Hodgson, D.D., St. Peter's.  
*Law*.—Joshua King, Esq., LL.D., Queens'.  
*Physic*.—George Edward Paget, esq., M.D., Caius.  
*Sen. Non Regent*.—Rev. J. Shaw, M.A., Christ's.  
*Sen. Regent*.—Rev. J. Henry Howlett, M.A., St. John's.

The following is a summary of the number of freshmen admitted at the various colleges in this university, at the October term of the present year:—

St. Peter's .....	18	Jesus .....	10
Clare Hall .....	13	Christ's .....	16
Pembroke .....	11	St. John's .....	106
Caius .....	31	Magdalene .....	5
Trinity Hall .....	7	Trinity .....	127
Corpus Christi .....	31	Emmanuel .....	15
King's .....	9	Sidney .....	14
Queens' .....	23	Downing .....	0
Catherine Hall .....	16		
		Total .....	444

Nov. 2.—At congregation the following graces passed the senate:—  
That *pro hac vice* the election into the vacant office of high steward be *more dignum*.

To appoint Mr. Joseph Thackeray, of King's college, and Mr. Rangeley, of Queens' college, pro-rectors.

To appoint Mr. Thurtell, of Caius college, and Mr. Stevenson, of Corpus Christi college, moderators, and also deputy proctors, in the absence of Mr. Maturin, and Mr. Dalton.

Whereas by a grace of the 2nd of June, 1838, the examination of the questionists who are candidates for mathematical honours, begins on the Monday preceding the first Monday in the Lent term: That in January next the said examination do begin on the Wednesday week preceding the first Monday in the Lent term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

N.B.—The only alterations proposed by this grace are, the changing the time of the beginning of the examination, and the making only one break instead of two in the course of it. The objects in view are, to afford more time for the examination of the papers, and to allow of the examination being conducted in the senate house.

Nov. 4.—The rev. John Graham, D.D., master of Christ's college, elected vice-chancellor for the ensuing year.

*The Seatonian Prize*.—The prize for the best English poem, by a master of arts, of this university, was adjudged on Monday last, to the rev. T. E. Hankinson, M.A., of Corpus Christi college. Subject, "The Ministry of Angels." Mr. H. obtained the same prize in the years 1831, 1832, 1833, 1834, 1835, and 1838.

Nov. 13.—Election of High Steward.

For Lord Lyndhurst.....974

For Lord Lyttelton.... 468

The following is (as far as we have been able to ascertain) a list of the votes of members of the senate, arranged as to their respective colleges:—

	Lyndhurst.	Lyttelton.
Trinity .....	224	241
St. John's .....	243	64
Caius .....	62	14
Queens' .....	52	8
Emmanuel .....	50	9
St. Peter's .....	50	12
Christ's .....	47	15
Clare Hall .....	45	9
Catharine Hall .....	42	2
Jesus .....	41	7
Corpus Christi .....	31	26
Trinity Hall .....	29	3
Pembroke .....	17	11
Sidney .....	16	8
King's .....	15	24
Magdalen .....	12	23
Downing .....	3	9

### OXFORD.

*Dyke Scholarships*.—We direct the attention of members of the University and others, inhabitants of the county of Somerset, to an advertisement for the election of a scholar at St. Mary Hall, on the foundation of Dr. Dyke. These scholarships, which were long of inconsiderable value, have been for some time in abeyance, but have at length been re-established by the exertions of the present Principal of St. Mary Hall and Sir Thomas Dyke Acland, Bart. The endowment is derived from a grant by deed of a moiety of the great tithes of the parsonages of King's Brompton and Winsford, in the county

of Somerset. The number of scholars was originally four, but the accumulation of the funds in the hands of trustees has enabled them to increase that number to six. In default of scholars otherwise properly qualified, the scholarships will be open to general competition.—*Oxford Herald*.

Nov.—Rev. D. Williams, D.C.L., elected warden.

*All-Souls*.—Hon. A. F. O. Liddell, and M. W. Acland, of Ch. Ch., elected fell., Nov. 3.

### DURHAM.

#### MICHAELMAS TERM, 1840.

##### First and Second Year Examination of Students in Arts.

###### EXAMINERS.

The rev. H. Jenkins, M.A., professor of Greek.  
The rev. C. T. Whitley, M.A., junior proctor.  
John Thomas, B.C.L.

###### CLASS PAPER.

Class 1.—Robson, Wood.  
Class 2.—Carr, Robertson.  
Class 3.—Forster, Haslam, Hornby, Sullivan.  
Class 4.—Belcombe, Borton, Brown, Hill, James; Hill, John; Hill, Thomas; Sweeting, Wyvil.  
Class 5.—Buckle, Fenwick, Hudson.  
Class 6.—Oxley.

##### First and Second Year Examination of Students in Civil Engineering and Mining.

###### EXAMINERS.

The rev. Temple Chevallier, B.D., professor of mathematics.  
J. F. W. Johnson, M.A., F.R.S., lecturer in chemistry.  
Wm. Lloyd Wharton, M.A.

###### CLASS PAPER.

Class 1.—Gisborne Lionel; Pilling, C. R.; Smith, Samuel; Wallace, J.  
Class 2.—Bailey, J. C. J.; Leahy, Thomas.  
Class 3.—Beaufort, F. D.; Shields, R.  
Class 4.—Gibson, William.  
Class 5.—Moore, E. J.; Robson, H.  
*Prizemen*.—Smith, Samuel, second year; Gisborne, Lionel, first year.

## Diocesan Intelligence.—England and Ireland.

### CHESTER.

**Church Extension.**—Our worthy diocesan has had the satisfaction of consecrating no less than 134 churches during his episcopate.—*Manchester Chronicle.*

**Liverpool Collegiate Institution.**—The foundation stone of this institution was laid on the 22d of October; a large number of the clergy of Liverpool and the neighbouring districts, attended at the town hall, to meet the mayor, Sir Joshua Walmsley, and those members of the corporation who chose to be present at the laying of the first stone on the site selected for the erection of the building. The bishop of Chester preached at St. Peter's church; after which a very numerous body proceeded to witness the depositing of the foundation-stone. Lords Stanley, Sandon, and Francis Egerton, and many of the leading merchants of Liverpool, were present. The following extract from a Liverpool paper will fully explain the objects of the proposed institution:—"The inhabitants of Liverpool have literally no seminary to which they can send their children to procure for them a religious education according to the doctrines and principles of the church of England. The private schools are in a great measure in the hands of dissenters, and those which may be considered as public ones are so constituted as to oppose the utmost difficulties to the introduction of one fixed system of religious instruction. Under these circumstances it appeared to several warm friends of the established church, that there could not be a more favourable opportunity for founding a collegiate institution in Liverpool, in which religious instruction, in accordance with the doctrines and principles of the established church, should be the fundamental basis of the education imparted, and that this establishment should be conducted on a scale commensurate with the rank which this port occupies amongst the cities of the empire. It was foreseen, that if a magnificent edifice were erected and the most talented professors engaged, Liverpool must not only become a grand radiating centre for the education of the surrounding districts, but, from the connexion of her merchants with the most distant parts of the globe, that youths would be sent hither for instruction from other countries, to learn the mysteries of commerce in one of its greatest seats. The extraordinary emigration of young men which annually takes place from Liverpool to all quarters of the world had particularly attracted their attention, and it seemed highly desirable that every means should be taken to render them worthy of the confidence of their employers, and thereby to impart to the foreigners amongst whom they may reside a still more exalted opinion of the probity of the English merchant. A meeting of the principal inhabitants of Liverpool was called, at which our benevolent rectors were present, and, there being but one feeling upon the subject, the Liverpool Collegiate Institution was brought before the public. Several of the first merchants of the town have already promised their children, and we have no doubt that it will prove a source of great attraction and benefit to the institution. Many persons have supposed, that, because the establishment is called an institution for the middle classes, it contemplates merely the education of the tradesman and petty merchant; but this is a great mistake. The children of the wealthiest merchants of Liverpool are equally interested in the provision of a sound religious education. By thus giving them a deep interest in the success of the institution, ample funds for its erection and endowment will be provided, and the second and third schools will derive both a pecuniary and literary benefit by their connexion with it. In short, the great merit of the Collegiate Institution is, that it will supply to all classes of the community, under one roof, but in separate schools, an education suited to their wants; and thus there will grow up, between the different grades into which society is inevitably divided, a mutual sympathy for one another. The site chosen for the institution, in Shaw-street, is adjoining St. Augustine's

church, on the south-east side. It extends in frontage one hundred yards, and in depth eighty yards. A fine street, twenty yards wide, will intervene between one side of the institution and the church, and another street, twelve yards wide, will be made at the other side, thus giving the building the advantage of three good lights for the three different fronts. To meet the expenses which will be incurred in the erection of this institution, the directors have donations subscribed to the extent of 12,000*l.* The total expense of erection, fitting, land, &c., will be 30,000*l.* but 20,000*l.* will be sufficient for the erection of the building. Our townsmen have already stood forward in the most spirited manner for the furtherance of scriptural education, and we cannot doubt that funds will be speedily raised for the erection of this building. It would really be a noble deed, and one worthy of Liverpool, if the whole of the funds yet requisite were subscribed at the dinner this evening. Our noble representative, lord Sandon, has, we understand, doubled his original subscription, and made it 200*l.*, and surely the wealthy inhabitants of our town cannot avoid imitating such an exceedingly munificent example. There will be 800 persons at the dinner to-night, and an average subscription of only 25*l.* each, made on the spot, would produce more than the total amount yet required. We trust that this hint may meet the eye of some of the spirited directors connected with this glorious undertaking, and not have been given in vain. Such a conclusion to the proceedings of this day would be truly a delightful consummation, and render them for ever memorable in the history of our town." Lord Stanley laid the foundation-stone with the usual ceremonies.

### RIPON.

The fourth half-yearly meeting of the Central Committee of the Ripon Diocesan Church Building Society was held at Richmond, Oct. 7, the bishop in the chair. The following grants were made:—*In aid of the increase of church accommodation:*—For rebuilding Denby church, in the parish of Penistone, 300*l.*—*In aid of endowments:*—Wilsden-cum-Allerton, p. of Bradford, 200*l.*; Houghton, commonly called Tosside, p. of Gisborne, 200*l.*; Dalton and Newsham, p. of Kirkby Ravensworth, 200*l.*; Kilbrook, p. of Thornton in Craven, 200*l.*—*In aid of parsonage-houses:*—Arkendale, p. of Knaresborough, 200*l.*; Scissett, p. of High Heyland Elmley, 200*l.*; Loft-house-cum-Carlton, p. of Rothwell, 100*l.*, in augmentation of a former grant of 200*l.* made by the society. The committee approved a grant of 200*l.* being made towards purchasing a parsonage-house at Wilsden-cum-Allerton, in the parish of Bradford, but no local funds having been raised in aid of this object, the application was referred to the next meeting of the central committee in pursuance of the 16th rule of the society. The thanks of the meeting to the lord bishop for his kindness in presiding were then moved by archdeacon Headlam, seconded by the rev. R. Meek. The next meeting of the central committee will be held at Leeds, at a time to be fixed by the bishop. Since its establishment in 1838, 5,000*l.* has been appropriated in aid of the erection of churches in different parts of the diocese, and 6,150*l.* in aid of the endowment of churches, all of which were either wholly or very inadequately provided for; whilst 990*l.* has been devoted towards increasing accommodation in existing churches, and 1,780*l.* in the erection of parsonage-houses.—*Leeds paper.*

### WINCHESTER.

**Dissent.**—Five chapels, originally built for dissenting congregations in the borough and neighbourhood, have been within no long time added to the established church; Holland chapel, Brixton; Vauxhall chapel; Kennington chapel; London Road chapel; Verulam chapel, Kennington.

## CHURCHES CONSECRATED.

*Canterbury*.—Horne Bay, Oct. 13.  
*Bath and Wells*.—Burtle par., Moorlinch, Oct. 9.  
*Chester*.—Halliwell, nr. Bolton; Leigh, near Bolton; St. John's, Buglawton, Oct. 15. St. George, Sowerby, Oct. 27.  
*Kildare*.—Lackagh, Sept. 29.  
*Oxford*.—Sunninghill-dale, Old Windsor, Berks, Oct. 29.  
*Ripon*.—Stainland, Oct. 26.  
*Sarum*.—Derry Hill, nr. Calne, Oct. 27.  
*Winchester*.—St. James, Emsworth, Nov. 10; Bossington, Nov. 11.  
*Worcester*.—St. Mary, Ashted, Birmingham.

## CHURCHES OPENED.

*Chester*.—St. James, Sutton.  
*Cloyne*.—Churchtown, Inchinabacky.  
*Tuam*.—Ballisadore, Sligo, Oct. 11.

## FOUNDATIONS LAID.

*Exeter*.—Flushing, Cornwall, 26th Oct., site given by lord Clinton.

*Hereford*.—St. Martin's.

*London*.—St. Paul's, Knightsbridge, Nov. 4.

*Tributes of respect have recently been presented to the following:—*

Bailey J., cur. St. Stephen's, Norwich.  
 Boddington J. C., Horton, nr. Bradford, York.  
 Bradford W. B., par. Crocombe; silver waiter.  
 Brindley—Sheffield.  
 Hinson W., Inc. St. James, Higher Sutton; commun. service, and bible.  
 Hook Dr., vic. of Leeds; robes.  
 Horden J., vic. Rostherne; silver salver and purse.  
 Paton A., South Mims; prayer-book, bible, &c.  
 Scrivener W., Trin. chap., Eastbourne; bible and prayer-book.  
 Sealy G. W., par. Seend, Wilts; silver inkstand.  
 Stockwell M., par. Wilton; books.

## COLONIAL CHURCH.

## NOVA SCOTIA.

*Windsor College*.—At the last monthly meeting of the Society for Promoting Christian Knowledge, a letter was read from the lord bishop of Nova Scotia, dated Halifax, Oct. 3, 1840, in which he says:—"Since I last wrote to you I have derived much satisfaction from attending at Windsor a general meeting of the governors, who go thither to the yearly encœnia. We are now beginning to feel the value of the benevolence of your society, and of the Society for the Propagation of the Gospel, in their most beneficial aid to our divinity students, of whom, I rejoice to say, there are now eleven at the college. This institution is of vital importance to the church. It is doing its work well for its limited means; but there is urgent need for another professor, and I hope a door

will be opened, through God's good providence, for the attainment of this object. I made it my business to visit every student in his own room, and improved the opportunity for offering to each, in as kindly a manner as I could, both advice and encouragement. I also assembled the divinity students in the college library, and addressed them more seriously and formally. They listened to me respectfully and thankfully. The Society may be assured that nothing on my part shall be wanting to secure the benefits which they piously desire to promote by their benevolent assistance to this handmaid of the church. I rejoice to add, that every thing connected with the college and the collegiate school was very satisfactory."

## Miscellaneous.

*Amsterdam*, Oct. 22, 1840.—This day his majesty William II., king of the Netherlands, held his first levee in this city, on which occasion a deputation from the English episcopal congregation had the honour of an audience, when the rev. William Jamieson, M.A., British chaplain, delivered the following address:—

"May it please your majesty,—We, the minister and a deputation of the members of that branch of the united church of England and Ireland established in this capital city of your majesty's dominions, desire on this occasion to approach your majesty with our sincere and hearty congratulations on your majesty's accession to that throne, the sceptre of which has been righteously swayed by your majesty's venerable parent for upwards of a quarter of a century. We remember, with high satisfaction, that your majesty has held a distinguished rank in the military service of our native land; we delight to recollect on such an occasion as the present, that your majesty has had varied opportunities of becoming acquainted with the practical efficiency of her universities and high seats of learning, and of seeing the nurseries of the church of England; from which circumstances, strengthened as they are by the amicable bonds of relationship subsisting betwixt Holland and Britain, we feel encouraged to believe that your majesty will be graciously pleased to continue to us every privilege which we have hitherto enjoyed; and we cherish the fullest persuasion that if we cannot, like the English presbyterian congregations in this country, claim you as a patron, the branches of the church of England in Holland, coeval almost with the Reformation, will ever find in your majesty a protector and a friend. We earnestly hope that under your majesty's benignant rule, the interests of truth and righteousness may be strengthened in the land; and we fervently pray, that, guided by the sound and unerring wisdom of heaven, you may be enabled so to govern the people now committed to your care, that generations to come may commemorate, with grateful admiration, the happiness of your reign over an attached, a loyal, and a united people."

To this address his majesty was pleased to give a most encouraging and gracious reply, expressing himself as deeply sensible of the kindness which prompted it,

stating, that he had again and again communicated in the church of England, which he regarded with much attachment; and assuring the deputation that it would ever give him pleasure to support and strengthen the episcopal church.

After some questions addressed to the chaplain, not bearing immediate reference to the congregation, Mr. Jamieson addressed his majesty as follows:—

"From what your majesty has just expressed respecting our church, you will be perfectly aware that we could not render a strict compliance with the instructions forwarded to us by your minister for ecclesiastical affairs; I will, however, with your majesty's permission, put into your hands a copy of the prayer offered up in our church, on the occasion of your majesty's accession. It is one slightly altered from a form in the service for the accession of the English sovereign, and you will at once see that in no congregation, within your majesty's dominions, was there offered up a stronger prayer for your majesty's personal happiness, or a more fervent supplication for the continued peace and prosperity of your kingdom."

The chaplain had no sooner given utterance to the former part of the sentence than his majesty said, "I am perfectly aware of it;" and at the conclusion he thanked the minister, and said, he hoped the Almighty would so hear the many prayers which had been offered up for him, that under his succour he might be enabled to rule his people righteously. The chaplain then thanked his majesty for his most gracious reception, and the deputation withdrew.

*Parker Society*.—The provisional council met for the first time, Nov. 17, at Exeter Hall. By a remarkable but unintended coincidence, this meeting took place on the anniversary of Queen Elizabeth's accession. The prospects of the society are most favourable. Upwards of 1,200 members have already sent in their names, among whom are the bishops of Winchester, Durham, Lincoln, Llandaff, Chester, Lichfield, Chichester, Calcutta, and South Carolina. Sir Walter Farquhar, bart., was appointed treasurer, and the rev. John Ayre, and George Stokes, esq., honorary secretaries. We again call the attention of our readers to this excellent society.







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